THE Institution of Christian Religion, written in Latine by M. Iohn Caluine, and tranſlated into Engliſh according to the Authors laſt edition, with ſundry Tables to finde the principall matters entreated of in this booke, and alſo the declaration of places of Scripture therein expounded, by

THOMAS NORTON.

Whereunto there are newly added in the margent of the booke, notes conteyning in brieſe the ſubſtance of the matter handled in each ſection.

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T.N. THE TRANSLATOR TO THE READER.

GOod Reader, here is now offered you the fourth time printed in English, *M. Caluines* booke of the institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. *M. Caluine* first wrote it when he was a yong man, a booke of small volume, and since that season he hath at sundrie times published it with newe encreases, still protesting at euery edition himselfe to bee one of those *qui scribendo proficiunt, & proficiendo scribunt*, which with their writing doe growe in profiting, and with their profiting doe proceede in writing. At length hauing in many his other workes trauailed about exposition of sundry bookes of the Scriptures, and in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasions of the text that were offered him and not in any other Methode, were not so ready for the readers vse, hee therefore entred into this purpose to enlarge this booke of Institutions, and therin to treat of al those titles and common places largely, with this entent, that whensoeuer any occasion fell in his other bookes to treate of any such cause, he woulde not newly amplifie his bookes of commentaries and expositions therewith, but referre his reader wholie to this storehouse and treasure of that sort of diuine learning. As age and weakenesse grewe vpon him, so hee hastened his labour, and according to his petition to God, he in manner ended his life with his worke, for he liued not long after. So great a iewell was meete to be made most beneficiall that is to say, applied to most common vse. Therefore in the very beginning of the Queenes maiesties most blessed reigne, I translated it out of Latine into English, for the commoditie of the church of Christ, at the speciall request of my deere friendes of worthy memory *Reginald Wolfe* and *Edward Whitchurch*, the one her Maiesties Printer for the Hebrewe, Greeke, & Latine tongues the other her highnes printer of the bookes of common Prayer. I performed my worke in the house of my said friende *Edward Whitchurch*, a man well knowen of vpright heart and dealing, an auncient zealous Gospeller, as plaine and true a friend as euer I knewe liuing, and as desirous to doe any thing to common good, specially by the aduancement of true religion. At my said first edition of this booke, I considered howe the author thereof had of long time purposely labored to write the same most exactly, and to packe great plentie of matter in small rome of wordes, yea and those so circumspectly and precisely ordered, to auoid the cauillations of such, as for enmitie to the truth therein conteyned, would gladly seeke & abuse all aduantages which might be found by any ouersight in penning of it, that the sentences were therby become so ful as

nothing might well be added without idle ſuperfluity, and againe ſo nicely pared that nothing coulde bee miniſhed without taking away ſome neceſſarie ſubſtance of matter therein expreſſed. This maner of writing, beſide the peculiar tearmes of artes and figures, and the difficulty of the matters thẽſelues, being throughout inrerlaced with the ſchoolemens cõtrouerſies, made a great hardnes in the authors owne booke, in that tongue wherein otherwiſe he is both plentifull and eaſie, inſomuch that it ſufficeth not to reade him once, vnleſſe you can be content to reade in vaine. This conſideration encombred me with great doubtfulneſſe for the whole order and frame of my tranſlation. If I ſhould follow the wordes, I ſawe that of neceſſity the hardneſſe in the tranſlation muſt needes be greater than was in the tongue wherein it was originally written. If I ſhoulde leaue the courſe of wordes, and graunt my ſelfe liberty after the natural manner of my owne tongue, to ſay that in Engliſh which I conceaued to be his meaning in Latine, I plainely perceiued howe hardely I might eſcape errour, and on the other ſide in this matter of faith and religion, howe perilous it was to erre. For I durſt not preſume to warrant my ſelfe to haue his meaning without his wordes. And they that wote what it is to tranſlate well and faithfully, ſpecially in matters of religiõ, do know that not the onely grãmaticall conſtruction of words ſufficeth, but the very building & order to obſerue all aduantages of vehemence or grace, by placing or accent of wordes, maketh much to the true ſetting foorth of a writers minde. In the ende, I reſted vpon this determination, to followe the words ſo neere as the phraſe of the Engliſh tongue woulde ſuffer mee. Which purpoſe I ſo perfourmed, that if the Engliſh booke were printed in ſuch paper and letter as the Latine is, it ſhould not exceede the Latine in quantitie. Whereby, beſide all other commodities that a faithfull tranſlation of ſo good a worke may bring, this one benefite is moreouer prouided for ſuch as are deſirous to attaine ſome knowledge of the Latine tongue (which is at this time to be wiſhed in many of thoſe men for whoſe profeſſion this booke moſt fitly ſerueth) that they ſhall not finde any more Engliſh than ſhall ſuffice to conſtrue the Latine withall, except in ſuch fewe places, where the great difference of the phraſes of the languages enforced me: ſo that comparing the one with the other, they ſhall both profit in good matter, and furniſh themſelues with vnderſtanding of that ſpeache, wherein the greateſt treaſures of knowledge are diſcloſed. In the doing hereof, I did not onely truſt mine owne wit or abilitie, but examined my whole doing from ſentence to ſentence throughout the whole booke with conference and ouerlooking of ſuch learned mẽ, as my tranſlation being allowed by their iudgement, I did both ſatisfie mine owne conſcience that I had done truely, and their approuing of it might be a good warrant to the reader, that nothing ſhould herein be deliuered him but ſound, vnmingled, and vncorrupted doctrine, euen in ſuch ſort as the author himſelfe had firſt framed it. All that I wrote, the graue, learned and vertuous man M. *Dauid Whitehed* (whome I name with honorable remembrance) did among other, compare with the Latine, examining euery ſentence throughout the whole booke. Beſide all this, I priuately required many and generally all men with whome I euer had any talke of this matter,

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that if they found any thing either not truely translated, or not plainely Englished, they would enforme me thereof, promising either to satisfie them or to amend it. Since which time I haue not bene aduertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession being otherwise occupied any leasure to peruse it. And that is the cause, why not onely at the second and thirde time but also at this impression, you haue no change at all in the worke, but altogether as it was before. In deede I perceiued many men wel minded and studious of this booke, to require a table for their ease and furtherance. Their honest desire I haue fulfilled in the second edition, and haue added thereto a plentifull table, which is also here inserted which I haue translated out of the Latine, wherein the principall matters discourſed in this booke are named by their due titles in order of Alphabet, and vnder euerie title is set foorth a briefe summe of the whole doctrine taught in this booke concerning the matter belonging to that title or common place: and therewith is added the Booke, Chapter, and Section or diuision of the Chapter, where the same doctrine is more largely expressed and proued. And for the redier finding thereof, I haue caused the number of the Chapters to bee set vpon euery leafe in the booke, and quoted the Sections also by their due numbers with the vsuall figures of Algorisme. And now at this last publishing, my friendes by whose charge it is now newly imprinted in a Romane letter and smaller volume, with diuerse other Tables, which since my second edition were gathered by *M. Marlorate*, to be translated and here added for your benefite. Moreouer, whereas in the first edition the euill maner of my scribling hand, the enterlining of my Copy, and some other causes well knowen among workemen of that faculty, made very many faults to passe the Printer, I haue in the second impression caused the booke to be composed by the printed copy, and corrected by the written: whereby it must needes be that it was much more truely done than the other was, as I my selfe doe knowe aboue three hundred faults amended. And nowe at this last Printing, the cõposing after a printed copy bringeth some ease, & the diligẽce vsed about the correction, hauing bene right faithfully looked vnto, it cãnot be but much more truly set forth. This also is performed, ỹ the volume being smaller, with a letter faire & legible, it is of more easie price, that it may be of more common vse, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, and guiding of their duties. Thus on the printers behalfe and mine, your ease and commoditie (good Readers) is prouided for. Nowe resteth your owne diligence for your owne profite in studying it. To spend many wordes in commending the worke it selfe, were needlesse: yet thus much I thinke I may both not vntruly and not vainly say, that though many great learned men haue written bookes of common places of our religion, as *Melanchton*, *Sarcerius*, and other, whose workes are verie good and profitable to the Church of God: yet by the consenting iudgement of those that vnderstand the same, there is none to be compared to this worke of *Caluine*, both for his substantiall sufficiencie of doctrine, the sound declaration of truth in articles of our religion, the large and learned confirmation of the same, and the most deepe and strong

confutation of all olde and newe hereſies: ſo that (the holy Scriptures excepted) this is one of the moſt profitable bookes for all ſtudents of Chriſtis diuinitie. Wherein (good Readers) as I am glad for the glory of God, and for your benefite, that you may haue this profite of my trauel, ſo I beſeech you let me haue this vſe of your gentleneſſe, that my doings may be conſtrued to ſuch good end as I haue meant them: and that if any thing miſlike you by reaſon of hardneſſe, or any other cauſe that may ſeeme to be my default, you wil not forthwith condemne the work, but read it ofter: in which doing you will finde (as many haue confeſſed to me that they haue found by experience) that thoſe things which at the firſt reading ſhall diſpleaſe you for hardneſſe, ſhall be found ſo eaſie as ſo hard matter would ſuffer, and for the moſt part more eaſie than ſome other phraſe which ſhould with greater looſeneſſe and ſmother ſliding away deceiue your vnderſtanding. I confeſſe indeede it is not finely and pleaſantly written, nor carieth with it ſuch delitefull grace of ſpech as ſome great wiſe men haue beſtowed vpon ſome fooliſher thinges, yet it conteineth ſound trueth ſet footh with faithfull plainneſſe without wrong done to the authors meaning: and ſo if you accept and vſe it, you ſhal not faile to haue great profit thereby, and I ſhall thinke my labour verie well imployed.

Thomas Norton.

TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE French King his soueraigne Lord, Iohn Caluine wisheth peace and saluation in Christ.

WHen I did first set my hande to this worke, I thought nothing lesse (most noble King) than to write anie thing that afterward shoulde be presented to your maiestie. Onelie my mind was to teach certaine introductions, wherby they that are touched with some zeale of religion might be instructed to true godlines. And this trauaile I tooke principallie for my contrimen the Frenchmen, of whom I vnderstood very manie to hunger & thirst for Christ, but I saw verie few that had rightlie receiued so much as anie litle knowledge of him. And that this was my meaning, the booke it selfe declareth, being framed after a simple and plaine maner of teaching. But when I perceiued, that the furious rage of some wicked men hath so farre preuailed in your realme, that in it there is no roome for sound doctrine: I thought I should do a thing worth my trauaile, all in one worke both to giue an instruction for them, and to declare a confession to you: wherebie ye may learne what maner of doctrine that is, against which those furious men burne in so great rage, who at this daie trouble your realme with sword & fire. For I will not feare to confesse, that I haue in this worke comprehended in manner the summe of that selfe same doctrine against which they crie out, that it ought to be punished with prisonment, banishment, condemnation without iudgement, and with fire, that it ought to be chased awaie by land and sea. I knowe in deede with how hainous informations they haue filled your minde and eares, to make our cause most hatefull vnto you: but this of your clemencie ought you to weight, that there shalbe no innocence, neither in wordes nor deedes, if it may be enough to accuse. Truelie if anie, to bring the same in hatred shall alledge that this doctrine whereof I nowe go about to yeelde account vnto you, hath beene long ago condemned by consent of all degrees, and attainted by manie iudgements alreadie giuen in iudicial courts, al that he saith shal amounte to no more but that it hath partlie bin violentlie throwen downe by the banding & power of the aduersaries thereof, & partlie bin traiterouslie & fraudulentlie oppressed with their lies and suttle practises & slaunders. Herein is violence shewed that without hearing the cause, blodie sentences are pronoūced against it: therein is fraud, that it is without deserning accused of sedition & euil doing. And that none may thinke that we wrongfullie cōplaine of these things, you your selfe can beare vs witnes, most noble king, with how lying slanders it is dailie accused vnto you: as, that it tendeth to no other ende but to wrish from kings their sceptres out of their handes, to throwe downe all iudges seates and iudgements, to subuerte all orders and ciuil gouernments, to trouble the peace and quiet of the people, to abolish all lawes, to vndoe all proprieties and possessions, finallie to turne all thinges vpside downe. And yet you heare the smallest portion. For horrible thinges they spread abroad among the people: which if they were true, the whole worlde might worthilie iudge it with the maintainers thereof, worthie of a thousand fiers and gallows. Who can now marueil that a common hatred is kindled against it, where such most wrongful accusations are beleeued? Lo, this is the cause that al degrees agree & conspire

to the condemning of vs & our doctrine. They that sit to iudge, being ravished with this affection pronounce for sentēces their foreconceived determinations which they brought from home with them: and thinke that they haue well enough discharged their duetie, if they commaund no man to be drawen to execution, but such as are found guilty either by their owne confession or by sufficient witnesse. But of what faults? of that condemned doctrine, say they. But by what lawe condemned? Herein should haue stand the succour of defence for them, not to denie the doctrine is selfe, but to maintaine is for true. But here is all libertie once to mutter, vtterly cut off from vs.

Wherefore I doe not vniustly require, most victorious King, that it may please you to take into your owne hand the whole hearing of the cause which hitherto hath bene troublesomely handled or rather carelesly tossed without all order of lawe, more by outragious heate than iudiciall grauitie. Neither yet thinke, that I here goe about to make mine owne priuate defense, whereby I may procure to my selfe a safe returne into my native countrie, to which although I beare such affection of naturall loue as becommeth me: yet as the case nowe is, I not miscontentedly want it. But I take vpon mee the common cause of all the godly, yea and the cause of Christ himselfe, which at this day hauing bene by all meanes torne & troden downe in your kingdome, lieth as it were in dispaired case, and that in deede rather by the tyrannie of certaine Pharises than by your owne knowledge. But how that cōmeth to passe, it is not here needeful to tell: truely it lieth in great distres. For thus farre haue the vngodly preuailed, that the trueth of Christ, if it be not destroyed being chased away and scattered abroad, yet it lieth hidden as buried and vnregarded: as for the silly poore Church, it is either wasted with cruel slaughters, and so driuen away with banishments, or dismayed with threatens and terrors, that it dare not once open her mouth. And yet still they continue with such rage & fiercenes as they are wont, thrusting strongly against the wall alreadie bending and the ruine which themselues haue made. In the meane time no man steppeth forth, to set him selfe in defense against such furies. And they, if there be any such, that will most of all seeme to fauour the trueth, say no more but that it were good to pardon the error and vnskilfulnesse of ignorant men. For thus the good natured men forsooth do speake, calling that error and vnskilfulnesse which they know to be the most certaine trueth of God: calling them ignorant me, whose wits they see that Christ hath not so despised but that he hath vouchsaued to communicate to them the mysteries, of his heauenly wisedome. So much are all ashamed of the Gospel. It shalbe your office (most noble King) not to turne away your eares nor your minde from so iust a defense: specially when so great a matter is in question: namelie how the glorie of God may be maintained safe in earth, how the trueth of God may keepe her honor, howe Christ may haue his kingdome preserued whole among vs. This is a matter worthie for your eares, worthy for your iudgements, worthy for your royal throne. For, euen this thought maketh a true king to acknowledge himselfe in the gouernance of his kingdome to be the minister of God. Neither doth he now vse a kingdome but a robberie which reigneth not to this end that he may serue the glorie of God. And he is deceiued that looketh for a long prosperitie of that kingdome, which is not ruled by the scepter of God, that is, by his holy word: forasmuch as the heauenly Oracle
Prouer. 29. 18. can not proue vaine, whereby it is proclaimed, that the people shalbe scattered abroade where prophecie falleth. Neither ought the contemps of our baseneſſe to withdrawe you from this purpose. We verily knowe right well, howe poore and abiect silly men wee bee, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrements and outcastes of the

worlde, or whatsoeuer viler thing may be named: so that there remaineth nothing for vs to glorie vpon before God, but his onely mercie whereby we are without any our deseruing receiued into the hope of eternall saluation: and before men, nothing but our weakenes, which among them it is taken for a most great shame to confesse so much as in countenance. But our doctrine must be aduanced hie aboue all glorie of the world, must stand vnuanquishable aboue all power: because it is not ours, but the doctrine of the liuing God and of his Christ, whome the Father hath appointed king to beare rule euen from sea to sea, and from the riuers euen to the endes of the earth: and so to beare rule, that striking the whole earth with the onely rod of his mouth, he may breake it with all the iron and brasen strength, with all the golden and siluer glistering thereof, as it were potters vessels: as the propheses propheeie of the roialtie of his kingdome. Our aduersaries in deede do crie out to the contrarie, and say that we falsly pretende the worde of God, whereof we be most wicked corrupters. But how this is not onely a malicious sclaunder, but also a notable shamelesnes, you your selfe by reading our confession, may according to your vvisedome iudge. Yet here it is also good to say somewhat, either to moue you to willingneste and heedefulnesse, or at the least to prepare you a vvay to the reading of it. Paul, when he willed all propheeie to be framed to the agreeableneste of faith, hath set a most sure rule wherby the expounding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is alreadie in our hands. For what doth better or more fitlie agree with faith, than to acknowledge our selues naked of al vertue, that of God we may be clothed? empty of al good, that of him we may be filled? the bondseruãts of sin, that of him we may be made free? blind that of him we may be enlightned? lame, that of him we may be made streight? feeble, that of him we may be vpholde? to take from our selues al matter of glorying, that he alone may be glorious on hie, & in him vve may glorie? When we say theste & such like things, they interrupt vs & crie out, that by this meane is ouerthrovven Free vvote, not vvhat blinde light of nature, fained preparations, free vvill, vvorkes meritorius of eternal saluation, together vvith their supererogations: because they cannot abide that the vvhole praise and glorie of all goodnes, vertue, righteousnes, and vvisedome should remaine in God. But vve read not that they vvere blamed that haue drawen too much out of the fountaine of liuing vvater: on the contrarie side they are sharpely rebuked vvhich haue digged to themselues pittes, broken pittes, vvhich are not able to holde vvater. Againe, vvhat is more agreeable vvith faith, than to promise to themselues that God will be to them a fauourable Father, vvhere Christ is acknovvledged to be a brother and procurer of fauour? than assuredly to looke for all things ioyfull and prosperous at his hand, vvhose vnspeakeable loue tovvard vs hath proceeded so farre, that he hath not spared his onely begotten sonne, but that he gaue him for vs? than to rest in sure looking for saluation & eternall life, vvhere vve thinke vpon Christ giuen of the Father, in vvhom such treasures are hidden? Here they steppe in against vs, and crie out that this certaintie of affiance is not vvithout arrogancie & presumption. But as nothing of our selues, so all thinges ought vve to presume of God: and vve are for none other reason spoiled of vaine glorie, but that vve should learne to glorie in the Lorde. What is there more? Consider (most mightie Prince) all the parts of our cause, and thinke that we are worse than any kinde of vvicked men, vnlesse you plainely finde that vve are in trouble and railed at, because vve put our trust in the liuing God: because vve beleeue that this is the eternall life, to knovve one true God, and him vvhome he hath sent Jesus Christ. For this hope, some of vs are bounde in irons, some are vvhipped, some are

Dan. 2. 32. Esai. 11. 4. Psal. 2. 9

Rom. 12. 6.

Iere. 2. 13.

Rom. 8. 32.

1. Tim. 4. 10. Iohn. 17. 3.

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carried about in mockage, some are condemned without iudgement, some are most cruellie tormented, some escape away by flight: but all are distressed with trouble, all are most terriblie accursed, torne with slanders, and handled in most hainous wise. Now look vpon our aduersaries (I speake of the degree of Priestes, at whose becke and will the other exercise enimitie against vs) and consider with me a little while, with what zeal they be carried. As for the true religion, which is taught in the scriptures, and which ought to be holden certaine among all men, they easilie giue leaue both to themselues and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what euerie man beleeue or not beleeue concerning God and Christ, so that he do with an vnexpressed faith (as they call it) submit his mind to the iudgement of the Church: neither are they much moued, if it happen that the glorie of God bee defiled with manifest blasphemies, so that no man lift vp his finger against the supremacie of the Apostolike sea, and authoritie of our holie mother the Church. Why therefore doe they with so great cruelti e and fiercenesse fight for the Masse, Purgatorie, Pilgrimages, and such trifles, so farre foorth, that they say that without suche expressed faith (as I may so call it) of these thinges, godlinesse can not stande, whereas yet they proue not that any of these things come out of the word of God: Why so, but because their belly is their God, their kitchen is their religion: which beeing taken away, they thinke that they shall not onely be no Christians, but also no men? For though some of them do plenteously glut themselues, & other some line with gnawing of poore crustes, yet they line all of one Pot, which without these warming helpes should not onely waxe colde, but also throughlie freese. Therefore how much more euerie of them is carefull for his belly, so much more earnest warrier he is for their faith. Finallie they all endeuour themselues to this, to keepe still either both kingdome safe, and their bellie full: but of pure zeale none of them sheweth amie token, be it neuer so little. Neither yet so doe they cease to slaunder our doctrine, and by all the colours that they can, to accuse and defame it, whereby they may bring it into hatred or suspicion. They call it new, and lately forged: they cauill that it is doubtfull, & vncertaine: they demaunde by what miracles it is confirmed: they aske whether it be meete that it should preuaile against the consent of so many holie fathers, and the most ancient custome: they presse vpon vs to confesse it to be schismaticall, which moueth warre against the Church, or that the Churche hath lien deade in manie ages in which no such thing hath beene heard of. Last of al they saie that there neede no arguments, for (saie they) it maie by the fruites be iudged of what sort it is, namelie which hath bred so hugie a heape of sects, so manie turmoiles of seditions, so great licentiousnes of vices. Truelie full easie it is for them, to triumph vpon a forsaken cause before the light beleeuing & ignorant multitude. But if wee might also haue our turn likewise allowed vs to speak, verilie this sharp heat would soone be cooled wherwith they do so with ful mouth & as licentiouslie as vnpunishedly fome against vs.

First, whereas they call it newe, they do great wrong to God, whose holie worde deserued not to be accused of newnesse. To them in deede I nothing doubt that it is newe, to whome Christe is newe, & his Gospell is newe. But they which knewe that preaching of Paul to be olde, that Iesus Christ died for our sinnes, and rose againe for our iustification, shall finde nothing new among vs. Whereas it hath long lyen hidden vnknown, and buried: that is the fault of the vngodlinesse of men. Now sith it is by the bountifulnesse of God restored to vs, it ought at least by right of full restitution of receiue againe the title of auncientie.

Rom. 4. 25

Out of the same fountaine of ignoraunce springeth this, that they take it for doubt-

doubtfull and vncertaine. This verily is it which the Lord by his prophet complaineth, that the oxe knewe his owner, and the aſſe his maiſters ſtall, but his people knew not him. But howſoeuer they mocke at the vncertaintie of it: if they were driuen to ſeale their owne doctrine with their owne bloud, & with loſſe of their life, men might ſee how much they ſet by it. But farre other is our aſſiance, which dreadeth neither the terrors of death, nor yet the very iudgement ſeate of God. Eſay.1.3.

Whereas they require miracles of vs, they deale vnreaſonably with vs. For we coine no newe Goſpell, but holde faſt the ſelfe ſame Goſpell for confirming of the trueth whereof all the miracles do ſerue that euer Chriſt and his Apoſtles haue done. But this thing they haue ſpeciall aboue vs, that they can euen to this day confirme their faith with continuall miracles. Yea but rather they alleadge miracles, which may weaken a minde otherwiſe wel ſtabliſhed: they are ſo either triflinge and worthy to be laughed at, or vain & lying. And yet, although they were neuer ſo monſtrous, they ought not to haue ben of any value againſt the worde of God: foraſmuch as the name of God ought both in euerie place & at euerie time to be hallowed, whether it be by miracles or by naturall order of things. This falſe colour might peraduenture haue made the better ſhewe, if the Scripture did not informe vs of the lawfull end and vſe of miracles. For, Marke teacheth that the ſignes which followed the preaching of the Apoſtles were ſet foorth for the confirming of it: Likewiſe Luke alſo ſaith that the Lorde did beare witneſſe to the worde of his grace, when ſignes and wonders were ſhewed by the handes of the Apoſtles. Wherwith wholly agreeth that ſaying of the Apoſtle, that when the Goſpel was preached, ſaluation was confirmed by this, that the Lord did beare witneſſe to it with ſignes, and wonders, and diuers powers. But thoſe things which we heare to be the ſealings of the Goſpel, ſhal we turne to the deſtroying of the credit of the Goſpel? thoſe thinges which are appointed onely to ſtabliſh the trueth, ſhal we apply to confirming of lyes? Therefore it is meete that the doctrine, which (as the Euangeliſt ſaith) goeth before miracles, bee firſt examined and tried. If that be allowed, then is may lawfully take confirmation of miracles. But of a true doctrine (as Chriſt teacheth) this is the marke, if it tende not to the ſeeking of the glorie of men, but of God. Sith Chriſt affirmeth this to be the proofe of doctrine, miracles are wrongfully eſteemed which are drawen to any other ende than to glorifie the name of God alone. And we ought to remember that Sathan hath his miracles, which although they be iuggling deceites rather than true powers, yet are ſuch as may deceiue the ignorant & vnskilful. Magicians & enchanters haue bin alwaie famous in miracles: wonderfull miracles haue nouriſhed idolatrie: which yet do not proue to vs, that the ſuperſtition of Magicians & idolaters is lawful. And with this battering ramme in old time the Donatiſts did ſhake the ſimplicitie of the cõmon people, for that they excelled in miracles. Therfore we do now make the ſame anſwer to our aduerſaries, which Auguſtine then made to the Donatiſtes: that the Lord hath made vs ware againſt ſuch miracle workers, when he foreſolde that there ſhould come falſe prophetes, which with lying ſignes & diuerſe wonders, ſhould if it were poſſible, bring the elect into errour. And Paul hath giuen warning that the kingdom of Antichriſt ſhould be with all power, & ſignes, & lying wonders. But theſe miracles (ſay they) are done not of idols, not of ſorcerers, not of falſe prophets, but of the Saints. As though we knew not that this is the craft of ſatã, to transfigure himſelf into an angel of light. In old time the Ægyptians worſhipped Ieremy which was buried among the, with ſacrifices & other diuine honors. Did not they abuſe the holie prophet of God to idolatrie? And yet by ſuch worſhipping of his tomb, they obteined that they thought the healing of the ſtinging of the ſer- In Ioh. tract.93 Mar.24.24. 1.Theſ 2.9. 2.Cor.11.14. Hieron. in præfa. Ieiem.

pents

pents to be the iust reward thereof. What shall we say: but that this hath beene and euer shall be the most iust vengeance of God, to send strength of illusion to them that haue not receiued the loue of trueth, that they may beleeue lying? Therefore we want not miracles, and those certaine, and not subiect to cauillations. As for miracles which they bring foorth for themselues, they are meere illusions of Satan, forasmuch as they lead awaie the people from the true worshipping of their God to vanitie.

2. Thes. 2. 11.

Moreouer, they doe slaunderously set the Fathers against vs (I meane the auncient Fathers & the writers of the age as yet more vncorrupted) as though they had them for maintainers of their vngodlinesse: by whose authoritie if the debate were to bee ended, the better part of the victorie (to speake euen most modestlie) woulde bende to our side. But whereas manie thinges haue beene excellentlie well and wiselie written of those Fathers, & in some things, that hath happened to them which is wont to happen to men: these good naturall children forsooth, according to the rightnesse that they haue, both of wit, iudgement, and minde, doe worship onelie their faultes and errours: and those thinges which are well spoken, they either marke not, or faine as if they knewe them not, or do corrupt them: so as a man may saie that their care was altogether to gather dung in the golde of the Fathers. Then they oppresse vs with importunate crying out against vs, as despisers and enimies of the Fathers. But wee doe so not despise them, that if it were the matter of my present purpose, I coulde verie easilie proone by their consenting voices, the greater part of these thinges that we say at this daie. But we so reade their writings, that we alwaie remember, that all thinges are ours, to serue vs, not to haue dominion euer vs: and that wee are Christes alone, whome wee must obeie in all thinges without exception. Who so keepeth not this choise, shall haue nothing certaine in Religion: forasmuch as those holie men were ignorant of manie thinges, do oftentimes striue one with another, yea and sometimes fight with themselues.

1. Cor. 3. 21.

Not without cause (saie they) we are warned of Salomō, that we passe not the old bounds which our Fathers haue set. But there is not all one rule in the bounding of fieldes, and the obedience of Faith, which ought to bee so framed that it forget her people and the house of her father. If they haue so great delight to vse allegories, why doe they not rather expound the Apostles, than anie other, to be their fathers, whose appointed bounds it is not lawfull to plucke vp: for so did Hierome expounde it, whose wordes they haue registred among their Canons. But if they wil haue the bounds of the same fathers, whom they meane, to be stedfastlie kept: why do they so oft as they list, so licentiously passe them?

Prou. 22. 28. Psal. 45. 11.

Of the number of the fathers were they, of whom the one said, that our God eateth not, nor drinketh, & that therfore he needeth neither cups nor dishes: the other saide, that the holy things require not gold, & that those things please not with gold, which are not bought with gold. Therfore they passe the bound, which are in the holie thinges so much delighted with golde, siluer, iuorie, marble, precious stones and silkes, and thinke that God is not rightlie worshipped, vnlesse altogether they bee dissolutelie set out with exquisite gorgeousnesse, or rather with outragious excesse. A Father was hee, which saide, that he therefore did freelie eate flesh on the day in which other abstained, because hee was a Christian. Therefore they passe the boundes, when they accurse the soule that tasteth flesh in lent. Fathers were they, of whō the one said that a Monk which laboreth not with his handes, is iudged as euill as a violent taker, or (if you wil) a robber: the other said, that it is not lawfull for monkes to liue of other mens goods, although they be continuallie busied in contemplations, in Prayers, in studie. This bound also they haue passed, when they placed the idle & barrell-bellies of Monks in stewes & brothelhouses.

Aeatius Tripart. hist. lib. 11. c. 16. Ambros. de. offic. lib. 2. c. 28.

Spyridion tripart. hist. lib. 1. cap. 10. Tripart. hist. li. 8. cap. 1. August. de opere monach. c. 17

to be fatted with other mens ſubſtance. A Father was he, which ſaid, that it is a horrible abomination to ſee any image painted, either of Chriſt or of any ſaints in the temples of Chriſtians. Neither was this pronounced by the mouth of one man alone, but alſo decreed by an Eccleſiaſticall Councell, that that which is worſhipped ſhould not be painted on walles. They are farre from holding themſelues within theſe boundes, when they leaue not one corner without images. An other Father counſelled, that hauing done the duetie of naturall kindeneſſe toward the dead in burying them, we ſhould let them reſt. Theſe boundes they breake, when they caſt into men a continuall carefulneſſe of the dead. One of the Fathers was he, which teſtifieth that the ſubſtance of bread and wine in the ſacrament of the ſupper ſo remaineth and ceaſeth not, as in the Lorde Chriſt remaineth the ſubſtance and nature of man ioyned with the ſubſtance of God. Therefore they paſſe meaſure, which faine that after the words of the Lord rehearſed, the ſubſtance of bread and wine ceaſſeth, that it may be tranſubſtantiate into his body and bloud. Fathers were they which as they deliuered to the whole Church but one ſacrament of Thankeſgiuing, and as they debarred from it wicked and hainous euill doers: ſo did greeuouſly condemne all thoſe which being preſent, did not communicate of it. Howe farre haue they remoued thoſe bounds, when they fill not only Churches, but alſo priuate houſes with their maſſes, and admit all men to looke vpon them, and euery man ſo much more gladly as hee more largely payeth, howe vncleane and wicked ſo euer they be: but allure no man to faith in Chriſt and faithfull communicating of the Sacraments: yea rather doe boaſtingly ſet out to ſale their owne worke for the grace and merite of Chriſt? Fathers were they, of whom the one decreed, that they ſhould be altogether debarred from the vſe of the holy Supper of Chriſt, which holding themſelues contented with partaking of the one kinde, abſteined from the other. And the other Father ſtoutly maintaineth, that to the Chriſtian people the bloud of the Lord ought not to be denied, for the confeſſion whereof they are commanded to ſhedde their owne bloud. Theſe bounds alſo they haue taken away, when they haue by an inuiolable law commaunded the ſelfe ſame thing which the one of theſe Fathers puniſhed with excommunication, and the other reproued with a ſtrong reaſon. A Father was he, which affirmed it to be raſhnes to determine any thing of a doubtfull matter on the one ſide or the other, without cleare and euident witneſſings of the Scripture. This bound they forgot, when they ſtabliſhed ſo many conſtitutions, ſo many canons, ſo many maiſterly determinations, without any word of God. A father was he, which among other hereſies reproched Montanus with this, that he was the firſt that had charged men with lawes of faſtings. This bound alſo they haue farre paſſed, when they commanded faſting with moſt ſtraight lawes. A father was he, which denied that mariage ought to be forbidden to miniſters of the Church, and pronounced a mans lying with his owne wife to be chaſtitie: and fathers were they, which agreed to his authoritie. Beyond theſe bounds haue they gone, when they ſeuerely enioyned vnmaried life to their ſacrificers. A Father was he which iudged, that onely Chriſt ought to be heard, of whom it is ſaid, Heare him: and that we ought not to haue regard, what other men which were before vs, haue ſaide or done, but what Chriſt (which is the firſt of all) hath commaunded. This bound neither do they appoint to themſelues, nor do ſuffer other to haue it appointed them, when they ſet both ouer themſelues and other any miniſters whatſoeuer they be, rather than Chriſt. A Father was he, which affirmed that the Church ought not to ſet it ſelfe before Chriſt, becauſe he alway iudged truely: but the iudges of the Church, as men, are commonly deceiued. They breaking through this bound alſo, ſticke not to affirme that the whole authoritie of the Scripture hangeth vpon the

Epiphan. in epiſt. ab Hier. verſa.

Concil. Eliberti. cap. 36.

Ambro. de Abra. lib. 1. cap. 9.

Gelaſius Pap. in Concil. Roma.

Chryſoſt. in 1. ca. Epheſ.

Calix. Papa de conſecra. diſt. 2.

Gelaſius canon. Comperimus. De conſecra. diſt. 2.

Cypria. epiſto. 2. lib. 1. de Lapſis.

Auguſt. lib. 2. de peccat. mer. cap. vlt.

Apol. eccleſia. hiſt. lib. 5. cap. 12.

Paphnutius. tripar. hiſt. lib. 2. cap. 14.

Cyprian. epiſt. 2. lib. 2.

Auguſt cap. 2. contra Creſcon. gramma.

awardment of the church. All the Fathers haue with one heart accurſed, and with one mouth pronounced it abhominable, that the holie Worde of God ſhould bee entangled with the ſubtelties of Sophiſters, and brawlinges of Logitians. Doe they holde themſelues within theſe boundes, when they goe about nothing elſe in their whole life, but with endleſſe ſtrifes, and more than ſophiſticall brabblinges to wrappe and encomber the ſimplicitie of the Scripture? ſo that if the fathers were nowe raiſed to life againe, and ſhoulde heare ſuch an art of brawling, which theſe men call Speculatiue Diuinitie, they woulde beleeue that nothing leſſe is done than anie diſputation had of God. But my talke ſhould ſpread it ſelf beyond due bounds, if I would recken vp how boldlie theſe men ſhake of the yoke of the Fathers, whoſe obedient children they would ſeeme to bee. Truelie both moneths and yeeres woulde bee too little for me. And yet they are of ſo extreame and deſperate ſhameleſneſſe, that they dare blame vs for that wee ſticke not to paſſe the auncient boundes.

But now wheras they cal vs to cuſtom, they nothing preuail. For wee ſhould be moſte vniuſtlie dealt with, if we ſhould be driuen to yeeld to cuſtome. Truelie if the iudgements of men were right, Cuſtome ſhould be taken of the good. But it oftentimes happeneth that men doe otherwiſe. For, that which is ſeene to bee done of manie, by and by obteineth the right of a Cuſtome. But the ſtate of men hath ſcarcelie at any time beene in ſo good caſe, that the better thinges pleaſed the greater number. Therefore for the moſt part of the priuate vices of manie hath beene made a publike errour, or rather a common conſent of vices, which now theſe good men woulde haue to ſtand for a law. Who ſo haue eyes do ſee that not onelie one ſea of euilles hath ouerflowed, many poiſonous peſtilences haue inuaded the worlde, that all thinges runne headlong to ruine: ſo that either the matters of men muſt be vtterlie deſpaired, or we muſt lay hand vnto, or rather vſe violence vpon ſo great euils. And remedie is by no other reaſon

Decret. diſt. 8. ca. ſi. Ex. de conſuet.

driuen away, but becauſe we haue now long time accuſtomed vs to euilles. But bee it that publike errour haue place in matters of common weale: yet in the kindome of God his onelie trueth is to be heard and regarded, to which by no ſucceeding courſe of yeares, by no cuſtome, by no conſpired agreement, may any preſcription be limitted. So

Eſa. 8. 12.

in olde time Eſay *taught the elect of God, that they ſhoulde not ſay Conſpiring, to all thinges in which the people ſaid Conſpiring: that is to ſay, that they ſhould not conſpire together to the wicked agreement of the people, nor ſhould feare and dreade the peoples feare: but rather that they ſhoulde ſanctifie the Lorde of hoſtes, and he ſhould be their feare and dread. Now therefore let them as much as they liſt obiect againſt vs both paſſed and preſent ages, if we ſanctify the Lorde of hoſtes, we will not bee much afraide. For whether it bee that many ages haue conſented to like vngodlineſſe, hee is ſtrong to take vengeance to the third and fourth generation: or if the whole worlde together conſpire into one ſelfe ſame wickedneſſe, hee hath by experience taught what is the end of them that offende with the multitude, when hee did with a generall ouerflowing deſtroy the whole kinde of men, preſeruing* Noe *with a ſmall houſhoulde, which*

Gen. 7. 1. Heb. 11. 7.

ſhoulde by his faith beeing but one man condemne the whole worlde. Finallie an euill cuſtome, is none other than a common peſtilence, in which they doe neuertheleſſe die

Epiſt. 3. lib. 1. & in epiſt. ad Iulian. de hære. baptiza.

that die with companie of a multitude. Moreouer they ought to haue conſidered that which Cyprian *ſaith in certaine places, that they which ſinne by ignorance, although they cannot cleare themſelues from all fault, yet may ſeeme after ſome manner excuſable: but who ſo obſtinately refuſe the trueth offered by the grace of God, they haue nothing to pretend for their excuſe.*

As for their double horned argument, they do not driue vs to so hard a streight with it, to compel vs to confesse, that either the Church hath line dead a certaine time, or that we haue controuersy against the Church. Truelie the Church of Christe hath liued and shall liue, so long as Christ shall raigne at the right hand of the Father: by whose hande she is vpholden, by whose succour she is defended, by whose power she keepeth her safetie. For hee will vndoubtedlie performe that which he hath once promised, that he will bee present with his euen vntill the ending of the worlde. Against it now wee haue no warre at all. For we do with one consent together with all the people of the faithfull honour and worship the one God and Christ the Lorde, in like sort as he hath alway beene worshipped of all the godlie. But they themselues not a litle way erre from the trueth, when they acknowleage no Church, but which they see with presens eie, and go about to compasse it about with those boundes in which is is not enclosed. Vpon these pointes hangeth our controuersie: first that they affirme that the forme of the Church is alway appearing and to bee seene: then, that they set the same forme in the see of the church of Rome, and in the order of their prelates. Wee on the contrarie side affirme, both that the Church may consist of no appearing forme, and that the forme it selfe is not contained in that outward shining shew, which they foolishlie haue in admiration, but hath a far other mark, namely the pure preaching of the word of God, and the right ministration of sacraments. They are in a rage, vnlesse the church may be alwaies pointed out with a finger. But how oft happened it in the people of the Iewes to bee so deformed, that there appeared no forme at all? What forme think we to haue shined, when Helias bewailed that he alone was left? How long since the comming of Christ hath it lien hidde without forme? How since that time hath it bin so oppressed with wars, sedtions, and heresies, that it shined out on no side? If they had liued at that time, would they haue beleeued that ther was any church? but it was said to Helias, that there were preserued seuē thousand men, which had not bowed their knee before Baal. Neither ought it to be douful to vs but that Christ hath alway reigned in earth since he ascended into heauen. But if the godly had then sought any discernable form with their eyes, should they not by & by haue bin discouraged? And verily Hylarie accounted it euen alreadie in his time for a most great fault, that being occupied with the foolish admiration of the dignitie of byshops, they marked not a deadly pestilence lurking vnder that visor. For thus he saith: One thing I warn you, beware of antichrist: for you are ill taken with the loue of walls: ye do ill worship the church of God in houses & buildings: vnder them yee do ill thrust in the name of peace. It is doubtful that in those Antichrist shal sit? Mountaines & woods & lakes, & prisons, & caues are safer for me. For in these the prophets, when they were either abiding or thrown into them, did prophecie. But what doth the worlde at this day honor in his horned byshops, but that it thinketh them to be holie prelates of religion, whome it seeth to bee heades ouer great Cities? Away therefore with such foolishe esteeming. But rather let vs leaue this to the Lorde, forasmuch as hee alone knoweth who bee his, and sometime also taketh away from the sight of men the outwarde knowledge of his Church. That is (I graunt) a horrible vengeaunce of God vppon the earth. But if the wickednesse of men so deserue, why doe wee seeke to withstande the iust vengeance of GOD? In such wise the Lorde hath in times past taken vengeaunce of the vnthankefulnesse of men. For because they would not receiue his trueth, and had quenched his light, hee suffered them beeing blinded in sense, both to bee mocked with lyes full of absurditie, and to bee drowned in deepe darknesse, so that there was no face of the true Church to be seene.

Matth. 28. 20.

1. Kinges. 19. 12.

Contra Auxentium.

2. Tim. 2. 19.

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Yet in the meane time he saued his both beeing scattered abroade and lying hidden in the middest of errours and darknesse, from destruction. And no maruell. For he can skill to saue both in the verie confusion of Babylon, and in the flame of the burning ouen. But whereas they would haue the forme of the church to be iudged by I wote not what vaine pompous shew: how perillous that is, I wil rather point vnto than declare, least I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostolike see, and the Bishops that are annointed and consecrate by him, so that they be trimmed with fillets and miters, doe represent the church, and ought to be taken for the Church: and therefore they cannot erre. How so? because they are pastors of the Church, and consecrate to the Lord. And were not Aaron and the other rulers of Israel also Pastors? But Aaron and his sonnes after that they were made priests, did yet erre when they made the calfe. After this reason, why shoulde not the foure hundred Prophetes which lyed to Achab, haue represented the Church? But the Church was on Micheas side, beeing indeede but one man alone, and vnregarded, but out of whose mouth came trueth. Did not the false Prophetes in resemblaunce beare both the name and face of the Church, when they did with one violent assault rise vp against Ieremy, and with threatning boasted that it was not possible that the lawe shoulde perish from the priest, counsell from the wiseman, the word from the Prophet? Ieremy alone was sent against the whole companie of the Propheters, to declare from the Lorde, that it shoulde come to passe, that the law shoulde perish from the Priest, counsell from the wiseman, and the worde from the Prophet. Did not such a glistering shew shine in that Counsell which the Bishops, Scribes, and Pharisees assembled, to take aduises together for the killing of Christ? Now let them goe and sticke fast in the outward visour, that they may make Christ and all the prophets of God, sciſmatikes: and on the other side make the ministers of Satan, the instruments of the holie ghost. If they speake as they thinke, let them faithfullie aunswere me, in what nation & place they think that the Church remained since the time that by the decree of the Councell at Basile, Eugenius was thrust downe and depriued from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not onelie of one Pope, but of two. Eugenius was there condemned of sciſme, rebellion, and obstinacie, with the whole flocke of Cardinalles and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne vp by the fauour of Princes he recouered his papacie safe againe. That election of Aymee, which had beene orderly made by the authoritie of a generall and holie Synode, vanished away in a smoke: sauing that hee himselfe was appeased with a Cardinalls hat, as it were a barking dog with a peece of bread cast vnto him. Out of the bosome of these heretikes, rebelles, and obstinates, are proceeded all the Popes, Cardinals, Byshops, Abbots and prieſtes that haue beene since. Heere they are taken and can goe no further. For, to whether side will they giue the name of the Church? will they denie that the councell was generall, which wanted nothing to the outward maiestie: namelie, which being solemnelie summoned by two bulles, and well framed in the order of all thinges, continued in the same dignitie to the last end? Will they confesse Eugenius with all his company a schismatike, by whom they are all sanctified? Therefore either let them otherwise define the forme of the church, or they all as manie as are of them shall be of vs accounted schismatikes, which wittingly and willinglie haue beene ordered of heretikes. If it had neuer before beene knowne, that the church is not bound to outwarde pompes, they themselues may bee to

Exod. 32. 4

1. King. 22. 11. Iere. 18. 18.

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vs a large proofe, which vnder that glorious title of the Church haue so long so proudly boasted themselues, whereas yet they were the deadly pestilences of the Church. I speake not of their maners, and those tragicall doinges wherewith their whole life swarmeth full: because they say that they be the Pharisees which are to be heard, not to be followed. But if ye will spare some of your leasure to read our writings, you shall plainely know that the very doctrine, the doctrine it selfe, for the which they say that they be the church is a deadlie butcherie of soules, the firebrand, ruine, and destruction of the Church.

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1. King. 18.

2. Pet 3. 16. Rom. 6. 1. & 15.

Yet in the meane time he saued his both beeing scattered abroade and lying hidden in the middest of errours and darknesse, from destruction. And no maruell. For he can skill to saue both in the verie confusion of Babylon, *and in the flame of the burning ouen. But whereas they would haue the forme of the church to be iudged by I wote not what vaine pompous shew: how perillous that is, I wil rather point vnto than declare, least I should draw out my tale into infinite length. The Pope (say they) which holdeth the Apostolike see, and the Bishops that are annointed and consecrate by him, so that they be trimmed with fillets and miters, doe represent the church, and ought to be taken for the Church: and therefore they cannot erre. How so? because they are pastors of the Church, and consecrate to the Lord. And were not* Aaron *and the other rulers of Israel also Pastors? But* Aaron *and his sonnes after that they were made priests, did yet erre when they made the calfe. After this reason, why shoulde not the foure hundred Prophetes which lyed to* Achab, *haue represented the Church? But the Church was on* Micheas *side, beeing indeede but one man alone, and vnregarded, but out of whose mouth came trueth. Did not the false Prophetes in resemblaunce beare both the name and face of the Church, when they did with one violent assault rise vp against* Ieremy, *and with threatning boasted that it was not possible that the lawe shoulde perish from the priest, counsell from the wiseman, the word from the Prophet? Ieremy alone was sent against the whole companie of the Prophetes, to declare from the Lorde, that it shoulde come to passe, that the law shoulde perish from the Priest, counsell from the wiseman, and the worde from the Prophet. Did not such a glistering shew shine in that Counsell which the Bishops, Scribes, and Pharisees assembled, to take aduises together for the killing of Christ? Now let them goe and sticke fast in the outward visour, that they may make Christ and all the prophets of God, scismatikes: and on the other side make the ministers of Satan, the instruments of the holie ghost. If they speake as they thinke, let them faithfullie aunswere me, in what nation & place they think that the Church remained since the time that by the decree of the Councell at* Basile, Eugenius *was thrust downe and deprived from the estate of Pope, and* Aymee *set in his place. They cannot, though they would burst for it, deny that the Councell, for so much as concerneth outward solemnities, was lawfull, and summoned not onelie of one Pope, but of two.* Eugenius *was there condemned of scisme, rebellion, and obstinacie, with the whole flocke of Cardinalles and Bishops, which had with him practised the dissolution of the Councell. Yet afterward being borne vp by the fauour of Princes, he recouered his papacie safe againe. That election of* Aymee, *which had beene orderly made by the authoritie of a generall and holie Synode, vanished away in a smoke: sauing that hee himselfe was appeased with a Cardinalls hat, as it were a barking dog with a peece of bread cast vnto him. Out of the bosome of these heretikes, rebelles, and obstinates, are proceeded all the Popes, Cardinals, Byshops, Abbots and priestes that haue beene since. Heere they are taken and can goe no further. For, to whether side will they giue the name of the Church? will they denie that the councell was generall, which wanted nothing to the outward maiestie: namelie, which being solemnelie summoned by two buller, and well framed in the order of all thinges, continued in the same dignitie to the last end? Will they confesse* Eugenius *with all his company a schismatike, by whom they are all sanctified? Therefore either let them otherwise define the forme of the church, or they all as manie as are of them shall be of vs accounted schismatikes, which wittingly and willinglie haue beene ordered of heretiker. If it had neuer before beene knowne, that the church is not bound to outwarde pompes, they themselues may bee to*

Exod. 32.4

1. King. 22.11. Iere. 18.18.

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1. King. 18.

2. Pet 3. 16.

Rom. 6. 1. & 15.

to the end that grace might more abound, by and by obiected, Wee will then abide in sinne, that grace may abound. When they heard that the faithfull are not vnder the lawe, they by and by answered, We will then sinne, because we are not vnder the lawe, but vnder grace. There were that accused him as an exhorter to euil. There entred priuily many false Apostles to destroy the churches which he had builded. Some by enuy & cõtention, and not purelie, yea and maliciouslie preached the Gospel, thinking to adde more affliction to his bandes. Somewhere the Gospel not much profited. All sought their owne, and not the thinges of Iesus Christ. Some went backeward, dogges to their vomit, and swine to their wallowing in the mire. The most part did draw the libertie of the Spirit to the licentiousnes of the flesh. Many brethren crept in, by whome there came afterward great dangers to the godlie. Among the brethren themselues were many strifes raised vp. What should the Apostles haue done in this case? Should they not either haue dissembled for a time, or rather altogether haue giuen ouer and forsaken the Gospel, which they sawe to be the seedplot of so manie contentions, the matter of so many dangers the occasion of so many offences? No. But for helpe in such distresses this came in their minde that Christ is the stone of stumbling and rocke of offence, set vnto the ruine and rising againe of manie, and for a signe that should be spokẽ against. With which affiance they being armed, went forward boldly through al dangers of vprores & offences. With the same thought we also ought to be vpholden, forasmuch as Paul testifieth that this is the perpetual propertie of the Gospel to be the sauor of death vnto death to them that perish, although it were ordeined to this vse that it should be the sauor of life vnto life, and the power of God vnto the saluation of the faithful: which verilie we should also feele, if we did not with our vnthankefulnesse corrupt this so singular a benefite of God, and turne that to our owne destruction which ought to haue bin to vs the onely defence of our safetie.

Philip. 1.15.

Luk. 2.34.

2. Cor. 2.16.

But nowe I returne to you, my soueraigne Lord. Let those false reports nothing moue you, by which our aduersaries trauel to cast you in feare of vs, with saying that by this newe Gospel (for so they call it) nothing is hunted for and sought but fit occasion of seditions, and vnpunished libertie of vices. For our God is not the author of diuision, but of peace: and the sonne of God is not the minister of sinne, which came to destroy all the workes of the Diuell. And we are vnworthily accused of such desires, whereof we neuer gaue any suspicion were it neuer so small. It is likely that wee forsooth doe practise the ouerthrowing of kingdomes, of whome there hath neuer bin heard any one seditious word, whose life hath euer beene knowen quiet and simple, when we lined vnder you, and which nowe being chased from home, yet cease not to pray for all thinges prosperous to you and your kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behauiours although many thinges may be found faultie, yet there is nothing worthie of so great reproching: neither haue we with so ill successe (by the grace of God) profited in the Gospel, but that our life may be to these backbiters an examplar of chastitie, liberalitie, mercy, temperance, patience, modestie, and whatsoeuer other vertue. Verily it is by the proofe it selfe euident that we doe vnfainedly feare and worship God, forasmuch as we desire that his name be halowed both by our life our and death, & enuie it selfe is compelled to beare of some of vs a witnes of innocence & ciuill vprightnes, in whome this onelie thing was punished with death, which ought to haue bin accounted for a singular praise. But if any vnder pretence of the Gospel doe stirre vp tumultes (as hitherto it hath not bin found that there haue bin any such in your Realme) if any pretende the libertie of the grace of God to defende the licentiousnesse of their vices (of

which

which sort I haue knowen many) there be lawes & penaltie of lawes, by which they may according to their desernings be sharpely punished: yet so that in the meane time the Gospell of God be not euil spoken of for the wickednes of naughtie men. Thus haue yee (O King) the venemous vniustice of the sclaunderers largely enough declred, that you may not with an eare of too easie beliefe bende to their reportes. I feare me also least it be too largely set out, for asmuch as this preface is in a maner come to the quantitie of a whole booke of defense, whereby I entended not to make a defense in deede, but onelie to mollifie your mind aforehand to giue audience to the disclosing of our cause: which your minde, though it be now turned away and estranged from vs, yea and enflamed against vs, yet we trust that we shalbe able to recouer the fauur therof, if you shal once haue without displeasure and troublous affection red ouer this our confession, which we will to be in steed of a defece for vs to your maiestie. But if the whisperings of the malicious do so possesse your eares, that there is no place for accused me, to speake for themselues: and if those outragious furies doe still with your winking at them, exercise cruelties with prisoning, tormenting, cutting and burning: we shall in deede, as sheepe appointed to the slaughter, be brought to all extremities, yet so that in our patience we shall possesse our soules, and waite for the strong hand of the Lord: which shall without doubt be present in time, and stretch foorth it selfe armed, both to deliuer the poore out of affliction, and to take vengeance on the despisers, which now triumph with so great assuredneße.

The Lorde the King of Kinges stablish your throne with righteousneße, and your seate with equitie, most noble King.

At Basile the first day of August, in the yeare 1536

IOHN CALVINE TO THE READER.

AT the firſt ſetting out of this worke, becauſe I did not looke for that ſucceſſe, which the Lord of his vnmeaſurable goodneſſe hath giuen, I had (as men vſe to doe in ſmal workes) for the more part lightly paſſed it ouer. But when I vnderſtood that it was receiued with that fauour of all the godly, which I neuer durſt haue deſired, much leſſe haue hoped for: as I verilie felt in my heart that much more was giuen to me than I had deſerued, ſo I thought it ſhould be a great vnthākefulnes if I ſhould not at the leaſt after my ſclender abilitie endeuor to anſwere ſo fauorable affections toward me, and which of them ſelues prouoked my diligence. And this I attempted not onelie in the ſecond ſetting forth of it: but howe oft ſince that time the worke hath bin imprinted, ſo oft hath it bin enriched with ſome encreaſe. But although I did not then repent me of the labor that I had imployed: yet I neuer held my ſelfe contented till it was diſpoſed into that order which is now ſet before you. Now I truſt I haue giuen you that which may be allowed by al your iudgements. Truely with how great endeuor I haue applied my ſelfe to the doing of this ſeruice to the Church of God, I may bring foorth for an euident witneſſe, that this laſt winter, when I thought that the feuer Quartane had ſummoned me to death, howe much more the ſickenes enforced vpon me, ſo much leſſe I ſpared my ſelfe, till I might leaue this booke to ouerliue me, which might make ſome part of thankfull recōpence to ſo gentle prouoking of the godly. I had rather in deed it had bene done ſooner: but it is ſoone enough if well enough. And I ſhall then thinke that it is come abroad in good ſeaſon, when I ſhall perceiue that it hath brought yet more plentifull fruite than it hath done heretofore to the Church of God. This is my onely deſire. And truely full ill it were with me, if I did not holding my ſelfe contented with the allowance of God alone, deſpiſe the iudgementes of men, whether they be the fooliſh and froward iudgements of the vnskilfull, or the wrongfull and malicious of the wicked. For although God hath throughly ſetled my minde to the endeuor both of enlarging his kingdome, and of helping the common profit: and though I am cleare in mine owne conſcience, and haue himſelfe and the Angels to witneſſe with me, that ſince I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpoſe but

that

that I might profite the Church in mainteining the pure doctrine of godlines: yet I thinke there is no man, that hath ben snatched at, bitten, & torne in sunder with mo slaunders than I. When my epistle was now in printing, I was certainly enformed that at *Augsburgh* where the assembly of the states of the Empire was holden, there was a rumor spread abroad of my reuolting to the Papacie, and the same was more greedily receiued in the courtes of Princes than was meete. This forsooth is their thankfulnes who are not ignorant of many trialles had of my stedfastnes, which trialles as they shake off so foule a sclaunder, so they should with al indifferent and gentle iudges haue defended me from it. But the Diuell with his whole route is deceiued if in oppressing me with filthy lies, he thinke that by his vniust dealing I shal be either the more discouraged or made the lesse diligent: because I trust that the Lord of his vnmeasurable goodnes will grant me that I may with euen sufferance continue in the course of his holy calling. Wherof I giue to the godly readers a newe proofe in this setting forth of this Booke. Nowe in this trauell this was my purpose so to prepare and furnish them that be studious of holy diuinitie to the reading of the worde of God, that they may both haue an easie entrie into it, & go forward in it without stumbling: for I thinke that I haue in all points so knit vp together the summe of religion, & disposed the same in such order, that whosoeuer shall well haue it in minde, it shall not be harde for him to determine both what hee ought chiefely to seeke in the Scripture: and to what marke to apply whatsoeuer is conteined in it. Therefore, this as it were a way being once made plaine, If I shal hereafter set forth any expositions of Scripture, because I shall not neede to enter into long disputations of articles of doctrine, and to wander out into common places: I wil alway knit them vp shortly. By this meane the godly reader shalbe eased of great paine & tediousnes, so that he come furnished aforehand with the knowledge of this present worke as with a necessarie instrument. But because the intent of this purpose, doth clearely as in mirrors appeare in so many commentaries of mine, I had rather to declare in deede what it is, than to set it out in wordes. Farewell frendly Reader, and if thou receiue any fruite of my labors, helpe me with thy prayers to God our Father.

At Geneua the first day of August in the yeare 1559.

Augustine in his vij. Epistle.

I professe my selfe to be one of the number of them, which write in profiting, and profit in writing.

WHAT CHAPTERS ARE conteined in the Bookes of this Institution.

In the first booke which intreateth of the knowledge of God the Creator, are contained xviij. Chapters.

THat the knowledge of God, & of our selues, are things conioyned: and howe they be linked the one with the other.

2 What it is to knowe God, and to what end tendeth ỹ knowledge of him.

3 That the knowledge of God is naturally planted in the minds of men.

4 That the same knowledge is either choked or corrupted, partly by ignorance, and partly by malice.

5 That the knowledge of God doeth shiningly appeare in the making of the worlde, and in the continuall gouernement thereof.

6 That to attaine to God the creator, it is needefull to haue the Scripture to be our guide and maistresse.

7 By what testimonie the Scripture ought to bee stablished, that is by the witnes of the holy Ghost, that the authority thereof may remaine certaine: And that it is a wicked inuention to say that the credit thereof doth hang vpon the iudgement of the Church.

8 That so farre as mans reason may beare, there are sufficient proofs to stablish the credit of the Scripture.

9 That those fantasticall men, which forsaking Scripture, resort vnto reuelation, doe ouerthrowe all the principles of godlinesse.

10 That the Scripture, to correct all superstition, doth in comparison set the true God against al ỹ Gods of the Gentiles, reckoning him for none of them.

11 That it is vnlawful to attribute vnto God a visible forme, & that generally, they forsake God, so many as doe erect to themselues any images.

12 That God is seuerally discerned from idols, that he may be onely and wholly worshipped.

13 That there is taught in the Scriptures one essence of God from the very creation, which essence containeth in it three persons.

14 That the Scripture euen in the creation of the worlde, and of al thinges, doth by certaine markes put difference betweene the true God, and faigned Gods.

15 What a one man was created: wherein there is intreated of the powers of the soule, and of the image of God, of freewill, and of the first integritie of nature.

16 That God by his power doth nourish and maintaine the worlde, which himselfe hath created, and by his prouidence doeth gouerne all the partes thereof.

17 Whereto and to what ende this doctrine is to be applied, that we may be certaine of the profit thereof.

18 That God doth so vse the seruice of wicked men, and so boweth their minder to put his iudgement in execution, that yet still himselfe remaineth pure from all spot.

In the second booke which entreateth of the knowledge of God the Redeemer in Christ, which knowledge was first opened to the fathers in the time of the lawe, and then to vs in the Gospell: are conteined xvij. Chapters.

1 THat by *Adams* sinne and falling away, mankinde became accursed, & did degenerate from his first estate: wherein is entreated of originall sinne.

2 That

2 That man is now spoiled of the freedome of will, and made subiect to miserable bondage.
3 That out of the corrupt nature of mā proceedeth nothing but damnable.
4 How God worketh in the hearts of men.
5 A confutation of the obiections that are wont to be brought for the defence of freewill.
6 That man being lost must seeke for redemption in Christ.
7 That the lawe was giuen, not to holde still the people in it, but to nourish the hope of saluation in Christ vntill his comming.
8 An exposition of the morall lawe.
9 That Christe although hee was knowen to the Iewes vnder the law, yet was he deliuered onely by the Gospel.
10 Of the likenesse of the olde & new Testament.
11 Of the difference of the one Testament from the other.
12 That it behooued that Christe to performe the office of the Mediator, should be made man.
13 That Christe tooke vpon him the true substance of the flesh of man.
14 Howe the natures of the Mediator do make one person.
15 That we may knowe to what ende Christ was sent of his father, & what he brought vs: three things are principally to be considered in him, his prophetical office, his kingdome, & his priesthoode.
16 Howe Christ hath fulfilled the office of Redeemer, to purchase saluation for vs, wherin is entreated of his Death and resurrection, and his Ascending into heauen.
17 That it is truely and properly said, that Christ hath deserued Gods fauour and saluation for vs.

In the thirde Booke which intreateth of the maner howe to receiue the grace of Christ, and what fruites come thereof to vs, and what effectes follow of it: are conteined xxv. Chapters.

1 THat those things which are spoken of Christ doe profit vs, by secret working of the holy Ghost.
2 Of faith, wherein both is the definition of it, and the properties that it hath are declared.
3 That wee are regenerate by faith, wherein is intreated of repentance.
4 That all that the Sophisters babble in their schooles of penance, is far from the pureneſſe of the Gospell: where is entreated of confession & Satisfaction.
5 Of the supplyings which they adde to satisfactiōs, as pardons & purgatory.
6 Of the life of a Christian man. And first by what argumentes the Scripture exhorteth vs thereunto.
7 The summe of a Christian life: where is entreated of ỹ forsaking of our selues.
8 Of the bearing of the Crosse, which is a parte of the forsaking of our selues.
9 Of the meditatiō of the life to come.
10 Howe we ought to vse this present life, and the helpes thereof.
11 Of the Iustificatiō of faith, & first of the definitiō of the name & of ỹ thing.
12 That to the ende we may be fully persuaded of the free iustification, we must lift vp our minds to the iudgement seate of God.
13 That there are two thinges to be marked in free iustification.
14 What is ỹ beginning of iustificatiō, and the continuall proceeding thereof.
15 That those things that are cōmonly boasted concerning the merites of workes, do ouerthrow as wel the prayse of God in giuing of righteousnesse, as also the assurednes of saluation.
16 A confutation of the slaunders, whereby the Papists goe about to bring this doctrine in hatred.
17 The agreement of the promises of the Lawe and the Gospell.
18 That

18 That of the reward, the righteousnes of workes is ill gathered.
19 Of Christian libertie.
20 Of prayer which is the cheefe exercise of faith, and whereby wee daily receiue the benefites of God.
21 Of the eternall election, whereby God hath predestinate some to saluation, some other to destruction.
22 A confirmation of this doctrine by the testimonies of Scripture.
23 A confutation of the slaunders, wherewith this doctrine hath alway beene vniustly charged.
24 That Election is stablished by the calling of GOD: and that the reprobate doe bring vpon them selues the iust destruction, to which they are appointed.
25 Of the last Resurrection.

In the fourth booke vvhich entreateth of the outvvard meanes or helpes vvhereby God calleth vs into the followship of Christ, and holdeth vs in it: are contained 20. Chapters.

1 OF the true Church with which wee ought to keepe vnitie, because it is the mother of all the godly.
2 A comparison of the false Churche with the true Church.
3 Of the teachers and ministers of the church, and of their election and office.
4 Of the state of the olde church, and of the maner of gouerning that was in vse before the papacie.
5 That the olde forme of gouernment is vtterly ouerthrowne by the tyranny of the papacie.
6 Of the supremacie of ỹ Sea of *Rome*.
7 Of the beginning and encreasing of the papacie of *Rome*, vntill it aduanced it selfe to this height, whereby both the libertie of the church hath beene oppressed, and all the right gouernment thereof ouerthrowne.
8 Of the power of the church as touching the articles of faith: and with howe vnbridled licentiousnesse it hath in the papacy bin wrested to corrupt al pureneſſe of doctrine.
9 Of councelles and of their authoritie.
10 Of the power in making of lawes wherein the pope and his haue vsed a most cruell tyranny and butcherie vpon soules.
11 Of the iurisdiction of the church and the abuse thereof, such as is seene in the papacy.
12 Of the discipline of the Church, whereof the cheefe vse is in the censures and excommunication.
13 Of vowes, by rash promising whereof eche man hath miserably entangled himselfe.
14 Of Sacraments.
15 Of baptisme.
16 That the baptisme of Infantes doth very well agree with the institution of Christ, and the nature of the signe.
17 Of the holy Supper of Christe: and what is auaileth vs.
18 Of the popish Masse, by which sacriledge the supper of Christ hath not onely bin prophaned, but also brought to nought.
19 Of the fiue falsely named Sacraments: where is declared, that the other fiue which haue bin hitherto commonly taken for sacraments, are not Sacraments: and then is shewed what maner of thinges they be.
20 Of ciuill gouernement.

FINIS.

THE FIRST BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION,

which intreateth of the knowledge of God the Creator.

The first Chapter.

That the knowvledge of God, and of our ſelues, are things conioyned: and howv they be linked the one vvith the other.

THE whole ſumme in a manner of all our wiſedome, which onely ought to be accompted true and perfect wiſedome, conſiſteth in two partes, that is to ſaye, the knowledge of God, and of our ſelues. But whereas theſe two knowledges be with many bondes linked togither: yet whether goeth before or engendreth the other, it is hard to diſcerne. For, firſt no man can looke vpon him ſelfe, but he muſt needes by and by turne all his ſenſes to the beholding of God, in whome he liueth and is moued: becauſe it is plaine, that thoſe gifts wherewith wee be indued, are not of our ſelues, yea, euen that that we haue being is nothing els but an eſſence in the one God. Finally, by theſe good things that are as by dropmeale powred into vs from heauen, we are led as it were by certaine ſtreames to the ſpring head. And ſo by our owne needineſſe, better appeareth that infinite plentie of good things that abideth in God. Specially that miſerable ruine, whereinto the fall of the firſt man hath throwne vs, compelleth vs to lift vp our eyes, not onely being foodeleſſe and hungrie, to craue from thence that which wee lacke, but alſo being awakened with feare, to learne humilitie. For as there is found in man a certaine worlde of all miſeries, and ſince we haue ben ſpoyled of the diuine apparell, our ſhamefull nakedneſſe diſcloſeth an infinite heape of filthie diſgracements: it muſt needes be that euery man be pricked with knowledge in conſcience of his owne vnhappineſſe to make him come at the leaſt vnto ſome knowledge of God. So by the vnderſtanding of our ignorance, vanitie, beggerie, weaknes, peruerſenes, & corruption, wee learne to reknowledge that no where elſe but in the Lorde abideth the true light of wiſedome, ſound vertue, perfect abundance of all good things, and puritie of righteouſnes. And ſo by our owne euils wee are ſtirred to conſider the good things of God: and we cannot earneſtly aſpire towarde him, vntill we beginne to miſlike our ſelues. For of al mē what one is there, that would not willingly reſt in him ſelfe? yea, who doth not reſt, ſo long as he knoweth not himſelfe, that is to ſay, ſo long as he is contented with his own giftes, & ignorant or vnmindfull of his owne miſerie? Therefore euery man is by the knowledge of himſelfe, not onely pricked forward to ſeeke God, but alſo led as it were by the hand to finde him.

VVhether vvee conſider our being, the giftes vvherevvith vve are endevved, or the euils that are found in vs, vvee are thereby led to the knovvledge of God.

Till vvee haue considered the exact perfection of iustice, vvisedome and all vertue, vvhich is in God, vve neuer knovv our ovvne imperfection.

2 Againe, it is certeine, that man neuer commeth vnto ỹ true knowledge of him selfe, vnlesse he hath first beholden the face of God, and from beholding thereof do descend to looke into himselfe. For (such is the pride that is naturally planted in vs) we alway thinke our selues righteous, innocent, wise and holy, vntil that with manifest proues wee be conuinced of our vnrighteousnesse, filthinesse, follie and vncleannes. But we are not conuinced therof, if we looke vpon our selues only, and not vpon God also, who is the only rule whereby this iudgement ought to be tried. For because we are naturally inclined to hypocrisie, therefore a certaine vaine resemblance of righteousnes doth aboundantly content vs in stead of righteousnes in deed. And because there appeareth nothing among vs, nor about vs, ỹ is not defiled with much filthines, therefore that which is somewhat lesse filthy pleaseth vs as though it were most pure, so long as we hold our selues within the boundes of mans vncleannesse. Like as the eye that is vsed to see nothing but blacke, thinketh that to be pure white, which yet is but darkish white, or browne. Yea, we may yet more plainly discerne by our bodily sense how much wee are blinded in considering the powers of the soule. For if at midday we either looke downe vpon the ground, or behold those things that rounde about lye open before our eyes, then we thinke our selues to haue verie assured and pearcing force of sight: but when wee looke vp to the sunne, and beholde it with fixed eyes, then that same sharpenes that was of great force vpon the ground, is with so great brightnesse by and by dasseled and confounded, that we are compelled to confesse ỹ the same sharp sight which we had in cõsidering earthly things, when it commeth to the sunne, is but meere dulnes. Euen so commeth it to passe in weying our spirituall good things. For while wee looke no further than the earth, so long being well contented with our owne righteousnesse, wisedome and strength, wee doe sweetely flatter our selues, and thinke vs in manner halfe gods. But if wee once begin to raise vp our thought vnto God, and to wey what a one he is, and how exact is the perfection of his righteousnesse, wisedome & power, after the rule whereof wee ought to be framed: then that which before did please vs in our selues with false pretẽce of righteousnesse, shall become lothsome to vs as greatest wickednesse: then that which did marueilously deceiue vs vnder colour of wisedome, shal stinke before vs as extreme follie: then that which did beare the face of strength, shal be proued to be most miserable weakenes. So slenderly doth that which in vs seemeth euen most perfect, answere in proportion to the purenes of God.

The beholding of the maiestie of god maketh men to see their ovvne baseness.

3 Hereof proceedeth that trembling and amasednes, wherewith the scripture in manie places reciteth that the holy men were stricken & astonished so oft as they perceiued the presence of God. For when we see ỹ they which in his absence did stand assured & vnmoued, so sone as he discloseth his glory, begin so to quake & are so dismaid, that they fall down, yea are swalowed vp, & in maner as destroyed with feare of death: it is to be gathered therby, that man is neuer sufficiently touched & inwardly moued with knowledge of his own basenes, vntil he haue compared himself to the maiestie of God But of such dismaying we haue often examples both in the Iudges & in ỹ Prophets: so that this was a common saying among the people of God: Wee shall dye

Iud. 13. 22. Esa. 6. 5. Exe. 2. 1.

because

becauſe the Lord hath appeared vnto vs. And therefore the hiſtorie of *Iob*, to throw men down with knowledge of their own folly, weaknes, & vncleannes, bringeth alway his principall proofe from deſcribing Gods wiſedome, ſtrength & clenneſſe. And that not without cauſe. For we ſee how *Abraham*, the neerer that he came to behold the glorie of God, the better acknowledged himſelfe to be earth & duſt. We ſee how *Elias* could not abide to tary his comming to him with vncouered face: ſo terrible is the beholding of him. And what may man do that is but corruption and a worme, when euen the Cherubins for verie feare muſt hide their faces? Euen this is it that the Prophet *Eſay* ſpeaketh of: The Sunne ſhal bluſh, & the Moone ſhalbe aſhamed, when the Lord of hoſtes ſhal raigne, that is to ſaye, when he diſplayeth his brightnes, and bringeth it nearer to ſight, then in compariſon thereof the brighteſt thing of al ſhalbe darkened. But howſoeuer the knowledge of God and of our ſelues, are with mutual knot linked together, yet the order of right teaching requireth that firſt wee intreat of the knowledge of God, and after come downe to ſpeake of the knowledge of our ſelues.

Gen. 18.27.
1. King. 19.13.
Eſa. 24.23.
Eſa. 2.10. & 19.

The ſecond Chapter.

What it is to know God, and to what end tendeth the knowledge of him.

I Meane by the knowledge of God, not onely that knowledge, whereby wee conceiue that there is ſome God, but alſo that, whereby we learne ſo much as behoueth vs to knowe of him, and as is profitable for his glorie: finally ſo much as is expedient. For, to ſpeake properly, wee cannot ſaye that God is knowen where there is no religion nor godlineſſe. But here I doe not yet touch that ſpeciall kind of knowledge whereby thoſe men that are in themſelues reprobate and accurſed do conceiue God the redeemer in Chriſt the mediator: but I ſpeake only of that firſt & ſimple maner of knowledge, whervnto the verie order of nature would haue led vs, if Adam had continued in ſtate of innocencie. For although no man, ſith mankind is in this ruine, can perceiue God to be either a father, or author of ſaluation, or in any wiſe fauourable, vnleſſe Chriſt come as a meane to pacifie him towardes vs: yet it is one thing to feele that God our maker doth by his power ſuſtaine vs, by his prouidence gouerne vs, by his goodneſſe nouriſh vs, and endue vs with all kindes of bleſſings: and another thing to embrace the grace of reconciliation offered vs in Chriſt. Whereas therfore the Lord firſt ſimply appeareth as wel by the making of the worlde, as by the generall doctrine of the ſcripture, to be the Creator, and then in the face of Chriſt to be the redeemer: hereupon ariſe two ſortes of knowing him, of which the former is now to be intreated of, and then the other ſhal orderly folow in the place fit for it. For although our mind cannot conceiue ỹ knowledge of God, but ỹ it muſt giue to him ſome kind of worſhip, yet ſhal it not be ſufficient ſimply to know that it is he only that ought to be honored & worſhipped of all men, vnleſſe we be alſo perſuaded that he is the fountaine of al good things, to the ende that we ſhould ſeeke for nothing elſewhere but in him. I meane hereby, not onely for that as he hath once created this worlde, ſo by his infinite power hee ſuſtaineth it, by his wiſedome he gouerneth it, by his goodnes he preſerueth it,

The knowledge whereby wee conceiue that there is a God, that hee is the creator & preſeruer of al things that are, and the only giuer of good things, breedeth godlines and obedience.

and ſpecially mankind he ruleth by his righteouſnes and iudgement, ſuffreth by his mercy, and ſauegardeth by his defence: but alſo becauſe there can no where be found any one drop either of wiſedome, or of light, or of righteouſnes, or of power, or of vprightnes, or of ſincere truth, which floweth not from him, or whereof he is not the cauſe: to this end verily, that we ſhould learne to looke for & craue all theſe things at his hand, and with thankeſgeuing account them receiued of him. For this feeling of the powers of God is to vs a meere ſcholemaſter of godlines, out of which ſpringeth religion: Godlines I cal a reuerence of God ioyned with loue of him which is procured by knowledge of his benefites. For men will neuer with willing obedience ſubmit themſelues to God, vntill they perceiue that they owe all things to him, that they are nouriſhed by his fatherly care, that he is to them the author of all good things, ſo that nothing is to be ſought elſewhere than in him. Yea, they will neuer yeld themſelues truely & with all their heart wholely to him, vnles they aſſuredly beleeue that in him is perfect felicitie repoſed for them.

How the knowledge of diuers properties of God brought foorth diuers vertues in vs.

2 Therefore they do but trifle with vaine ſpeculations, which in entreating of this queſtion, do make it their purpoſe to diſcuſſe, what thing God is, where it rather behoueth vs to knowe what maner one he is, & what agreeth with his nature. For to what end ſerueth it to confeſſe as Epicure doth, that there is a God which doth onely delight himſelfe with idleneſſe, hauing no care of the world? Finally, what profiteth it to know ſuch a God with whom we may haue nothing to do? But rather the knowledge of him ought to ſerue to this end, firſt to frame vs to feare and reuerence: then that by it guyding and teaching vs, we may learne to craue all good things at his hande, and to account them receiued of him. For how can any thought of God enter into thy mind, but that thou muſt therewithall by and by thinke, that foraſmuch as thou art his creature, therfore thou art of right ſubiect & bound to his authoritie, that thou oweſt him thy life, ẏ whatſoeuer thou enterpriſeſt, whatſoeuer thou doeſt, ought to be directed to him? If this be true, then truely it foloweth that thy life is peruerſely corrupted if it be not framed to obeying of him, foraſmuch as his will ought to be our lawe to liue by. Againe, thou canſt not cleerely ſee him, but that thou muſt needes know that he is ẏ fountaine & original of al good things, whereupon ſhould growe both a deſire to cleaue vnto him, and an aſſured truſt in him, if mans owne corruptneſſe did not drawe his minde from the right ſearching of him. For firſt of all, the godly mind doth not as by a dreame imagine to her ſelfe any God at aduenture, but ſtedfaſtly beholdeth the onely one and true God: and doeth not falſely forge of him whatſoeuer her ſelfe liketh, but is content to beleue him to be ſuch a one as he diſcloſeth himſelfe, & doth alway with great diligence beware that with preſumptuous raſhneſſe ſhe paſſe not beyond his will, and ſo wander out of the way. And when ſhee ſo knoweth him, becauſe ſhee vnderſtandeth that he gouerneth all things, ſhee aſſuredly truſteth that he is her ſafe keeper and defender, and therefore wholely committeth her ſelfe to his faith, becauſe ſhe vnderſtandeth that he is the author of all good things: therefore if any thing trouble her, or if ſhe want any thing, by and by ſhe flyeth to him for ſuccour, looking for helpe at his hand. Becauſe ſhe is perſwa-

ded

ded that he is good and mercifull, therefore with assured confidence she resteth on him, and doubteth not in all her euils to finde ready remedie in his mercifull kindnesse. Because she knoweth him to be her Lord & father, therfore she determineth that he is worthie that she should in al things haue regard to his authoritie, reuerence his maiestie, procure the aduauncement of his glorie, and obey his commaundements. Because shee seeth that hee is a righteous Iudge, and armed with his seueritie to punish sinners, therefore she alway setteth his iudgement seat before her eyes, and with feare of him withdraweth and restraineth her selfe from prouoking his wrath. Yet is shee not so affraid with the feeling of his iudgement, that shee would conuey her selfe from it, although th re were away open to escape it: but rather she doth no lesse loue him, while he extendeth vengeance vpon the wicked, than while he is beneficial to the godly, forasmuch as shee vnderstandeth that it doth no lesse belong to his glorie that he hath in store punishment for the wicked and euil doers, than that he hath rewarde of eternall life for the righteous. Moreouer shee doeth not for onely feare of punishment refraine her selfe from sinning: but because shee loueth and reuerenceth him as her father, attendeth on him and honoureth him as her Lord, therefore although there were no hell at all, yet she dreadeth his onely displeasure. Now behold what is the pure and true religion, euen faith ioyned with an earnest feare of God: so that feare may containe in it a willing reuerence, and draw with it a right forme of worshipping such as is appointed in the lawe. And this is the more heedefully to be noted, because all men generally do worship God, but fewe do reuerence him, while ech where is great pompous shewe in ceremonies, but the pureneſse of heart is rare to be found.

3 Truely, they that iudge rightly, wil alwaye holde this for certaine, that there is grauen in the minds of men a certaine feeling of the Godhed, which neuer can be blotted out. Yea that this perswasion, that there is a God, is euē from their generation naturally planted in them, and deepely rooted within their bones, the verie obstinacie of the wicked is a substancial witnes, which with their furious striuing yet can neuer winde themselues out of the feare of God. Although *Diagoras* and such other do iest and laugh at all that hath in all ages beene beleeued concerning religion: although *Dionysius* do scoffe at the heauenly iudgement: yet that is but a laughter from the teeth forward, because inwardly the worme of conscience gnaweth them much more sharply than all hot searing irons. I alleage not this ỹ *Cicero* saith, that errors by continuance of time growe out of vse, & religion daily more and more encreaseth and waxeth better. For the world (as a litle hereafter we shall haue occasiō to shew) trauaileth as much as in it lieth to shake off al knowledge of God, & by al meanes to corrupt the worshipping of him. But this onely I say, that when the dull hardnesse, which the wicked doe desirously labour to get to despise God withall, doth lye pyningly in their heartes, yet the same feeling of God, which they would moste of all desire to haue vtterly destroyed, liueth still, and sometime doth vtter it selfe: whereby wee gather that it is no such doctrine as is first to be learned in scholes, but such a one whereof euery man is a teacher to himselfe euen from his mothers wombe, and such

It is in vaine to knowe God of whom the most godles haue a kind of feeling, vnlesse we knowe him so that wee also worship him.

a one as nature suffereth none to forget, although many bend all their endeuour to shake it out of their minde. Nowe, if all men be borne and doe liue to this ende, to knowe God, and the knowledge of God is but fickle and lightly vanisheth away, vnlesse it proceede thus farre: it is euident, that they all swarue out of kinde from the lawe of their creation, that doe not direct to this marke al the whole thoughts and doings of their life. Of which the Philosophers themselues were not ignorant. For *Plato* ment nothing else, when he oftentimes taught, that the soueraigne good of the soule is the likenesse of God, when the soule hauing throughly conceiued the knowledge of him is wholly transformed into him. Therefore verie aptly doth *Grillus* reason in *Plutarche*, where he affirmeth, that men, if religion be once taken from their life, are not only nothing better than brute beasts, but also many waies much more miserable, for that being subiect to so manie sortes of euils, they continually draw forth a troublesome vnquiet life: and therefore the worshipping of God is the onely thing that maketh them better than brute beastes, by which alone they aspire to immortalitie.

In Phedrone & theetero.

The third Chapter.

That the knowledge of God is naturally planted in the mindes of men.

VVhy God hath imprinted some knowledge of him selfe in all mens mindes, as that all nations, euen idolaters themselues do proue.

WE hold it out of controuersie, that there is in the mind of man, euen by naturall instinction, a certaine feeling of the Godhead. For to the ende that no man shoulde flee to the pretence of ignorance, God himselfe hath planted in all men a certaine vnderstanding of his diuine maiestie, the remembrance whereof, with powring in nowe and then as it were newe drops, he continually reneweth: that when all, not one excepted, doe knowe that there is a God, and that he is their maker, they may all bee condemned by their owne testimonie, for that they haue not both worshipped him, and dedicated their life to his will. But truely if the not knowing of God bee any where to be found, it is likely that there can nowhere elsse be any example of it more than among the grosseste sortes of peoples & fardest from ciuil order of humanitie. But (as the heathen man saith) there is no natiō so barbarous, no kind of people so sauage, in whom resteth not this persuasion that there is a God. And euen they that in other partes of their life seeme verie litle to differ from brute beastes, yet do continually keepe a certaine seede of religion. So throughly hath this common principle possessed al mens mindes, & so fast it sticketh within all mens bowels. Sith then from the beginning of the world there hath bin no countrie, no citie, yea no house, that could be without religion, in this is emplied a certaine secret confession, that a feeling of y Godhead is written in the hearts of al men. Yea and idolatrie it selfe is a substantial proofe of this persuasion. For we know how vnwillingly man abaseth himselfe to honor other creatures aboue himselfe. Therefore when hee had rather worship a blocke and a stone, than he woulde be thought to haue no God, it appeareth that this imprinted persuasion of God is of moste great force, which is impossible to be raced out of the mind of man, that it is much more easie to haue the affection of nature broken, as in deede it is broken when man from his owne naturall swelling pride of his owne will stoupeth

Cicero de nat. Deorum.

downe

downe euen to the baſeſt creatures to honor God.

2 Wherefore it is moſt vaine which ſome do ſay, that religion was deuiſed by the ſutteltie and craft of a fewe, by this policie, to keepe the ſimple people in awe, whereas they themſelues that procured other to worſhip God, beleeued nothing leſſe than that there was any God at all. I graunt in deede that ſuttle men haue inuented many things in religion, whereby to bring the people to a reuerence, & caſt them in a feare, to make their minds the more pliable to obedience: But this they coulde neuer haue brought to paſſe, vnleſſe the mindes of men had beene alreadie before hande perſuaded that there was a God, out of which perſuation as out of ſeede ſpringeth that readie inclination to religion. Neither is it likely that euen they which ſuttelly deceiued the ſimple ſort with colour of religion, were them ſelues altogether without knowledge of God. For though in times paſt there haue beene ſome, and at this day there ariſe vp many that denye that there is any God: yet whether they will or no, they oftentimes feele that which they are deſirous not to knowe. We read of none that euer did breake foorth into more preſumptuous and vnbridled deſpiſing of God, than *Caius Caligula*: yet none more miſerably trembled when any token of Gods wrath appeared. And ſo againſt his will he quaked for feare of him whom of wilful purpoſe he endeuoured to deſpiſe. And the ſame may a man commonly ſee to happen to ſuch as he was. For the bolder deſpiſer of God that any man is, the more is hee troubled at the verie noyſe of the falling of a leafe. And whence commeth that, but from the reuengement of Gods maieſtie, which doeth ſo much the more vehemently ſtrike their conſciences as they more labour to flie away from it? They doe in deede looke about for all the ſtaring holes that may be, to hide themſelues from the preſence of the Lorde: but whether they will or no, they are ſtill holden faſt tyed. For howſoeuer ſometime it ſeemeth to vaniſh away for a moment, yet it oft returneth again, and with newe aſſault doeth runne vppon them: ſo that the reſt which they haue, if they haue any at all, from torment of conſcience, is much like to the ſleepe of drunkards or frantike men, which euen while they ſleepe doe not quietly reſt, becauſe they are at euery moment vexed with horrible & dredful dreames Therefore the verie vngodly themſelues ſerue for an example to proue that there alway liueth in al mens minds ſome knowledge of God.

Yea, they which do moſt denie it, ſhewe moſt that it cannot reaſonably be denyed.

The iiij. Chapter.

That the ſame knowledge is either choked, or corrupted, partly by ignorance, and partly by malice.

BVt as experience teacheth that God hath ſowen the ſeede of religion in al men, ſo ſcarſely may be founde the hundreth man, that hauing it conceiued in his heart doeth cheriſh it, but no man in whom it ripeneth, ſo far is it of that any fruite appeareth in due time. Therefore whether it be that ſom become vaine in their owne ſuperſtitions, or that ſome doe of ſet purpoſe maliciouſly reuolt from God; yet all doe runne out of kinde from the true knowledge of him. So commeth it to paſſe that there remaineth no true godlineſſe in the worlde. But whereas I ſaid that ſome by errour fall into ſuperſtition,

The erronious immagination which ſuperſtitious perſons haue of God, cannot be excuſed, for that they are the cauſe of their owne blindneſſe.

ſtition, I meane not thereby as though their ſimplicitie might excuſe them from blame, becauſe the blindneſſe that they haue, is commonly alway mingled both with proude vanitie, and with ſtubborneſſe. Vanitie and the ſame ioyned with pride appeareth in this, that they miſerable men both in the ſeeking of God do not climbe aboue themſelues as they ought to haue done, but meaſure him according to the proportion of their own fleſhly dulneſſe, and alſo neglecting the ſound manner of ſearching for him, do curiouſly flie to vaine ſpeculatiõs. And ſo they conceiue him not ſuch a one as he offreth himſelfe, but do imagine him ſuch a one as of their owne raſh preſumption they haue forged him. Which gulfe being once opened, what way ſoeuer they ſtirre their feete, they muſt needes alway runne headlong into deſtruction. For whatſoeuer afterwarde they go about toward the worſhipping or ſeruice of God, they cannot account it done to him, becauſe they worſhip not him, but rather the deuiſe of their owne heart, and their owne dreame in ſtead of him. This peruerſenes doth *Paul* expreſſely touch, where he ſaith, that they were made fooles when they couered to be wiſe. He had before ſaid, that they were made vaine in their imaginations: but leaſt any man ſhould thereby excuſe them from blame, he addeth further, that they are worthily blinded becauſe not contented with ſobrietie, but preſumptuouſly taking vpon them ſelues more than they ought, they wilfully bring darkneſſe vpon them, yea with vaine and frowarde pride doe make themſelues fooles. Whereupon followeth, that their fooliſhneſſe is not excuſable, whereof the cauſe is not onely vaine curioſitie, but alſo a greedines to knowe more than is meete for them, ioyned with a falſe confidence.

Rom. 1. 22.

2 As for this that *Dauid* ſaieth, that the wicked & mad men thinke in their hearts, that there is no God: Firſt that is meant only of thoſe that choking the light of nature, do of purpoſe make themſelues ſenſeleſſe, as wee ſhall ſee againe a litle hereafter. Euen as wee ſee that manie after that they haue ben hardened with boldneſſe and cuſtome of ſinning, doe furiouſly put from them all the remembrance of God which yet is by very feeling of nature inwardly miniſtred vnto their mindes. Now *Dauid*, to make their madneſſe the more deteſtable, bringeth them in as though they preciſely denyed, that there is any God: although they take not from him his being, but becauſe in taking frõ him his iudgement & prouidence, they ſhut him vp idle in heauen. For whereas nothing leſſe agreeth with ỹ nature of God, than to throw away the gouernement of the world, and leaue it to fortune, to winke at the ſinnes of men, ſo as they may liue in licentious outrage vnpuniſhed: whoſoeuer he be that quenching the feare of the heauenly iudgement, doth careleſly followe his owne affections, he denieth that there is a God. And this is the iuſt vengeance of God, to drawe a fatneſſe ouer their hearts, ſo that the wicked when they haue once cloſed their eyes, euen in ſeeing may not ſee. And *Dauid* in an other place is the beſt expounder of his own meaning, wher he ſaith: That the feare of God is not before the eyes of the wicked. Againe, that in their euil doings they proudly reioyce at themſelues, becauſe they perſuade themſelues that God doth not looke vpõ them. Therfore although they be compelled to acknowledge ſome God, yet they doe rob him of his glorie

Pſa. 13. 1.

Malicious ſinners are ſaid to thinke there is no God, not as if they did preciſely denie him to be, but becauſe they labour to put off frõ themſelues all feeling of his powver, vvhich notvvithſtanding they cannot do.

Pſa. 30. 6. 2.
Pſa. 10. 11.

glorie in withdrawing from him his power. For as God (as *Paul* witnesseth) cannot denie himselfe, because he continually abydeth like himselfe: so is it truely said, that these men in faining God to be a dead and vaine image, doe denie God. Moreouer it is to be noted that although they wrastle against their own naturall feeling, and do desire not onely to shake out God from thence, but also to destroy him in heauen: yet their dull hardnesse can neuer so farre preuaile, but that God sometime draweth them backe to his iudgement seate. But forasmuch as they are not withholden with any feare from running violently against God: therefore it is certaine that there raigneth in them a brutish forgetfulnes of God, so long as that blind pang of rage doth so forcibly carie them. 2. Tim. 2. 13.

3 So is that vaine defense ouerthrowen, which many are wont to pretende for excuse of their superstition. For they thinke, that any deuotion to religion sufficeth, whatsoeuer it be, though it be neuer so much contrarie to order and trueth. But they consider not, that true religion ought to be framed according to the wil of God, as by a perpetual rule: and that God himselfe abideth alway like himselfe, and is no imagined Ghost or fantasie, that may be diuersly fashioned after euery mans liking. And truely we may plainly see with how lying deceits superstition mocketh God, while shee goeth about to do him pleasure. For catching hold of those things in a maner onely, which God hath testified that he careth not for, shee either contemptuously vseth, or openly refuseth those things that he appointeth and sayeth to bee pleasant vnto him. Therefore whosoeuer do set vp newe inuented formes of worshipping God, they worship and honour their owne doting deuises: because they durst not so trifle with God, vnlesse they had first fained a God, agreeing with the follies of their trifling toyes. Wherefore the Apostle pronounceth, that that vnstaied and wandring opinion of the maiestie of God, is a verie not knowing of God. When (saith he) ye knewe not God, ye serued them that in nature were no gods. And in another place he saieth that the Ephesians were without a God at such time as they straied from ỹ right knowledge of the one God. And at least in this case, it differeth not much, whether thou beleeue one God or many, because in both cases thou departest from and forsakest the true God: whome when thou hast once forsaken, there is nothing left with thee but a detestable Idol. It followeth therefore, that we must determine with Lactantius, that there is no lawfully allowable religion, but that which is ioyned with truth.

God alloweth no deuotion but that vvhich springeth frō the true knowledge of his name.

Gal. 4. 8. Eph. 2. 12.

4 There is also a second fault, that they neither haue at any time any cōsideration of God, but against their wils, nor do approch towarde him, till for all their holding backe they be forcibly drawen to him: and euen then also they haue not a willing feare that proceedeth from reuerence of Gods maiestie, but onely a seruile & constrayned feare, which the iudgement of God wringeth out of them: which iudgement because they cannot escape, therefore they dread it, but yet so as therewithall they abhorre it. And so that saying of Statius, that feare first made gods in the worlde, may be fitly spoken of vngodlinesse, and of this kind of vngodlinesse only. They that haue a minde abhorring from the iustice of God, doe heartily wish to haue his throne of

God accepteth not their seruice vvho seeke him onely by feare in cases of extremitie, vvhich neuertheless doth prooue that there vvas a seed of the knowledge of god: vvhich lay before suppressed in them.

iudgement ouerthrown, which they know to ſtand for puniſhment of offences againſt his iuſtice by which affectiō they warre againſt God, who cannot be without his iudgement. But when they vnderſtande that his power impoſſible to bee auoided, hangeth ouer them: becauſe they can neither by force remoue it, nor by flight eſcape it, therefore they feare it. So leaſt they ſhould in all things ſeeme to deſpiſe him, whoſe maieſtie ſtill preſſeth vpon them, they vſe a certaine outward forme of religion, ſuch as it is: but in the meane time they ceaſe not to defile themſelues with all kinde of vices, to ioyne outragious miſchiefes to miſchiefes, vntil they haue in al pointes violate the holy law of the Lord, & deſtroyed his whole righteouſnes, or at leaſt they are not ſo holden back with that fained feare of God, but ẏ they ſweetly reſt in their ſinnes, and flatter themſelues, & had rather to follow the intemperance of their fleſh than reſtraine it with the bridle of the holy Ghoſt. But foraſmuch as the ſame is but a voyd and lying ſhadow of religion, yea ſcarcely worthy to be called a ſhadow: hereby againe is eaſily gathered, how much the true godlineſſe, which is powred onely into the heartes of the faithfull, I meane that out of which religion ſpringeth, doeth differ from this confuſe knowledge of God. And yet the hypocrites would obtaine by crooked compaſſes, to ſeeme nigh vnto God, whom they flye from. For whereas there ought to haue beene one continuall vnbroken courſe of obedience in their whole life, they in a manner in all their doings careleſly rebelling againſt him, labour with a few ſacrifices to appeaſe him. Wheras they ought to haue ſerued him with holineſſe of life & ſyncerenes of heart, they inuent triflings & obſeruances of no value, to procure his fauour withall: yea they do ẏ more licentiouſly lie dulin their owne dregges, becauſe they truſt that they may be diſcharged againſt him with their own mockeries of propiciatorie ſatisfactions. Finally whereas their affiance ought to haue beene faſtened in him, they neglecting him doe reſt in themſelues, or in creatures. At length they entangle themſelues with ſuch a heape of errors, that the darke miſt of malice doeth choke, & at laſt vtterly quench thoſe ſparkes, that glimmeringly ſhined to make them ſee the glorie of God. Yet that ſeede ſtill remaineth which can by no meane be plucked vp by the roote, to beleeue that there is a certaine godhead: but the ſame ſeede is ſo corrupted, that it bringeth foorth of it none other but verie euil fruites. Yea thereby is that which I trauaile to proue more certainly gathered, that there is a feeling of godhead naturally grauen in ẏ hearts of men, foraſmuch as the verie reprobate themſelues are of neceſſitie enforced to cōfeſſe it. In quiet proſperitie they pleaſantly mock at God, yea they are ful of talk & prating to diminiſh the greatnes of his power: but if once any deſperation touch them, it ſtirreth them vp to ſeeke the ſame God, and miniſtreth them ſodaine ſhort prayers: by which it may appeare, that they were not vtterly ignorant of God, but that the ſame which ought ſooner to haue beene vttered, was by obſtinacie ſuppreſſed.

The fifth Chapter.

That the knowledge of God doth shiningly appeare in the making of the worlde and in the continual gouernement thereof.

Moreouer

MOreouer becauſe the furtheſt ende of bleſſed life ſtandeth in the knowledge of God: that the way to felicitie ſhould be ſtopped to none, therefore God hath not onely planted in the mindes of men that ſeede of religion which we haue ſpoken of, but alſo hath ſo diſcloſed himſelfe in the whole workemanſhip of the worlde, and daily ſo manifeſtly preſenteth himſelfe, that men cannot open their eyes but they muſt needes beholde him. His ſubſtance in deede is incomprehenſible, ſo that his diuine maieſtie farre furmounteth all mens ſenſes: but he hath in all his workes grauen certaine markes of his glorie, and thoſe ſo plaine and notably diſcernable, that the excuſe of ignorance is taken away from men, be they neuer ſo groſſe & dull witted. Therefore the Prophet rightfully cryeth out, that he is clothed with light as with a garment: as if he ſhoulde haue ſaide, that then he firſt began to come foorth to be ſeene in viſible apparel, ſince the time that he firſt diſplayed his enſignes in the creation of the worlde, by which euen now what way ſoeuer wee turne our eyes, he appeareth glorious vnto vs. In the ſame place alſo the ſame Prophet aptly cõpareth the heauens as they be diſplaied abroad, to his royal pauillion: he ſaieth that he hath framed his parlours in the waters, that the clouds are his chariots, that he rideth vppon the wings of the windes, that the windes and lightenings are his ſwift meſſengers. And becauſe the glorie of his power and wiſedome doeth more fully ſhine aboue, therefore commonly the heauen is called his pallace. And firſt of all, what way ſoeuer thou turne thy eyes, there is no peece of the world be it neuer ſo ſmall, wherein are not ſeene at leaſt ſome ſparkles of his glorie to ſhine. But as for this moſt large & beautiful frame, thou canſt not with one viewe peruſe the wide compaſſe of it, but that thou muſt needes be on euery ſide ouerwhelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epiſtle to the *Hebrues* doth verie wel call the ages of the world the ſpectacle of inuiſible things, for that the ſo orderly framing of the world ſerueth vs for a mirrour wherein we may behold God, which otherwiſe is inuiſible. For which cauſe the Prophet aſſigneth to the heauenly creatures a language that all nations vnderſtand, for that in them there is a more euident teſtification of the Godhead, than that it ought to eſcape the conſideration of any nation be they neuer ſo dull. Which thing the Apoſtle declaring more plainly ſayth, that there is diſcloſed vnto men ſo much as was behooueful to be knowen concerning God: becauſe al men without exception, do throughly ſee his inuiſible things euen to his verie power and Godhead, which they vnderſtand by the creation of the world.

Gods power & Godhead ſhineth ſo cleerely in the worlde, that it may be ſeene of all be they neuer ſo dull.

Pſal.104.2.

Heb.11.3.

Pſal.19.1.

Rom.1.19.

2. As for his wonderfull wiſedome, there are innumerable proues both in heauen and in earth that witneſſe it: I meane not onely that ſecreter ſort of things, for the neerer marking whereof *Aſtrologie*, *Phiſicke*, & all natural Philoſophy ſerueth, but euen thoſe things that thruſt themſelues in ſight of euery one, euen of the rudeſt vnlearned man, ſo that men cannot open their eies but they muſt needes be witneſſes of them. But truely they that haue digeſted, yea or but taſted the liberal arts, being holpen by the ayde thereof, doe proceede much further to looke into ſ secrets of Gods wiſedom. Yet is there no man ſo hindred by lack of knowledge of thoſe arts, but that he throughly ſeeth

His wiſedome, though the learned more neerely, yet the rudeſt may plainly enough perceiue.

seeth abundantly enough of cunning workmanship in Gods works, to bring him in admiration of the workeman thereof. As for example to the searching out of the mouings of the starres, appointing of their places, measuring of their distances, and noting of their properties, there needeth art & an exacter diligence: by which being throughly perceiued, as the prouidēce of God is the more manifestly disclosed, so it is conuenient, that the mind rise somewhat the higher thereby to behold his glorie. But forasmuch as the vnlearned people, yea, and the rudest sort of them, such as are furnished with the onely helpe of their eies, cannot be ignorant of the excellencie of Gods cunning workmanship, which in this innumerable and yet so seuerally well ordered and disposed varietie doth of it selfe shewe forth it selfe: it is euident that there is no man to whom God doeth not largely open his wisedome.

In libr. de vsu part.

Likewise it requireth a singular sharpnes of wit, to wey with such cunning as *Galen* doth, the knitting together, the proportional agreement, the beautie, & vse in the frame of mans bodie: but by al mens confession, the body of man doth vtter in verie shew of it selfe so cunning a compacting together, that for it the maker of it may worthily be iudged wonderfull.

VVee neede not seeke farre for the knowledge of god vvhē in our owne faces vvee may see him.

3 And therefore certaine of the Philosophers in olde time did not without cause call man a little worlde, because he is a rare representation of the power, goodnesse and wisedome of God, and containeth in him selfe miracles ynough to occupie our mindes, if wee will be content to marke them. And for this reason *Paul*, after that he had saide that the verie blinde men may find out God by groping for him, by & by saith further, that he is not to be sought farre of, because al men doe feele vndoubtedly within themselues the heauenly grace wherewith they be quickened. But if wee neede to go no further then our selues, to finde & take holde of God: what pardon shall his slothfulnesse deserue that wil not vouchsafe to descend into himselfe to find God? And the same is the reason why *Dauid*, when he had shortly spoken in the aduauncement of the wonderfull name & honour of God that do euery where gloriously shine, by & by crieth out: What is man that thou art mindfull of him? Againe, Out of the mouth of infants & sucking babes thou hast stablished strength. For so he pronounceth that not only in the whole kind of man is a mirror of the works of God, but also that the very infants while they yet hang on their mothers breastes, haue tongues eloquent enough to preach his glorie, so that there needeth no other orators. And therefore he doubteth not to set their mouthes in the vaward, as being strongly armed to subdue their madnesse that would according to their diuelish pride couet to extinguish the name of God. And hereupon riseth that which *Paul* alledgeth out of *Aratus*, that we are the ofspring of God: because he garnishing vs with such excellencie, hath testified that he is our father. Like as euen by comon reason, and as it were by information of experience, the prophane Poets called him the father of men. And truely no man will assentingly and willingly yeeld him selfe to serue God, but he that hauing tasted his fatherly loue, is mutually allured to loue and worship him.

Psa.8.5.

Act.17.28.

* *Their vnthankfulnes is vvorthie of detestatiō vvho ascribe the operations of their bodies & soules in such vvise to nature that they hide the power of God vvhich vvorketh in them.*

4 *And here is disclosed the foule vnthankefulnesse of men, which while they haue within themselues a workehouse gloriously furnished with innumerable

merable workes of God, and also a shop stuffed with inestimable plentie of riches, and when they ought to burst forth into praising of him, are contrariwise puffed vp and doe swell with so much the greater pride. They feele how diuersly in marueilous wise God worketh in them: they are taught by experience it selfe, how great varietie of gifts they possesse by his liberalitie: whether they wil or no, they are enforced to knowe that these are the tokens of his godhead: and yet they suppresse it close within them. Truely they neede not to go out of them selues, so that they would not in presumptuously taking vpon themselues that which is giuen from heauen, burie within the ground that which brightly giueth light to their minds to see God. But euen at this day the earth beareth many monsterous spirites, which sticke not to abuse the whole seede of godhead that is sowen in mans nature, & to employ it to oppresse the name of God. How detestable, I pray you, is this madnes, that man finding God a hundred times in his bodye and his soule, shoulde by the verie same pretence of excellencie deny that there is a God? They will not say, that they are by chaunce made different from brute beastes. But they pretende a cloke of nature, whom they account the maker of all things, and so do conuey God away. They see that exquisite workemanship in all their members, from their mouth and their eyes euen to the nailes of their toaes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare giftes of the soule, doe represent a diuine nature that doeth not easily suffer it selfe to be hid: vnlesse the Epicureans like the Giants Cyclopes would (bearing themselues bold vpō this hie degree) outragiously make warre against God. Do the whole treasures of the heauenly wisedome so meete together, to rule a worme of fiue feete long: and shall the whole vniuersalitie of the worlde bee without this prerogatiue? First to agree that there is a certeine instrumentall thing that answereth to all the partes of man, doth so serue nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure answere mee, what meeting of vndiuisible bodies, boyling the meate & drinke in man, doeth dispose parte into excrementes and parte into bloud, and bringeth to passe that there is in all the members of man such an endeuouring to doe their office, euen as if so manie seuerall soules did by common aduise rule one bodie.

5 But I haue not now to doe with that stie of swine. I rather speake vnto them, that being giuen to suttelties, would by crooked conueiance writh that cold saying of *Aristotle*, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretence thereof they bind the soule to the body, that it can not continue without the body, & with praises of nature they doe as much as in them is, suppresse the name of God. But the powers of the soule are farre from being enclosed in those exercises that serue the body. For what pertaineth it to the body, for a man to measure the skie, to gather the number of the starres, to learne the greatnesse of one, to knowe what space they be distant one from another, with what swiftnesse or slownesse they go their courses, how many degrees they decline this way or ỹ way? I graunt in deede that

They obscure the glorie of God, vvho binde the soule in such sort vnto the body that they take from it those operations vvhich depending not at all vpō corporall instruments do both shevv the diuine nature of the soule, and the povverfull prouidence of him that created it.

that there is some vse of Astrologie: but my meaning is only to shewe that in this so deep searching out of heauenly things, it is not an instrumental measuring, but that the soule hath her offices by it selfe seuerall from the bodie. I haue shewed one example, by which it shalbe easie for the readers to gather the rest. Truely the manifold nimblenesse of the soule, by which it surueyeth both heauen & earth, ioyneth things past with things to come, keepeth in memorie things heard long before, & expresseth eche thing to it selfe by imagination, also the ingeniousnesse by which it inuenteth things incredible, & which is the mother of so many marueilous artes, are sure tokens of diuine nature in man. Beside that, euen in sleeping it doth not only roll and turne it selfe, but also conceiueth manie things profitable, reasoneth of many things, and also prophecieth of things to come. What shal we in this case say, but that the signes of immortalitie that are imprinted in man, cannot be blotted out? Now what reason may beare that man shalbe of diuine nature, and not acknowledge his Creator? Shall wee forsooth by iudgement that is put into vs discerne betweene right & wrong, & shal there be no iudge in heauen? Shal we euen in our sleepe haue abiding with vs some remnant of vnderstanding, & shal no God be waking in gouerning the world? Shal we be so counted the inuenters of so many artes and profitable things, that God shal be defrauded of his praise, whereas yet experience sufficiently teacheth, that from an other and not from our selues, all that we haue, is in diuerse wise distributed among vs? As for that, which some do babble of the secret inspiration that giueth liuelinesse to the world, it is not only weake, but also vngodly. They like wel that famous saying of Vergil:

Aen. 6.

First heauen and earth, and flowing fieldes of seas,
The shining globe of Moone, and Titans stars,
Spirite feedes within, and throughout all the lims,
Infused minde the whole huge masse doth moue,
And with the large bigge bodie mixe it selfe.
Thence come the kinds of men and eke of beastes,
And liues of flying foules, and monsters strange,
That water beares within the marble Sea.
A fieire liuelinesse and heauenly race there is
Within those seedes, &c.

Forsooth, that the world which was created for a spectacle of the glorie of God, should be the creator of it selfe. So in an other place the same author folowing the common opinion of the Greekes and Latins, sayth:

Geo. 4.

Some say that bees haue part of minde diuine,
And heauenly draughter. For eke they say that God
Gothe through the coastes of land, and creekes of sea,
And through deepe skie. And hence the flocks and herdes,
And men, and all the kindes of sauage beastes
Ech at their birth receiue their fustle liues.
And thereto are they rendred all at last,
And all resolued are returnd againe.
Ne place there is for death: but liuely they,

Flie into number of the ſtarres aboue,
And take their place within the loftie skie.

Loe, what that hungrie ſpeculation of the vniuerſall minde that giueth ſoule and liuelineſſe to the world, auaileth to engender and nouriſh godlines in the hearts of men. Which doth alſo better appeare by the blaſphemous ſayings of the filthie dogg Lucretius, which are deriued from the ſame principle. Euen this is it, to make a ſhadowiſh God, to driue farre away the true God whome we ought to feare and worſhip. I graunt in deede that this may be godlily ſaid, ſo that it proceede from a godly minde, that Nature is God: but becauſe it is a harde and an vnproper manner of ſpeach, foraſmuch as Nature is rather an order preſcribed by God: therefore in things of ſo great weight and to which is due a ſinguler religiouſneſſe, it is hurtfull to wrap vp God confuſedly with the inferior courſe of his workes. Let vs therefore remember, ſo oft as any man conſidereth his owne nature, that there is one God which ſo gouerneth all natures, that his will is to haue vs looke vnto him, our faith to be directed to him, and him to be worſhipped and called vpon of vs: becauſe there is nothing more againſt conueniencie of reaſon, than for vs to enioy thoſe excellent giftes that ſauour of diuine nature in vs, and to deſpiſe the author that freely doth giue them vnto vs. Nowe as concerning his power, with how notable examples doth it forceably drawe vs to conſider it, vnleſſe perhaps we may be ignorant, of how great a ſtrength it is with his onely word to vphold this infinite maſſe of heauen and earth, with his onely becke, ſometime to ſhake the heauen with noiſe of thunders, to burne vp eche thing with lightenings, to ſet the aire on fire with lightning flames, ſometime to trouble it with diuers ſortes of tempeſtes, and by and by the ſame God when he liſt in one moment to make faire weather: to holde in the Sea as if it hanged in the aire, which with his heighth ſeemeth to threaten continuall deſtruction to the earth, ſometime in horrible wiſe to raiſe it vp with outragious violence of windes, and ſometime to appeaſe the waues and make it calme againe. For proofe hereof doe ſerue all the praiſes of God gathered of the teſtimonies of nature, ſpecially in the booke of Iob & in Eſay, which nowe of purpoſe I ouerpaſſe, becauſe they ſhall elſe where haue an other place fitter for them, where I ſhall entreat of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both ſtrangers and they of the houſhold of God haue this way of ſeeking God common to them both, that is, to follow theſe firſt draughts which both aboue and beneath doe as in a ſhadowe ſet forth a liuely image of him. And now the ſame power leadeth vs to conſider his eternitie. For it muſt needes be that he from whome all things haue their beginning, is of eternall continuance, and hath his beginning of himſelfe. But nowe if any man enquire the cauſe whereby he both was once lead to creat all theſe things, and is now moued to preſerue them: we ſhal finde that his onely goodnes was it that cauſed him. Yea and although this onely be the cauſe, yet ought the ſame aboundantly to ſuffice to allure vs to the loue of him, for aſmuch as there is no creature (as the Prophet ſayeth) vppon which his mercie is not powred out.

6 Alſo

The vvorks of god in cherishing the good, punishing the vvicked, and calling sinners home vnto himselfe, are proofes of his exceeding power & vertue.

6 Also in the second sort of his workes, I meane those that come to passe beside the ordinarie course of nature, there doeth appeare no lesse euident proofe of his powers. For in gouerning the fellowship of men he so ordereth his prouidence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his fauourable kindnes to the godly, and his seueritie to the wicked and euil doers. For not doubtfull are the punishments that he layeth vpon haynous offences: like as he doth openly shew himselfe a defender and reuenger of innocency, while he prospereth the life of good men with his blessing, helpeth their necessitie, asswageth & comforteth their sorrowes, relieueth their calamities, & by all meanes prouideth for their safetie. Neither ought it any thing to deface the perpetuall rule of his iustice, that he oftentimes permitteth wicked men and euil doers for a time to reioyce vnpunished: and on the other side suffereth good and innocent to be tossed with many aduersities, yea & to be oppressed with the malice and vniust dealing of the vngodly. But rather a much contrarie consideration ought to enter into our mindes: that when by manifest shewe of his wrath he punisheth one sin, we should therfore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe vnpunished, we should therevpon thinke that there shalbe an other iudgement to which they are differred to be then punished. Likewise howe great matter doth it minister vs to consider his mercie, while he oftentimes ceasseth not to shew his vnwearied bountifulnesse vpon miserable sinners in calling them home to him with more than fatherly tendernesse, vntill he haue subdued their frowardnes with doing them good?

The goodnes of god is shewed by deliuering men that are in miserie, his strength by ouerthrowing them that are mightie, his wisedome by disposing al things in fittest opportunitie.

7 To this end, where the Prophet particularly rehearseth, how God in cases past hope, doeth sodenly and wonderfully and beside all hope succour men that are in miserie and in a manner lost, whether he defend them wandering in wilderneſſe from the wilde beastes, and at length leadeth them into the way againe, or ministreth foode to the needie and hungrie, or deliuereth prisoners out of horrible dongeons and yron bands, or bringeth men in peril of shipwrack safe into the hauen, or healeth the half dead of diseases, or scorcheth ỹ earth with heat & drineſſe, or maketh it fruteful with secret watering of his grace, or aduanceth the baſest of the rascall people, or throweth downe the noble Peeres from the hie degree of dignitie: by such examples shewed foorth, he gathereth that those thinges which are iudged chaunces happening by fortune, are so many testimonies of the heauenly prouidence and specially of his fatherly kindneſſe, and that therby is giuen matter of reioycing to the godly, and the wicked & reprobate haue their mouthes stopped. But becauſe the greater part infected with their errours are blinde in so cleare a place of beholding, therefore he crieth out, that it is a gift of rare & singular wisedome, wisely to wey these workes of God: by sight whereof they nothing profit that otherwise seeme most cleere sighted. And truely howe much soeuer ỹ glorie of God doth apparantly shine before them, yet scarsly the hundreth man is a true beholder of it. Likewise his power & wisedom are no more hid in darknes: whereof the one, his power, doeth notably appeare, when the fierce outragiousneſſe of the wicked being in all mens opinion vn-

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conquerable, is beate flat in one moment, their arrogancie tamed, their ſtrō- Pſal.113.7.
geſt holdes raſed, their weapons & armour broken in pieces, their ſtrengthes ſubdued, their deuiſes ouerthrowen, & themſelues fal with their own weight, the preſumptuous boldneſſe, that auaunced it ſelf aboue the heauens is throwen down euen to the bottome point of the earth: againe, the lowly are lifted vp out of the duſt, & the needie raiſed from the donghil, the oppreſſed & afflicted are drawē out of extreme diſtreſſe, men in deſpaired ſtate are reſtored to good hope, the vnarmed beare away the victorie from the armed, few 1.Cor.3.19.
from many, the feeble from the ſtrong. As for his wiſedom, it ſelfe ſheweth it ſelf manifeſtly excellent, while it diſpoſeth euery thing in fitteſt oportunitie, confoundeth the wiſedome of the world be it neuer ſo pearcing, findeth out ỹ ſubtile in their ſubtiltie, finally gouerneth al things by moſt conuenięt order.

8 We ſee that it needeth no long or laborſome demonſtration, to fetch out teſtimonies, to ſerue for the glorious declaration & proofe of Gods maieſtie: for by theſe fewe that we haue touched, it appeareth, that which way ſo euer a man chaunce to looke, they are ſo common & readie that they may be eaſily marked with eye, & pointed out with the finger. And here againe is to be noted, that wee are called to the knowledge of God, not ſuch as contented with vaine ſpeculation, doeth but flye about in the braine, but ſuch as ſhalbe ſound & fruitful, if it be rightly conceiued & take roote in our hearts. For the Lord is declared by his powers, the force wherof becauſe we feele within vs, & do enioy the benefits of them, it muſt needes be that wee be inwardly moued much more liuely with ſuch a knowledge, than if we ſhould imagin God to be ſuch one, of whom we ſhould haue no feeling. Whereby we vnderſtand that this is the righteſt way & fitteſt order to ſeeke God, not to attempt to enter depely with preſumptuous curioſitie throughly to diſcuſſe his ſubſtāce, which is rather to be reuerently worſhipped than ſcrupulouſly ſearched: but rather to behold him in his workes, by which he maketh himſelfe nere & familiar, & doth in a maner communicate himſelfe vnto vs. And this the Apoſtle meant, when he ſaid, that God is not to be ſought a farre of, foraſmuch as he with his moſt preſent power dwelleth within euery one of vs. Wherefore Act.17.27.
Danid hauing before cōfeſſed his vnſpeakable greatnes, when he deſcendeth Pſa.145.
to the particular rehearſal of his workes, proteſteth that the ſame will ſhewe foorth it ſelf. Therfore we alſo ought to giue our ſelues into ſuch a ſearching out of God, as may ſo holde our wit ſuſpended with admiration, that it may therewithall throughly moue vs with effectual feeling. And, as *Auguſtine* teacheth in another place, becauſe we are not able to conceiue him, it behoueth vs as it were fainting vnder the burden of his greatneſſe, to looke vnto his workes, that we may be refreſhed with his goodnes.

The true knowledge of God conſiſteth not in the curious ſearching of his nature, but in the inward feeling of his power.

In Pſa.144.

The knowledge of thoſe things which here God worketh vpon man, doth giue vs a taſte of that which ſhal be more fully accomplished in the life to come, eſpecially if we conſider his effectuall working in our ſelues.

9 Then ſuch a knowledge ought not onely to ſtirre vs vp to the worſhipping of God, but alſo to awake vs, and raiſe vs to hope of the life to come. For when we conſider that ſuch examples as God ſheweth both of his mercifulneſſe, and of his ſeueritie, are but begun and not halfe full: without doubt we muſt thinke, that herein he doth but make a ſhewe afore hande of thoſe things, whereof the open diſcloſing & ful deliuerance is differred vnto another life. On the other ſide, when we ſee that ỹ godly are by the vngodly

grieued with afflictions, troubled with iniuries, oppreſſed with ſlaunders, and vexed with deſpitefull dealings and reproches: contrariwiſe that wicked doers doe flouriſh, proſper and obtaine quiet with honour, yea, and that vnpuniſhed: we muſt by and by gather that there ſhal be an other life, wherein is layd vp in ſtore both due reuenge for wickednes, and rewarde for righteouſnes. Moreouer when we note that the faithfull are often chaſtiſed with the roddes of the Lord, wee may moſt certainly determine that much leſſe the vngodly ſhal eſcape his ſcourges. For verie well is that ſpoken of *Auguſtine*, If euery ſinne ſhould now be puniſhed with open paine, it woulde be thought that nothing were reſerued to the laſt iudgement. Againe, if God ſhoulde now openly puniſh no ſinne, it would be beleeued, that there were no prouidence of God. Therefore we muſt confeſſe, that in euery particular worke of God, but principally in the vniuerſall generalitie of them, the powers of God are ſet foorth as it were in painted tables, by which all mankinde is prouoked and allured to the knowledge of him, and from knowledge to full and perfect felicitie. But whereas theſe his powers do in his workes moſt brightly appeare, yet what they principally tende vnto, of what valour they be, and to what end we ought to wey them: this we then only attaine to vnderſtand when we diſcend into our ſelues, and do conſider by what meanes God doth ſhewe forth in vs his life, wiſedome, and power, and doth vſe towardes vs his righteouſnes, goodneſſe, and mercifull kindneſſe. For though *Dauid* iuſtly complaineth, that the vnbeleeuing do dote in folly, becauſe they wey not the deepe counſailes of God in his gouernance of mankind: yet, that is alſo moſt true, which he ſayth in another place, that the wonderfull wiſedome of God in that behalfe exceedeth the hayres of our head. But becauſe this point ſhall hereafter in place conuenient be more largely entreated, therefore I doe at this time paſſe it ouer.

De ciui. dei, c. 8.

Pſa. 92. 7.

Pſal. 40. 13.

God manifeſting himſelfe, men profit not by it, becauſe they beholde things don vvithout regarding the doer, or they aſcribe that to fortune vvhich hee doeth, or if they haue ſome feeling of God, they depraue it vvith doting fancies, vvhich fault is common vnto all, euen the sharpeſt vvitted.

10 But with howe greate brightneſſe ſoeuer God doeth in the mirror of his workes ſhewe by repreſentation both himſelfe and his immortall kingdome: yet ſuch is our groſſe blockiſhneſſe, that wee ſtande dully amaſed at ſo plaine teſtimonies, ſo that they paſſe away from vs without profite. For, as touching the frame and moſt beautifull placing of the worlde, how many a one is there of vs, that when hee either lifteth vp his eyes to heauen, or caſteth them about on the diuerſe countries of the earth, doeth direct his minde to remembrance of the creator, & doth not rather reſt in beholding the workes without hauing regard of the workeman? But as touching thoſe things that daily happen beſide the order of naturall courſe, how many a one is there that doeth not more thinke that men are rather whirled about & rowled by blinde vnaduiſedneſſe of fortune, than gouerned by prouidence of God? But if at any time we be by the guiding & direction of theſe things driuen to the conſideration of God, (as all men muſt needes be) yet ſo ſoone as we haue without aduiſement conceiued a feeling of ſome godhead, we by & by ſlide away to the dotages or erronious inuentions of our fleſh, & with our vanitie we corrupt the pure veritie of God. So herein in deede we differ one frō an other, that euery man priuately by himſelfe procureth to himſelfe ſome peculiar error: but in this point we all are moſt like together, that wee

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all, not one excepted, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wittes are subiect, but also the most excellent and those that otherwise are endued with singular sharpnesse of vnderstanding, are entangled with it. How largely hath the whole sect of Philosophers bewrayed their owne dulnesse and beastly ignorance in this behalfe? For, to passe ouer all the rest, which are much more vnreasonably foolish, *Plato* himselfe, the most religious and most sober of all the rest, vainely erreth in his round globe. Now what might not chaunce to the other, when the chiefe of them, whose part was to giue light to the rest, doe themselues so erre and stumble? Likewise where Gods gouernance of mens matters doth so plainly proue his prouidēce, that it cannot be denied, yet this doeth no more preuaile with men, than if they beleeued that all things are tossed vp and downe with the rash will of Fortune: so great is our inclination to vanitie and error. I speake now altogether of the most excellent, and not of the common sort, whose madnesse hath infinitely wandered in prophaning the truth of God.

11 Hereof proceedeth that vnmeasurable sinck of errors, wherewith the whole world hath bin filled and ouerflowen. For ech mans wit is to himselfe as a maze, so that it is no maruel that euery seuerall nation was diuersly drawen into seuerall deuises, and not that onely, but also that ech seuerall man had his seuerall gods by himselfe. For since that rash presumption and wantonnesse was ioyned to ignorance and darknesse, there hath beene scarcely at any time any one man found, that did not forge to himselfe an idole or fansie in steede of God. Truely, euen as out of a wide and large spring doe issue waters, so the infinite number of gods hath flowed out of ỹ wit of man, while euery man ouer licentiously straying, erroniously deuiseth this or that concerning God himselfe. And yet I neede not here to make a register of the superstitions, wherewith the worlde hath beene entangled: because both in so doing I should neuer haue ende, and also though I speake not one worde of them, yet by so many corruptions it sufficiently appeareth howe horrible is the blindnesse of mans minde. I passe ouer the rude and vnlearned people. But among the Philosophers, which enterprised with reason and learning to pearce into heauen, how shamefull is the disagreement? With the higher wit that any of them was endued, and filled with art and science, with so much the more glorious colours he seemed to paint out his opinion. All which notwithstanding, if one doe narrowly looke vpon, he shall finde them to be but vanishing false colours. The Stoickes seemed in their owne conceite to speake verie wisely, that out of al the partes of nature may be gathered diuerse names of God, and yet that God being but one is not thereby torne in sunder. As though we were not alreadie more than enough enclined to vanitie, vnlesse a manifold plentie of gods set before vs, should further and more violently draw vs into error. Also the Ægyptians mysticall science of diuinitie sheweth, that they al diligently endeuoured to this end, not to seem to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceiue the simple & ignorant: but no mortall man euer inuented any thing, whereby religion hath not bin fowly corrupted.

Men vvhen they trust to their owne vvittes, become in their opinions concerning God, either vaine, as the Stoikes, and the Ægyptians, or irreligious as the Epicures, or irresolute as Symonides.

And this ſo confuſe diuerſitie emboldened the Epicures & other groſſe deſpiſers of godlineſſe, by little and little to caſt of al feeling of God. For when they ſaw the wiſeſt of all to ſtriue in contrarie opinions, they ſticked not out of their diſagreements, & out of the fooliſh or apparantly erronious doctrine of each of them, to gather, that men doe in vaine and fondly procure torments to themſelues while they ſearch for God, which is none at all. And this they thought that they might freely do without puniſhment, becauſe it was better briefely to denie vtterly, that there is any God, than to faigne vncertaine gods, and ſo to raiſe vp contentions that neuer ſhould haue end. And too much fondly do they reaſon, or rather caſt a miſt, to hide their vngodlines by ignorance of men, whereby it is no reaſon that any thing ſhoulde be taken away from God. But forasmuch as all do confeſſe, that there is nothing, about which both the learned and vnlearned doe ſo much diſagree, thereupon is gathered that the wittes of men are more than dull and blinde in heauenly myſteries, that do ſo erre in ſeeking out of God. Some other doe praiſe that anſwere of *Symonides*, which being demaunded of King *Hieron*, what God was, deſired to haue a dayes reſpite graunted him to ſtudie vppon it. And when the next day following, the king demaunded the ſame queſtion he required two dayes reſpite, and ſo oftentimes doubling the number of dayes at length he aunſwered: How much the more I conſider it, ſo much the harder the matter ſeemeth vnto mee. But graunting that he did wiſely to ſuſpend his ſentence of ſo darke a matter, yet hereby appeareth, that if men be onely taught by nature, they can know nothing certainly, ſoundly, and plainly concerning God, but onely are tyed to confuſed principles to worſhip an vnknowen God.

It cannot be true vvorshipping of God vvhich is grounded onely vpon common reaſon, cuſtome, or conſent of men, beeng not taught by the lavv vvhat God they ought to vvorship.

12 Now we muſt alſo hold, that all they that corrupt the pure religion (as all they muſt needes doe that are giuen to their owne opinion) doe depart from the one God. They wil boaſt that their meaning is otherwiſe: but what they meane, or what they perſuade themſelues maketh not much to ỹ matter, ſith the holy ghoſt pronounceth, ỹ al they are Apoſtataes, that according to the darknes of their own mind do thruſt dinels in the place of God. For this reaſon, Paul pronounceth that the Epheſians were without a God, til they had learned by the goſpel, what it was to worſhip the true God. And we muſt not think this to be ſpoken of one nation only, for as much as he generally affirmeth in another place, that all men were become vaine in their imaginations, ſince that in the creation of the world, the Maieſtie of the creator was diſcloſed vnto them. And therefore the ſcripture, to make place for the true & one only God, condemneth of falſehod & lying, whatſoeuer godhead in old time was celebrate among the Gentiles, and leaueth no God at al, but in the mount Sion, where flouriſhed the peculiar knowledge of God. Truely, among the Gentiles the *Samaritans* in Chriſtes time ſeemed to approch nigheſt to true godlines: and yet we heare it ſpoken by Chriſtes owne mouth, that they knew not what they worſhipped. Wherupon foloweth, that they were deceiued with vaine error. Finally, although they were not all infected with groſſe faults, or fell into open idolatries, yet was there no true and approued religion that was grounded only vpon common reaſon. For

Ephe. 2. 12.
Rom. 1. 21.

Abac. 2. 18. 20.
Iohn 4. 22.

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albeit, that there were a fewe that were not so mad as ỹ comon people were, yet this doctrine of *Paul* remaineth certainly true, that the princes of this world conceiue not the wisedom of God. Now if ỹ most excellent haue wandred in darknesse, what is to be saide of the verie dregges? Wherefore it is no maruaile, if the holy Ghost do refuse as bastarde worshippings all formes of worshipping, deuised by the wil of men. Because in heauenly mysteries opinion conceiued by wit of men, although it doe not alway breede a heap of errors, yet is alway the mother of errour. And though there come no worse of it, yet is this no small fault, at aduenture, to worship an vnknowen God: of which fault, al they by Christs own mouth are pronounced guiltie, ỹ are not taught by the law what God they ought to worship. And truly the best lawmakers that euer were, proceeded no further, than to say that religion was grounded vpon common consent. Yea, and in *Xenophon*, *Socrates* praised the answere of *Apollo*, wherein he willed that euery man should worship gods after the maner of the countrey, and the custome of his owne citie. But how came mortal men by this power, of their owne authoritie to determine that which farre surmounteth the world? or who can so rest in the decrees of the elders, or common ordinances of peoples, as to receiue without doubting a God deliuered by mans deuise? Euery man rather wil stand to his own iudgement, than yeelde himselfe to the will of another. Sith therefore it is too weake & feeble a bond of godlines, in worshipping of God to followe either a custome of a citie or the consent of antiquitie, it remaineth that God himselfe must testifie of himselfe from heauen.

1. Cor. 2. 8.

Iohn. 4. 22.

13 In vaine therefore so many lampes lightned doe shine in the edifice of the world, to shew foorth the glorie of the creator, which do so euery way display their beames vpon vs, that yet of themselues they cannot bring vs into the right way. In deede they raise vp certaine sparkles, but such as be choked vp before that they can spread abroad any full brightnes. Therefore the Apostle in the same place where he calleth the ages of the worlde images of things inuisible, saith further, that by faith is perceiued, that they were framed by the word of God, meaning thereby that the inuisible godhead is in deede represented by such shewes, but that wee haue no eyes to see the same throughly, vnlesse they be enlightned by ỹ reuelation of God through faith. And *Paul*, where he teacheth that by the creation of the world was disclosed that which was to be knowen concerning God, doeth not meane such a disclosing as may be comprehended by the wit of men: but rather sheweth, that the same proceedeth no further but to make them vnexcusable. The same *Paul* also, although in one place he saith, that God is not to be sought a far of as one that dwelleth within vs: yet in another place teacheth to what ende that neereneſse auaileth. In the ages past (saith he) God suffred the nations to walke in their own wayes: yet he left not himselfe without testimonie, doing good from heauen, giuing showers & fruitfull seasons, filling the hearts of men with foode & gladnes. Howsoeuer therefore the Lorde be not without testimonie, while with his great and manifold bountifulneſse he sweetely allureth men to the knowledge of him: yet for al that, they ceasse not to follow their own wayes, that is to say, their damnable errours.

By the creatures of the vvorld vve cannot aſpire to the true knovvledge of God, except our hearts be alſo enlightened by him through faith.

Heb. 11. 3.

Act. 17. & 27.

Act. 13. & 16.

Our ignorance nevertheleſſe becauſe it commeth by our owvne fault is vvithout excuſe.

14 But although we want natural power, whereby wee cannot climbe vp vnto the pure and cleare knowledge of God, yet becauſe the fault of our dulneſſe is in our ſelues, therefore all coulour of excuſe is cut awaye from vs. For we cannot ſo pretende ignorance, but that euen our conſcience doth ſtil condemne vs of ſlouthfulneſſe and vnthankfulneſſe. It is a defence forſooth right worthie to be receiued, if man wil alleage that he wãted eares to heare the trueth, for the publiſhing whereof the verie dumb creatures haue lowde voices: if man ſhall ſay that he cannot ſee thoſe things with his eyes, which the creatures without eyes do ſhewe him: if man ſhall lay for his excuſe the feeblenes of his wit, where all creatures without reaſon doe inſtruct him: Wherefore ſith all things do ſhew vs the right way, we are worthily put from all excuſe of our wandering and ſtraying out of the waye. But howſoeuer it is to be imputed to the fault of men, that they do by and by corrupt the ſeede of the knowledge of God, ſowne in their mindes by maruelous workmanſhip of nature, ſo that it groweth not to good and cleane fruite: yet it is moſt true, that wee are not ſufficiently inſtructed by that bare and ſimple teſtimony, that the creatures doe honourably declare of Gods glorie. For ſo ſoone as wee haue taken by the beholding of the worlde a ſmall taſte of the godhead, we leauing the true God doe in ſtead of him raiſe vp dreames and fanſies of our owne braine, and doe conuey hither and thither from the true fountaine the praiſe of righteouſnes, wiſdome, goodneſſe and power. Moreouer we doe ſo either obſcure, or by ill eſteeming them, depraue his dayly doings, that wee take away both from them their glorie, and from the Author his due praiſe.

The vi. Chapter.

That, to attaine to God the Creator, it is needefull to haue the Scripture to be our guide and maiſtreſſe.

The true creater & gouernor of the vvorld cannot perfectly be knovven vvithout the vvord, vvhich meane, God hath vſed euer ſithens the beginning, to inſtruct his people by.

THerefore, although that ſame brightneſſe, which both in heauen & earth ſhineth in the eyes of all men, doeth ſufficiently take away all defence from the wickedneſſe of men, euen ſo as God, to wrap all mankinde in one giltineſſe, doeth ſhewe his diuine maieſtie to all without exception as it were portrayed out in his creatures: yet is it neceſſarie that wee haue alſo an other and a better helpe that may rightly direct vs to the verie Creator of the worlde. Therefore not in vaine hee hath added the light of his worde, that thereby he might bee knowen to ſaluation. And this prerogatiue hee hath vouchſafed to giue vs, whome it pleaſed him more neerely and more familiarly to drawe together to himſelfe. For becauſe he ſawe the mindes of all men to be carried about with wandering and vnſtedfaſt motion, after hee had choſen the Iewes to his peculiar flocke, he compaſſed them in as it were with barres, that they ſhould not wander out in vanitie as other did. And not without cauſe he holdeth vs with the ſame meane in the true knowledge of himſelfe. For otherwiſe euen they ſhould quickly ſwarue away that ſeeme to ſtande ſtedfaſt in compariſon of other. For as olde men, or purblinde, or they whoſe eyes are dimme ſighted, if you laye a faire booke before them, though they perceiue that there is ſomewhat written therein, yet can they

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not read two wordes together: but being holpen with spectacles set between them and it, they beginne to read distinctly: so the Scripture gathering vp together in our mindes the knowledge of God, which otherwise is but confused, doth remoue the mist, and plainly shewe vs the true God. This therefore is a singular gift, that to the instruction of his church God vseth not only dumme teachers, but also openeth his owne holy mouth: not onely publisheth that there is some God to be worshipped, but also therwithal pronounceth that he himselfe is the same God whom we ought to worship: and doth not onely teach the elect to looke vpon God, but also presenteth himselfe vnto them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common instructions to giue them also his worde. Which is the righter and certainer marke to knowe him by. And it is not to be douted, that *Adam*, *Noe*, *Abraham*, & the rest of the fathers by this help attained to that familiar knowledge, which made them as it were seuerally different from the vnbeleeuers I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternal life. For, that they might passe from death to life, it was needefull for them to knowe God not only to be the creator, but also the redeemer: as doubtlesse they obtained both by the word. For that kinde of knowledge whereby was giuen to vnderstand who is the God by whom the world was made & is gouerned, in order came before the other: and then was that other inward knowledge adioyned, which only quickneth dead soules, whereby God is knowen not only to be the maker of the world & the only author & iudge of al things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world & corruption of nature, I will omit also to entreat of the remedie thereof. Therefore let the readers remember that I do not yet speake of the couenant whereby God hath adopted to himself the children of *Abraham*, & of that speciall part of doctrine whereby the faithful haue alway bin peculiarly seuered from the prophane nations: because that doctrine was founded vpon Christ: but I speake how we ought to learne by the Scripture, that God which is the creator of the world, is by certaine marks seuerally discerned from the counterfait multitude of false gods. And then the order it selfe shal conueniently bring vs to the redeemer. But although we shall alleage many testimonies out of thee new Testament, and some also out of the law & the Prophets, wherein is expresse mention made of Christ: yet they shall all tend to this ende, to proue that in the scripture is disclosed vnto vs God the creator of the world, & in the scripture is set forth what we ought to thinke of him, to the end that wee should not seeke about the bush for an vncertaine godhead.

The fathers which knewe God by the worde, knewe also the worde to be of god who hath published the same in writing, that all ages might bee taught by it.

2 But whether God were knowen to the fathers by oracles & visions, or whether by ỹ meane & ministration of men he informed them of that which they should from hand to hand deliuer to their posteritie: yet it is vndoubtedly true, that in their hearts was engrauen a stedfast certeintie of doctrine, so as they might be persuaded & vnderstand, that it which they had learned came from God. For God alwayes made vndoubted assurance for credit of his word, which farre exceeded al vncertain opinion. At length that by

continual proceeding of doctrine, the trueth surviuing in all ages might still remaine in the worlde, the same oracles which hee had left with the fathers, his pleasure was to haue as it were enrolled in publike tables. For this entent was the law published, whervnto after were added the Prophets for expositors. For though there were diuers vses of the law, as hereafter shal better appeare in place conuenient: and specially the principal purpose of Moses & al the Prophets was to teach the maner of reconciliation between god & men, for which cause also *Paul* calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrin of faith & repentance which sheweth forth Christ ỹ mediatour, the Scripture doth by certain markes & tokens paint out the only & true God, in that that he hath created & doth gouerne the world, to the end he should be seuerally knowen & not reckned in the false number of famed gods. Therefore although it behoueth man earnestly to bende his eyes to consider the workes of God, forasmuch as he is set as it were in this gorgeous stage to be a beholder of them: yet principally ought he to bende his eares to the word, that he may better profit therby. And therfore it is no marueil that they which are borne in darknesse do more & more waxe harde in their amazed dulnes, because verie few of them doe giue themselues pliable to learn of the word of God, whereby to keepe them within their bounds, but they rather reioyce in their own vanitie. Thus then ought we to hold, ỹ to the end true religion may shine among vs, we must take our beginning at the heauenly doctrine. And that no man can haue any tast be it neuer so little of true & sound doctrine, vnlesse he haue bin scholer to the scripture. And from hence groweth the original of true vnderstanding, that we reuerently embrace whatsoeuer it pleaseth God therein to testifie of himselfe. For not only the perfect & in al points absolute faith, but also all right knowledge of God springeth from obedience. And truely in this behalfe God of his singular prouidence hath prouided for men in and for all ages.

Rom. 10. 4.

For manie causes it was needefull the word shoulde be written, and that we should trie our selues therunto.

3 For if we consider how slippery an inclination mans mind hath to slyde into forgetfulnes of God, how great a readines to fall into all kind of errors, how great a lust to forge oftentimes newe & counterfait religions, wee may thereby perceiue how necessarie it was to haue the heauenly doctrine so put in writing, that it should not either perish by forgetfulnes, or growe vaine by errour, or be corrupted by boldnes of men. Sith therefore it is manifest that God hath alway vsed the helpe of his word, toward al those whom it pleased him at any time fruitfully to instruct, because he foresaw that his image emprinted in the most beautiful forme of ỹ world was not sufficiently effectuall: Therefore it behoueth vs to trauaile this straight way, if wee earnestly couet to attaine to the true beholding of God. We must, I say, come to his worde, wherein God is wel & liuely set out by his workes, when his workes be weyed not after the peruersinesse of our owne iudgement, but according to the rule of ỹ eternal trueth. If we swarue from that word, as I said euen now, although wee runne neuer so fast: yet wee shall neuer attaine to the marke, because the course of our running is out of the way. For thus we must think, ỹ the brightnesse of the face of God, which the Apostle calleth such as cannot be atteined vnto, is vnto vs like a maze, out of which wee cannot vnwrap our selues,

1. Tim. 6. 16.

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vnleſſe we be by the line of the word guided into it: ſo that it is much better for vs to halt in this way, than to runne neuer ſo faſt in another. And therefore *Dauid* oftentimes when he teacheth that ſuperſtitions are to be taken away out of the worlde, that pure religion may flouriſh, bringeth in God reigning: meaning by this worde reigning, not the power that he hath, but the doctrine whereby he challengeth to himſelfe a lawfull gouernement: becauſe errours can neuer be rooted out of the hearts of men, til the true knowledge of God be planted. Pſa.9.& 96.97. 59.&c.

4 Therfore the ſame Prophet, after that he hath recited that the heauens declare the glory of God, that the firmament ſheweth foorth the workes of his hands, that the orderly ſucceeding courſe of daies & nightes preacheth his maieſtie, then deſcendeth to make mention of his word. The lawe of the Lord (ſaith he) is vndefiled, conuerting ſoules: the witnes of the lord is faithful, giuing wiſdom to little ones: the righteouſneſſes of the Lord are vpright, making harts chearful, the cõmandement of the Lord is bright, giuing light to the eyes. For although he comprehendeth alſo the other vſes of the lawe, yet in generalitie he meaneth, that foraſmuch as God doth in vaine cal vnto him all nations by the beholding of the heauen and earth, therefore this is the peculiar ſchoole of the children of God. The ſame meaning hath the 29. Pſalme, where the Prophet hauing preached of the terrible voice of God, which in thunder, windes, ſhowers, whirlewinds and ſtormes, ſhaketh the earth, maketh the mountaines to tremble, and breaketh the Ceder trees: in the end at laſt he goeth further and ſaith, that his praiſes are ſung in the ſanctuarie, becauſe the vnbeleeuers are deafe and heare not all the voices of God that reſound in the aire. And in like manner in an other Pſalme, after that he had deſcribed the terrible waues of the Sea, he thus concludeth: thy teſtimonies are verified, the beautie of thy temple is holines for euer. And out of this mearing alſo proceeded that which Chriſt ſaide to the woman of Samaria, that her nation and the reſt did honour that which they knewe not, and that onely the Iewes did worſhip the true God. For whereas the wit of man by reaſon of the feeblenes thereof can by no meane attaine vnto God, but being holpen and lifted vp by his holye worde, it folowed of neceſſitie, that all men, except the Iewes, did wander in vanitie and errour, becauſe they ſought God without his word. Pſal.19.21. *It is in vaine to ſeeke God by contemplation of his creatures vvithout the ſtudie of his vvord.* Pſal.93.5. Iohn.4.22.

The vij. Chapter.

By vvhat teſtimonie the Scripture ought to be eſtabliſhed, that is by the vvitneſſe of the holy Ghoſt, that the authoritie thereof may remaine certaine. And that it is a vvicked inuention to ſay that the credit thereof doth hang vpon the iudgement of the Church.

BVt before I go any further, it is needefull to ſay ſomewhat of the authority of the Scripture, not onely to prepare mens mindes to reuerence it, but alſo to take away all doubt thereof. Now, when it is a matter confeſſed that it is the word of God that is there ſet foorth, there is no man of ſo deſperate boldneſſe, vnleſſe he be voide of all common ſenſe and naturall wit of man, that dare derogate the credit of him that ſpeaketh it. But becauſe there are *The credit of the ſcripture doth not depend vpon the churches receiuing and authoriſing of it.*

not dayly oracles giuen from heauen, and the onely Scriptures remaine wherin it hath pleased him to preserue his truth to perpetual memorie, the same Scripture by none other meanes is of full credit among the faithfull, but in that they do beleeue that it is as verily come from heauen, as if they heard the liuely voice of God to speake therin. This matter in deede is right worthie both to be largely entreated of and diligently weyed. But the readers shall pardon mee if I rather regarde what the proportion of the worke which I haue begon may beare, than what the largenes of the matter requireth. There is growne vp among the most part of men a most hurtfull error, that the Scripture hath onely so much authoritie as by common consent of the Church is giuen vnto it: as if the eternall and inuiolable trueth of God did rest vppon the pleasure of men. For so, to the great scorne of the holy ghost, they aske of vs who can assure vs that these scriptures came from God: or who can ascertaine vs that they haue continued vnto our age safe and vncorrupted: who can perswade vs, that this one booke ought to be reuerently receiued, & that other to be striken out of the number of scripture, vnlesse the church did appoint a certaine rule of all these things? I. hangeth therefore (say they) vpon the determination of the church, both what reuerence is due to the Scripture, and what bookes are to be reckened in the canon thereof. So these robbers of Gods honor, while they seeke vnder colour of the church to bring in an vnbridled tyrannie, care nothing with what absurdities they snare both themselues and other, so that they may enforce this one thing to be beleeued among the simple, that the church can doe all things. But if it be so: what shal become of the poore consciences that seeke stedfast assurance of eternall life, if all the promises that remaine thereof stande and be staied onely vpon the iudgement of men? When they receiue such answere, shall they sease to wauer and tremble? Againe, to what scornes of the vngodly is our faith made subiect? into howe great suspition with all men is it brought, if this be beleeued, that it hath but as it were a borowed credit by the fauour of men?

Ephe. 2. 20.

The Church depending vpon the scripture, doth not by her testimonie giue it credit, but because it hath an euidece of certaintie with it selfe, doth therefore of duetie acknowledge it to be the truth of God.

2 But such bablers are well confuted euen with one worde of the Apostle. He testifieth that the church is builded vpō the foundation of the Prophets and Apostles. If the doctrine of the Prophets, and Apostles be the foundation of the Church: then must it needes be, that the same doctrine stoode in stedfast certeintie, before that the Church began to be. Neither can they well cauil, that although the Church take her first beginning thereof, yet it remaineth doubtful what is to be said of the writings of the Prophets and Apostles, vnlesse the iudgement of the Church did declare it. For if the Christian Church were at the beginning builded vpon the writings of the Prophets & preaching of the Apostles: whersoeuer that doctrine shalbe founde, the allowed credit thereof was surely before the Church, without which the Church it selfe had neuer bin. Therefore it is a vaine forged deuise, that the Church hath power to iudge the scripture, so as the certaintie of the scripture should be thought to hang vpon the will of the Church. Wherefore, when the Church doth receiue the scripture and sealeth it with her consenting testimonie, she doth not of a thing doubtfull, and that otherwise should

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be in controuerſie, make it autentike and of credite: but becauſe ſhee acknowledgeth it to be the trueth of her God, according to her duetie of godlineſſe without delay ſhee doth honor it. Whereas they demaunde, howe ſhall wee be perſwaded that it came from God, vnleſſe wee reſort to the decree of the Church? This is all one as if a man ſhoulde aske, howe ſhall wee learne to know light from darkeneſſe, white from blacke, or ſweete from ſower. For the Scripture ſheweth in it ſelfe no leſſe apparant ſenſe of her trueth, than white and blacke things doe of their colour, or ſweete & ſower things of taſte.

3 I know that they commonly alleage the ſaying of *Auguſtine*, where hee ſaith that he would not beleeue the Goſpell, ſaue that the authoritie of the Church moued him thereto. But how vntruely and cauillouſly it is alleged for ſuch a meaning, by the whole tenor of his writing it is eaſie to perceiue. He had to doe with the Manichees, which required to be beleeued without gainſaying, when they vaunted that they had the trueth on their ſide, but proued it not. And to make their *Manicheus* to be beleeued, they pretended the Goſpel. Now *Auguſtine* asketh them what they would do, if they did light vpon a man that would not beleeue the goſpel it ſelfe, with what manner of perſwaſion they would draw him to their opinion. Afterward he ſaith: I my ſelfe would not beleeue the Goſpel, &c. ſaue that the authoritie of the church moued me therto. Meaning that he himſelf, when he was a ſtranger from the faith, could not otherwiſe be brought to embrace the goſpell for the aſſured trueth of God, but by this, that he was ouercome with the authoritie of the church. And what maruel is it, if a man not yet knowing Chriſt, haue regard to men? *Auguſtine* therefore doeth not there teach that the faith of the godly is grounded vpon the authoritie of the church, nor meaneth that the certainty of ỹ goſpel doth hang therupon: but ſimply & onely, that there ſhould be no aſſurednes of the goſpel to the infidels, whereby they might be won to Chriſt, vnleſſe the conſent of the church did driue them vnto it. And ỹ ſame meaning a little before he doth plainly confirme in this ſaying. When I ſhall praiſe that which I beleeue, & ſcorne that which thou beleeueſt, what thinkeſt thou meete for vs to iudge or do? but that we forſake ſuch men as firſt cal vs to come and know certaine truethes, and after commaund vs to beleeue things vncertaine: and that wee follow them that require vs firſt to beleeue that which we are not yet able to ſee, that being made ſtrong by beleeuing, we may attaine to vnderſtand the thing that we beleeue: not men now, but God himſelf inwardly ſtrengthning and giuing light to our mind. Theſe are the verie words of *Auguſtine*: whereby euery man may eaſily gather, that the holy man had not this meaning, to hang the credite that wee haue to the Scriptures vpon the will and awardement of the church, but onely to ſhewe this, (which wee our ſelues alſo do confeſſe to be true) that they which are not yet lightned with the ſpirite of God, are brought by the reuerence of the church vnto a willingnes to be taught, ſo as they can find in their hearts to learne the faith of Chriſt by the Goſpel: and that thus by this meane the authoritie of the Church is an introduction, whereby wee are prepared to beleeue the Goſpell. For, as wee ſee, his minde is that the aſſurance of the godly

Contra epiſt. fundamentalem cap. 5.

The authoritie of the Church, as S. Auguſtin confeſſeth, is of force to vrge vnbeleeuers to their firſt liking of the ſcripture, vvhereof, vvhen once they do beleeue they ſee them a ſounder foundation vvhereupon they reſt their faith.

Contra epiſt. fundamentalem cap. 4.

godly be ſtayed vpon a far other foundation. Otherwiſe I doe not denye but that he often preſſeth the Manichies with the conſent of the whole church, when he ſeeketh to proue the ſame Scripture which they refuſed. And from hence it came, that he ſo reproched *Fauſtus* for that he did not yeld himſelfe to the truth of the goſpel ſo grounded, ſo ſtabliſhed, ſo glorioufly renoumed and from the verie time of the Apoſtles by certaine ſucceſſions perpetually commended. But he neuer trauaileth to this end, to teach that the authority which we acknowledge to be in the Scripture, hangeth vpon the determination or decree of men. But only this, which made much for him in the matter ẏ he diſputed of, he bringeth forth ẏ vniuerſal iudgement of the church, wherein he had the auantage of his aduerſaries. If any deſire a fuller proofe hereof, let him read his booke concerning the profit of beleeuing. Where he ſhal find that there is no other readineſſe of belieſe commended vnto vs by him, but that which only giueth vs an entrie, and is vnto vs a conuenient beginning to enquire, as he termeth it: and yet not that we ought to reſt vpon bare opinion, but to leane to the certaine and ſound trueth.

Contra Fauſtũ lib. 32.

Aug. de vtilita te cred.

Although there be reaſon enough to proue the diuine authoritie of the ſcripture againſt the cauillations of prophane men yet cannot it hereby finde that credit in the harts of men vvhich the aſſurance of godlines doth require, except it be inwvardly ſtaled by the teſtimonie of the holy Ghoſt, the ſame being the vvitneſſe vvhich vvas the author of it.

4 We ought to hold, as I before ſaid, that the credit of this doctrine, is not eſtabliſhed in vs, vntil ſuch time as wee be vndoubtedly perſuaded ẏ God is the author thereof. Therefore the principal proofe of the Scripture is commonly taken of the perſon of God the ſpeaker of it. The Prophets and Apoſtles boaſt not of their owne ſharp wit or any ſuch things as procure credite to men that ſpeake: neither ſtand they vpon proues by reaſon, but they bring foorth the holy name of God, thereby to compel the whole worlde to obedience Now we haue to ſee how not only by probable opinion, but by aparant truth it is euident, that in this behalfe the name of God is not without cauſe nor deceirfully pretended. If then we wil prouide wel for conſciences, ẏ they be not continually caried about with vnſtedfaſt doubting, nor may wauer, nor ſtay at euery ſmal ſtop, this maner of perſuaſion muſt be fetched deeper than from either the reaſons, iudgements or the coniectures of men, euen from the ſecret teſtimonie of the holy Ghoſt. True in deede it is, that if wee liſted to worke by way of argumentes, many things might be alledged that may eaſily proue, if there be any God in heauen, that the law, the prophecies and the goſpel came from him. Yea, although men learned & of deepe iudgement would ſtand vp to the contrarie, & would employ and ſhewe foorth the whole force of their wits in this diſputation: yet if they be not ſo hardned as to become deſperately ſhameleſſe, they would be compelled to confeſſe, that there are ſeene in the ſcripture manifeſt tokens that it is God that ſpeaketh therein: whereby it may appeare that the doctrin therof is from heauen. And ſhortly hereafter we ſhal ſee, ẏ all the bookes of the holy ſcripture do far excel al other writings whatſoeuer they be. Yea, if we bring thither pure eyes & vncorrupted ſenſes, we ſhal forthwith find there the maieſtie of God, which ſhal ſubdue al hardnes of gainſaying, and enforce vs to obey him. But yet they doe diſorderly, that by diſputation trauel to eſtabliſh the perfect credit of the ſcripture. And truely although I am not furniſhed with great dexteritie, nor eloquence: yet if I were to contend with the moſt ſubtile deſpiſers of God, that haue a deſire to ſhew themſelues wittie & pleaſant in feebling the

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authoritie of Scripture, I truſt it ſhould not be hard for mee to put to ſilence their bablings. And if it were profitable to ſpende labour in confuting their cauilations, I would with no great buſineſſe ſhake in ſunder the bragges that they mutter in corners. But though a man doe deliuer the ſound worde of God from the reproches of men, yet that ſufficeth not foorthwith to faſten in their hearts that aſſuredneſſe that godlineſſe requireth. Prophane men becauſe they thinke religion ſtandeth onely in opinion, to the ende they would beleeue nothing fondly or lightly, doe couet and require to haue it proued to them by reaſon, that *Moſes* and the Prophets ſpake from God. But I anſwere, that the teſtimonie of the holy Ghoſt is better than all reaſon. For as only God is a conuenient witneſſe of himſelfe in his owne worde, ſo ſhal the ſame word neuer find credit in the hearts of men, vntill it be ſealed vp with the inward witnes of the holy ghoſt. It behoueth therefore of neceſſitie that the ſame holy Ghoſt which ſpake by the mouth of the Prophets, do enter into our hearts to perſuade vs, that they faithfully vttered that which was by God commaunded them. And this order is verie aptly ſet foorth by *Eſai* in theſe wordes: My ſpirit which is in thee, and the wordes that I haue put in thy mouth and in the mouth of thy ſeede, ſhall not faile for euer. It greeueth ſome good men, that they haue not ready at hande ſome cleare proofe to alleage, when the wicked do without puniſhment murmure againſt the worde of God: As though the holy Ghoſt were not for this cauſe called both a ſeale and a pledge, becauſe vntil he doe lighten mens mindes, they do alway wauer among many doutings. Eſay. 51. 16.

5 Let this therefore ſtand for a certainly perſuaded truth, that they whom the holy Ghoſt hath inwardly taught, do wholy reſt vpon the ſcripture, and ỳ the ſame ſcripture is to be credited for it ſelfe ſake, & ought not to be made ſubiect to demonſtration and reaſons: but yet the certeintie which it getteth among vs, it attaineth by the witnes of the holy Ghoſt. For though by the onely maieſtie of it ſelfe it procureth reuerence to be giuen to it: yet then onely it throughly pearceth our affections, when it is ſealed in our hearts by the holy Ghoſt. So being lightned by his vertue, wee doe then beleeue, not by our owne iudgement, or other mens, that the ſcripture is from God: but aboue al mans iudgement we hold it moſt certainly determined, euen as if we beheld the maieſtie of God himſelfe there preſent, that by the miniſterie of men it came to vs from the verie mouth of God. Wee ſeeke not for arguments and likelihodes to reſt our iudgement vpon: but as to a thing without al compaſſe of conſideration, we ſubmit our iudgement & wit vnto it. And that not in ſuch ſort as ſome are wont ſometime haſtily to take hold of a thing vnknowen, which after being throughly perceiued diſpleaſeth them: but becauſe we are in our conſciences wel aſſured ỳ wee hold an inuincible truth. Neither in ſuch ſort, as ſilly men are wont to yeeld their minde in thraldom to ſuperſtitions: but becauſe we vndoubtedly perceiue therein the ſtrength & breathing of the diuine maieſtie, wherwith we are drawen & ſtirred to obey, both wittingly & willingly, & yet more liuely & effectually than mans will or wit can attaine. And therefore for good cauſe doeth God cry out by *Eſay*, that the Prophets with the whole people doe beare him witnes, Eſa. 43. 10.

The ſcripture for it ſelfe ſake is wor thie of credit, which notwithſtanding it doeth not obtaine in vs, til our hearts be ſo enlightened that we therein perceiue as it were the verie breathing of the diuine maieſtie.

witnesse, because being taught by prophecies they did vndoubtedly beleeue without guile or vncertaintie that God himselfe had spoken. Such therefore is our persuasion, as requireth no reasons: such is our knowledge, as hath a right good reason to maintaine it, euen such a one, wherein the mind more assuredly & stedfastly resteth, than vpon any reasons: such is our feeling, as cannot proceede but by reuelation from heauen. I speake now of none other thing but that which euery one of the faithfull doeth by experience finde in himself, saving that my words do much want of a ful declaration of it. I leaue here many things vnspoken, because there wilbe elswhere againe a conuenient place to entreat of this matter. Only now let vs know, that onely that is the true faith which the spirite of God doth seale in our hearts. Yea with this only reason wil the sober reader, and willing to learne, be contented. *Esai* promiseth, that all the children of the renued church shalbe the scholers of God. A singular priuiledge therein doth God vouchsafe to grant to his elect only, whom he seuereth from all the rest of mankinde. For what is the beginning of true doctrine, but a readie cheerefulnes to heare the voice of God? But God requireth to be heard by the mouth of *Moses*, as it is written: Say nor in thy heart, who shall ascend into heauen, or who shal descend into the deepe? the word is euen in thine own mouth. If it be the pleasure of God that this treasure of vnderstanding be layde vp in store for his children, it is no maruel nor vnlikely, that in the common multitude of men is seene such ignorance and dulnesse. The common multitude I call euen the most excellent of them, vntil such time as they be graffed into the body of the church. Moreouer *Esai* giuing warning that the Prophets doctrine should seeme incredible, not only to strangers but also to the Iewes that would be accounted of the houshold of God, addeth this reason: because the arme of God shal not be reueiled to al men. So oft therefore as the smalnesse of number of the beleeuers doth trouble vs, on the other side let vs call to minde, that none can comprehend the mysteries of God but they to whom it is giuen.

Esay. 54. 13.

Deut. 30. 12.

Rom. 10. 6.

Esa. 53. 1.

The viii. Chapter.

That so farre as mans reason may beare, there are sufficient proues to establish the credit of Scripture.

The scripture being once deuoutly embraced, we are afterwarde the more established by considering the diuine disposition, maiestie & agreement which is in it, and the force which it hath in our minds through dignitie of matter, not grace of wordes.

VNlesse we haue this assurance, which is both more excellent and of more force than any iudgement of man, in vaine shall the authoritie of scripture either be strengthened with arguments, or stablished with consent of y church, or confirmed with any other means of defence. For vnlesse this foundation be layde, it still remaineth hanging in doubt. As on the other side when exempting it from the common state of things, wee haue embraced it deuoutly, and according to the worthinesse of it: then these things become verie fit helpes, which before were but of small force to graffe and fasten the assurance thereof in our mindes. For it is marueilous, how great establishment groweth hereof, when with earnest studie wee consider how orderly & well framed a disposition of the diuine wisedome appeareth therein, howe heauenly a doctrine in euerie place of it, & nothing sauoring of earthlinesse, howe

howe beautifull an agreement of all the partes among themselues, and such other things as auaile to procure a maiestie to writings. But more perfectly are our hearts confirmed when wee consider, howe wee are euen violently carried to an admiration of it, rather with dignitie of matter, than with grace of wordes. For this also was not done without the singular prouidence of God, that the hie mysteries of the heauenly kingdome shoulde for the most part bee vttered vnder a contemptible baseneſſe of wordes, least if it had beene beautified with more glorious speach, the wicked should cauile that the onely force of eloquence doeth raigne therein. But when that rough and in a manner rude simplicitie doeth raise vp a greater reuerence of it selfe than any Rhetoricians eloquence, what may wee iudge, but that there is a more mightie strength of trueth in the holye Scripture, than that it needeth any art of wordes? Not without cause therefore the Apostle maketh his argument, to proue that the faith of the Corinthians was grounded vpon the power of God, and not vpon mans wisedome, beeause his preaching among them was set forth not with entising speach of mans wisedome, but in plaine euidence of the spirite and of power. For the trueth is then set free from all douting, when not vpholden by foraigne aides it selfe alone sufficeth to sustaine it selfe. But howe this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, be they neuer so cunningly garnished, no one is so farre able to pearce our affections. Reade *Demosthenes* or *Cicero*, read *Plato*, *Aristotle*, or any other of all that sort: I graunt they shall marueilously allure, delite, moue, and rauish thee. But if from them thou come to this holy reading of Scriptures, wilt thou or not, it shall so liuely moue thy affections, it shall so pearce thy heart, it shall so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in manner vanish away: so that it is easie to perceiue that the Scriptures, which do farre excell all giftes and graces of mans industrie: doe in deede breath out a certaine diuinitie. 1. Cor. 2. 4

2 I graunt in deede, that some of the Prophets haue an elegant, cleare, yea, & a beautiful phrase of speach, so as their eloquence giueth not place to the prophane writers: and by such examples it pleased the holy Ghost to shewe that he wanted not eloquence, though in the rest he vsed a rude and grosse style. But whether a man read *Dauid*, *Esai*, and such like, who haue a sweete and pleasant flowing speach, or *Amos*, the heardman, *Hieremie* and *Zacharie*, whose rougher talke sauoureth of countrie rudenes: in euerie one of them shall appeare that maiestie of the holy Ghost that I speake of. Yet am I not ignorant, that as Satan is in many things a counterfaiter of God, that with deceitfull resemblance hee might the better creepe into simple mens mindes: so hath he craftily spread abroad with rude and in manner barbarous speach those wicked errours wherewith he deceiued silly men; and hath oft times vsed discontinued phrases, that vnder such visor he might hide his deceites. But howe vaine and vncleanlie is that curious counterfaiting, all men that haue but meane vnderstanding doe plainly see. As for the holye Scripture, although froward men labour to bite at many things, yet is it full of

All diuine writers are not rude, neither bee all which are rude diuine: but scripture, whether it speake roughly or smoothly, still it hath something aboue the excellencie of humane speech.

Schole men and Canonistes.

of such sentences as could not be conceiued by man. Let all the Prophets be looked vpon, there shal not one be found among them, but he hath farre excelled all mans capacitie, in such sort that those are to be thought, to haue no iudgement of tast to whome their doctrine is vnsauourie.

The scripture ancienter than all other writings.

3 Other men haue largely entreated of this argument, wherefore at this time it sufficeth to touch but a fewe things, ỳ chiefely make for the principal summe of ỳ whole matter. Beside these points that I haue already touched, the verie antiquitie of ỳ Scripture is of great weight. For hosoeuer ỳ Greeke writers tel many fables of the Ægyptian diuinitie: yet there remaineth no monument of any religion, but that is farre inferior to the age of Moses. And Moses deuiseth not a new God, but setteth foorth the same thing which the Israelites had receiued in long proces of time, conueied to them by their fathers as it were from hand to hand concerning the euerlasting God. For what doth he else but labour to call them backe to the couenant made with *Abraham*? If he had brought a thing neuer heard of before, he had had no entrie to begin. But it must needes be ỳ the deliuerance from bondage, wher in they were deteined, was a thing well & commonly knowen among them, so that the hearing of the mention thereof did foorthwith raise vp all their minds. It is also likely that they were informed of the number of the CCCC yeares. Now it is to be considered, if *Moses* which himselfe by so long distãce of time was before al other writers, do from a beginning so long before himselfe fetch the originall deliuerance of his doctrine: howe much the holye Scripture then is beyond all other writings in antiquitie?

Moyses in that he publisheth things tending to the dishonor of his owne stock, sheweth himselfe to haue followed no such humor as common writers among st men.

4 Vnlesse perhaps some list to beleeue the Ægyptians, that stretch their auntienty to sixe thousand yeares before the creation of the worlde. But sith their vaine babling hath bin alway scorned euen of al the prophane writers themselues, there is no cause why I should spend labour in confuting of it. But *Iosephus* against *Appion*, alleageth testimonies worthie to bee remembred out of auncient writers, whereby may be gathered, that by consent of all nations the doctrine that is in the law hath beene famous euen from the first ages, although it were neither read nor truely knowen. Nowe, that neither there shoulde remaine to the malitious any cause of suspicion, nor to the wicked any occasion to cauill, God hath for both these daungers prouided good remedies. When *Moyses* rehearseth what *Iacob* almost three hundred yeares before had by heauenly inspiration pronounced vppon his owne posteritie, howe doeth hee set foorth his owne tribe? yea, in the person of *Leui* he spotteth it with eternall infamie. *Symeon* (sayeth hee) and *Leui* the vessels of wickednesse. My soule come not into their counsell, nor my tongue into their secret. Truely, he might haue passed ouer that blotte with silence, in so doing not onely to please his father, but also not to staine himselfe and his whole familie with part of the same shame. How can that writer be suspected, which vnconstrainedly publishing by the oracle of the holy Ghost, that the principall auncester of the familie whereof himselfe descended was an abominable doer, neither priuately prouided for his owne honour, nor refused to enter in displeasure of all his owne kinsmen, whome vndoubtedly this matter greeued? When also he rehearseth the wicked

Gen 49.5.

murma-

murmuring of *Aaron* his owne brother, and *Marie* his sister: shall we saie that he spake after the meaning of the flesh, or rather that he wrote it obeying the commandement of the holy Ghost? Moreouer, sith himselfe was hyest in authoritie, why did he not leaue at least the office of the hye priesthoode to his owne sonnes, but appointeth them to the baseste place? I touche here onely a fewe things of manie. But in the lawe it selfe a man shall eche where meete with many arguments that are able to bring full proofe to make men beleeue that *Moses* without all question commeth from heauen as an Angell of God. Num.12.7.

5 Nowe these so many and so notable miracles that he recounteth, are euen as manie establishments of the lawe that he deliuered, and the doctrine that he published. For, this that he was carried in a cloud vp into the mountaine: that there euen to the fourtieth day he continued without companie of men: that in the verie publishing of the lawe his face did shine as it were besette with sunne beames: that lightenings flashed round about: that thunders and noises were heard eche where in the ayre: that a trumpet sounded being not blowen with any mouth of man: that the entrie of the tabernacle by a cloude set betweene, was kept from the sight of the people: that his authoritie was so miraculously reuenged with the horrible destruction of *Chore*, *Dathan*, and *Abiron*, and all that wicked faction: that the rocke striken with a rodde did by and by powre foorth a riuer: that at his prayer it rayned Manna from heauen: did not God herein commend him from heauen as an vndoubted Prophet? If any man obiect against mee, that I take these things as confessed, which are not out of controuersie, it is easie to aunswere this cauillation. For seeing that *Moses* in open assembly published all these things, what place was there to fayne before those witnesses that had them selues seene the thinges done? It is likely forsooth that he would come among them, and rebuking the people of infidelitie, stubbornes, vnthankfulnesse, and other sinnes, woulde haue boasted that his doctrine was established in their owne sight with such miracles, which in deede they neuer sawe. *The authoritie of Moses confirmed by miracles.* Exo.24.18. Exo.34.29. Exo.19,16. Exo.40.34. Num.16.24. Num.20.10. Num.11.9.

6 For this is also worthie to be noted, so oft as hee telleth of any miracles, he therewithall odiously ioyneth such thinges as might stirre the whole people to crie out against him, if there had beene neuer so little occasion. Whereby appeareth, that they were by no other meane brought to agree vnto him, but because they were euer more than sufficiétly conuinced by their owne experience. But because the matter was plainlier knowen, than that ỹ prophane could denie that miracles were done by *Moses*: the father of lying hath ministred them an other cauillation, saying, that they were don by Magicall artes and sorcerie. But what likely proofe haue they to accuse him for a sorcerer, which so farre abhorred from such superstition, that he commanderh to stone him to death, that doth but aske counsel of sorcerers and soothsaiers? Truely no such deceiuer vseth his iuggling castes, but that he studieth to amase the mindes of the people to get himselfe a fame. But what doth *Moses*? by this that he crieth out, that himselfe and his brother *Aaron* are nothing, but doth onely execute those things that God hath appointed, *His miracles not done by magicall arts and sorcerie.* Exo.7.11. Leu.20. Exo.16.

he doth sufficiently wipe away all blottes of thinking euil of him. Now if the things themselues be considered, what enchantment coulde bring to passe, that Manna daily raining from heauen, should suffice to feede the people? and if any man kept in store more than his iust measure, by the verie rotting thereof he should be taught, that God did punish his want of beleefe? Beside that, with many great proues God suffred his seruant so to be tried, that now the wicked can nothing preuaile with prating against him. For how oft did sometime the people proudly and impudently make insurrections, sometime diuers of them conspiring among themselues went about to ouerthrow the holy seruant of God: howe coulde he haue begiled their furor with illusions? And the end that followed plainly sheweth, that by this meane his doctrine was stablished to continue to the end of all ages.

Gen.49.

Moses by foreshewing things which came to passe long after his decease, declareth that he spake by the inspiration of God.

7 Moreouer where he assigneth the chiefe gouernement to the tribe of *Iuda* in the person of the Patriarche *Iacob*, who can denie that this was done by spirite of prophecie, specially if we wey in consideration the thing it selfe, how in comming to passe it proued true? Imagine *Moses* to haue bin the first author of this prophecie: yet from the time that hee did first put it in writing, there passed foure hundred yeares wherein there was no mention of the scepter in the tribe of *Iuda*. After *Saul* was consecrate king, it seemed that the kingdome should rest in the tribe of *Beniamin*. When *Dauid* was annointed by *Samuel*, what reason appeared there why the course of inheritãce of the kingdome should be changed? who woulde haue looked that there should haue come a king out of the base house of a heardman? And when there were in the same house seuen brethren, who would haue said that that honour should light vpon the yongest? By what meane came he to hope to be a king? who can say that this annointment was gouerned by any arte, trauaile or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewise those things that *Moses* afore speaketh, albeit darkely, concerning the Gentiles to be adopted into the couenant of God, seeing they came to passe almost two thousand yeares after, doe they not make it plaine, that he spake by the inspiration of God? I ouerskip his other tellings aforehand of things, which do so euidently sauour of the reuelation of God, that all men that haue their sound wit may plainly perceiue that it is God that speaketh. To be short, that same one song of his, is a eleare looking glasse, wherein God euidently appeareth.

Sam.12.15.

Sam.16.

Deut.32.

The like proues appeare in the writings of Esay Ieremie, Ezechiel, Daniel, and other Prophets, to shew that they spake by a diuine instinct.

Esa.45.1.

8 But in the other Prophets the same is yet also much more plainely seene. I will choose our onely a fewe examples, because to gather them al togither were too great a labour. When in the time of *Esay* the kingdome of *Iuda* was in peace, yea, when they thought that the Chaldees were to them some stay and defence, then did *Esaie* prophecie of the destruction of the citie and exile of the people. But admit that yet this was no token plaine enough of the instinct of god, to tel long before of such things as at that time seemed false, and afterwarde proued true: yet those prophecies that he vttereth concerning their deliuerance, whence shall we say that they proceeded but from God? He nameth *Cyrus* by whome the Chaldees should be subdued, and the people restored to libertie. There passed more than an hundred

dred yeares from the time that *Esaie* so prophecied before that *Cyrus* was borne: for *Cyrus* was borne in the hundreth yeare or thereabouts after the death of *Esaie*. No man could then gesse that there should be any such *Cyrus*, that should haue warre with the Babylonians, that should bring subiect so mightie a monarchie vnder his dominion, and make an ende of the exile of the people of *Israel*. Doeth not this bare telling without any garnishment of words euidently shewe, that the things that *Esaie* speaketh, are the vndoubted oracles of God, and not the coniectures of men? Againe, when *Ieremie* a litle before that the people were caried away, did determine the end of the captiuitie within threescore and ten yeres, and promised returne and libertie, must it not needes be that his tongue was gouerned by the spirit of God? What shamelesnesse shall it be to denie, that the credite of the Prophets was stablished by such prooues, and that the same thing was fulfilled in deede, which they themselues doe report to make their sayings to be beleeued? Beholde, the former things are come to passe, and newe things doe I declare: before they come foorth, I tell you of them. I leaue to speake how *Hieremie* and *Ezechiel* being so farre asunder, yet prophecying both at one time, they so agreede in all their sayings, as if either one of them had endyted the wordes for the other to write. What did *Daniel*? Doth he not write continuing prophecies of things to come for the space of sixe hundred yeres after, in such sort as if he had compiled an historie of things alreadie done and commonly knowen? These things if godly men haue well considered, they shalbe sufficiently well furnished, to appease the barkings of the wicked. For the plaine proofe hereof is too cleare to be subiect to any cauillations at all.

Iere. 25. 11.

Esay. 42.

9 I know what some learned men do prate in corners, to shew the quicknes of their wit in assaulting the truth of God. For they demaunde, who hath assured vs that these things which are read vnder title of their names, were euer written by *Moses* and the Prophets? Yea, they are so hardie to moue this question, whether euer there were any such *Moses* or no. But if a man should call in doubt whether euer there were any *Plato*, or *Aristotle*, or *Cicero*, who woulde not say, that such madnesse were worthie to bee corrected with strokes and stripes? The lawe of *Moses* hath beene marueilously preserued, rather by heauenly prouidence than by diligence of men. And though by the negligence of the Priestes it laie buried a litle while: yet since the time that the godly King *Iosias* found it, it hath stil by continuall succession from age to age beene vsed in the handes of men. Neither did *Iosias* bring it forth as an vnknowen or newe thing, but such a thing as had beene euer commonly published, and whereof the remembrance was at that time famous. The originall booke it selfe was appointed to be sacredly kept in the temple, and a copie written out therof, to remaine with the keepers of the Kings Records. Only this had happened, that the Priestes had ceassed to publish the law according to the old accustomed manner, and the people themselues had neglected their wonted reading of it. Yea, there in maner passed no age wherein the establishment thereof was not confirmed and renued. They that had *David* in their handes, knewe they not of *Moses*? But to speake of them all

They are absurd men vvhich aske hovv vve knovv that any booke vvas vvritten by Moses, and make it a question, vvhether euer there vvere any such man.

at once, it is most certaine that their writings came to posteritie none otherwise but from hand to hand (as I may terme it) by continuall orderly course of yeres deliuered from their fathers, which had partly heard them speake, & partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

1. Mac. 1.

The miraculous preseruatiō of the lawe, a token of the diuine excellencie thereof.

2. Mac. 1. 59.

10 As for that which they obiect out of the historie of the Machabees, to minish the credit of scripture, it is such a thing as nothing can be deuised more fit to stablish the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon them selues the engine that they raise vp against vs. When *Antiochus* (say they) commaunded all the bookes to be burned, whence are come these copies that wee now haue? On the other side I aske them, in what shop they could so soone be made? It is euident, that after the crueltie appeased they were immediatly abroade againe, and were without controuersie knowen to be the same of all godly men, that hauing beene brought vp in the doctrine of them, did familiarly knowe them. Yea, when all the wicked men being as it were conspired togither, did insolently triumph with reproches vppon the Iewes, yet neuer was there any that durst lay to their charge false changing of their bookes. For whatsoeuer they thinke the Iewes religion to be, yet still they thinke *Moses* to be the author of it. What then do these praters else, but bewraye their owne more than doggish frowardnesse, while they falsely saye, that these bookes are changed, and newe put in their places, whose sacred antiquitie is approued by consent of all histories? But to spend no more labour vainly in confuting such fooliish cauillations: let vs rather hereby consider howe great a care God had for the preseruation of his worde, when beyond the hope of all men he saued it from the outrage of the most cruell tyrant, as out of a present fire: that he endewed the godly priestes and other with so great constancie, that they sticked not to redeeme this booke euen with losse of their life, if neede were, & so to conuey it ouer to posteritie: that he disapointed the narrow search of so many gouernours & souldiours. Who can but acknowledge the notable & miraculous worke of God, that these sacred monuments which the wicked verily thought to haue beene vtterly destroyed, by and by came abroade againe as fully restored, and that with a great deale more honour? For by and by folowed the translating of them into Greeke, to publish them throughout the world. And not in this onely appeared the miraculous working, that God preserued the tables of his couenāt from the bloudy proclamations of *Antiochus*: but also that among so manifold miserable afflictions of the Iewes, wherewith the whole nation was sometime worne to a few & wasted, & last of all, brought in maner to vtter destruction, yet they remained stil safe & extant. The Hebrue tongue lay not only vnesteemed, but almost vnknowen. And surely had not been Gods pleasure to haue his religion prouided for, it had perished altogether. For how much the Iewes that were since their returne from exile, were swarued from the naturall vse of their mother tongue, appeareth by the Prophets that liued in that age, which is therefore worthie to be noted, because by this comparison the antiquitie of the lawe and the Prophets is the more plainly perceiued. And by whome

hath

hath God preserued for vs the doctrine of saluation conteined in the law and the Prophets, to the ende that Christ might in his appointed time be openly shewed? euen by the most cruelly bent enimies of Christ, the Iewes whom Saint *Augustine* doeth therefore worthily call the keepers of the Librarie of Christian church, because they haue ministred vnto vs that thing, to reade whereof, themselues haue no vse.

The mysteries vvhich the three Euangelistes deliuer in simple speech, the thundering maiestie of Iohn, the rude educatiō of the Apostles before they became teachers, S. Pauls crueltie against Christiās before he taught Christianitie, deliuereth the doctrine of the newe Testament from the contempt of prophane men.

11 Now if we come to the newe Testament, with howe sound pillers is the trueth thereof vpholden? The three Euangelistes write the historie in base and simple speache. Many proud men doe loath that simplicitie, because they take no heede to the chiefe points of doctrine therein, whereby it were easie to gather, that they entreat of heauenly mysteries aboue mans capacitie. Surely whosoeuer haue but one droppe of honest shame will be ashamed if they read the first Chapter of *Luke*. Now, the sermons of Christ, the summe whereof is shortly comprised by these three Euangelists, do easily deliuer their writing from all contempt. But *Iohn* thundering from an high, those whom he compelleth not to obedience of faith, he throweth downe their stubbornesse more mightily than any thunderbolt. Now let come forth all these sharpnosed faultfinders, that haue a great pleasure to shake the reuerence of scripture out of their owne and other mens hearts, let them read *Iohns* Gospel: Wil they or no, they shal there finde a thousand sentences that may at least awaken their sluggishnesse, yea, that may print a horrible brand in their owne consciences to restraine their laughing. The same is to be thought of *Peter* & *Paul*, in whose writings although the more part be blind, yet the verie heauenly maiestie in them holdeth all men bound, and as it were fast tied vnto it. But this one thing doeth sufficiently aduaunce their doctrine aboue the worlde, that *Mathew* being before all giuen to the gaine of his money boorde, *Peter* & *Iohn* brought vp in their fisher boates, al grosse vnlearned men, had learned nothing in mens schoole that they might deliuer to other. *Paul*, not onely from a professed, but also from a cruell & bloudie enimie conuerted to a newe man, with soudaine and vnhoped chaunge doth shewe, that being compelled by heauenly authoritie, he nowe maintaineth that doctrine, which before hee had fought against. Nowe let these dogges denye, that the holy Ghost came downe vpon the Apostles, or let them discredite the historie: yet stil the trueth it self openly cryeth out, that they were taught by the holy Ghost, which being before time despised men among the raskall people, sodenly began so gloriously to entreat of heauenly mysteries.

No small estimation growveth to the scripture, if the generall and continuall agreement of men in yelding consent & credit thereunto be considered.

12 There be yet also furthermore many verie good reasons, why the consent of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the willes of so many ages haue constantly agreed to obey it. And that howsoeuer Sathan with all the worlde hath trauailed by marueilous meanes, either to oppresse it, or ouerthrowe it, or vtterly to blotte & deface it out of mens remembraunce, yet euer stil like a palme tree, it hath risen vp aboue, and remained inuincible. For there hath not lightly bin in old time any sophister, or Rhetorician that had any more excellēt wit than other, but he hath bent

his force against this Scripture: yet they all haue nothing preuailed. The whole power of the earth hath armed it selfe to destroy it, & yet all their enterprises are vanished away, as in smoke. How could it haue resisted being so mightily on eche side assailed, if it had had none other defence but mans? Yea, rather it is hereby proued, that it came from God himselfe, that all the trauailes of men striuing against it, yet it hath of her owne power stil risen vp. Beside that, not one citie alone, nor one onely nation hath agreed to receiue & embrace it: but so farre as the world extendeth in length & breadth, the Scripture hath attained her credite, by one holy conspiracie of diuers nations, which otherwise were in nothing agreable one with another. And forasmuch as such agreement of mindes so diuers and disagreeing in maner in all things els, ought much to moue vs, because it appeareth, that the same is brought about none other way, but by working of the heauenly maiestie: no small estimation groweth vnto it, when we behold their godlines, that do so agree, I meane not of them all, but onely of those, with whome as with lightes it pleased God to haue his Church to shine.

The dignitie of scripture not a little ascertained by the constant sufferings of so many that haue sealed it with their bloud.

13 Now with what assuredness of minde ought wee to submit vs to that doctrine which wee see stablished and witnessed with the bloud of so many holy men? They when they had but once receiued it, sticked not boldly without feare, yea and with great chearfulnes to die for it: howe should it then come to passe, that wee, hauing it conueyed to vs with such an assured pledge, should not with certaine and vnmoueable persuasion take holde of it? It is therefore no small confirmation of the Scripture, that it hath beene sealed with the bloud of so many witnesses, specially when we consider that they suffred death to beare witnesse of their faith: and not of a frantike distemperance of braine, as sometime the erronious spirites are wont to doe, but with a firme and constant, and yet sober zeale of God. There be other reasons and those not few nor weake, whereby the Scripture hath her dignitie and maiestie, not only ascertained vnto godly hearts, but also honourably defended against the subtilties of cauellers, yet be they such as be not of themselues sufficiently auaylable to bring stedfast credite vnto it, vntill the heauenly father disclosing therein his maiestie, doeth bring the reuerence thereof out of al controuersie. Wherfore then only the scripture shal suffice to ỳ knowledge of God that bringeth saluation, when the certeintie thereof shalbe grounded vpon the inward persuasion of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as seconde helpes of our weakneſſe they follow that cheefe and higheſt testimonie. But they do fondly that will haue it persuaded by proofe to the vnfaithfull, that the scripture is the worde of God, which cannot be knowen but by faith. For good reason therefore doeth *Augustine* giue warning, that godlineſſe & peace of minde ought to goe before, to make a man vnderstande somewhat of so great matters.

De vtilitate credendi.

The ix. Chapter.

That those fanaticall men, which forsaking Scripture, resort vnto reuelation, do ouerthrowe all the principles of godlineſſe.

Nowe

NOw they that forsaking the Scripture doe imagine I wote not what way to attaine vnto God, are to be thought not so much to be holden with errour, as to be carried with rage. For there haue arisen of late certaine giddie brained men, which most presumptuously pretending a schoole of the spirite, both themselues doe forsake all reading, and also doe scorne their simplicitie which still follow the dead and slaying letter, as they call it. But I would faine knowe of these men, what spirite that is, by whose inspiration they are carried vp so high, that they dare despise the doctrine of the scriptures as childish and base For if they answere that it is the spirite of Christ, then such careles nesse is worthie to be laughed at. For I think they wil grant, that the Apostles of Christ and other faithfull in the primitiue Church were lightned with none other spirite. But none of them did learne of that spirite to despise the worde of God: but rather euery one was mooued more to reuerence it, as their writings doe most plainly witnesse. And surely so was it foretolde by the mouth of *Esaie*. For where hee sayeth: My spirite that is vpon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede for euer: he doeth not binde the olde people to the outwarde doctrine, as though they were set to learne to spell, but rather he teacheth, that this shal be the true and perfect felicitie of the newe church vnder the reigne of Christ, that it shall no lesse be led by the voice of God, than by the spirite of God. Whereby we gather, that these lewde men with wicked sacrilege doe seuer asunder those things that the Prophet hath ioyned with an inuiolable knot. Moreouer, *Paul* being rauished vp into the third heauen, yet ceassed not to goe forward in the doctrine of the lawe and the Prophets, euen so as he exhorteth *Timothie*, a doctour of singular excellencie to applie reading. And worthie is that commendation to be remembred, wherewith he setteth foorth the scripture, saying, that it is profitable to teach, to admonish and to reproue, that the seruaunts of God may be made perfect. How diuelish a madnesse is is to faine, that the vse of Scripture is but transitorie, and lasteth but for a while: which in deede guideth the children of God euen to the last ende? Againe, I would haue them aunswere mee this: whether they haue tasted of another spirite than that, which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not carried with such giddinesse, that they dare so boast. But what manner of spirite did he speake of in his promise? euen that spirite which should not speake of it self, but should minister and inspire into their mindes those things, which he the Lorde him selfe had taught by his worde. It is not therefore the office of the spirite, which is promised vs, to faine newe and vnheard of reuelations, or to coyne a newe kinde of doctrine, whereby we should be led from the receiued doctrine of the Gospel, but to seale in our mindes the selfe same doctrine that is commended vnto vs by the Gospel.

The spirite of Christ u giuë not to guide me vvith out the scripture, but according to the scripture.

Esa. 59. 21.

1. Tim. 4. 13.

2. Tim. 3. 16.

Iohn. 16. 13.

By the scripture the spirit u tryed vvhether it be of God or no. Neither is it dishonorable for the spirit so to be tryed.

2. Pet. 1. 10.

2 Whereby we plainely vnderstand, that we ought right studiously to apply the reading and hearing of the Scripture, if we list to take any vse and fruite of the spirite of God. As also *Peter* praiseth their diligence that are heedefull to the doctrine of the Prophets, which yet might seeme to haue

giuen place after the rising of the light of the Gospel. On the other side, if any spirite leauing the wisedome of the worde of God doeth thrust vnto vs an other doctrine, that the same spirite ought rightfully to be suspected of vanitie and lying. For what? when Sathan transformeth himselfe into an angel of light, what credite shall the holy Ghost haue among vs, if it be not seuerally knowen by some assured marke? And truely it hath beene plainly pointed out vnto vs by the worde of the Lorde, but that these miserable men doe willingly couet to erre to their owne destruction, while they seeke a spirite rather from themselues than from him. But (saye they) it is dishonorable, that the spirite of God, whome all things ought to obey, shoulde be subiect to the Scripture. As if this were a dishonour to the holy Ghost to be euery where egall and like to it selfe, to agree with it selfe in all things, and no where to varie. In deede, if it were to be tryed by the rule either of men, or of Angels, or any others rule whatsoeuer, then it might wel be thought, that it were brought into obedience, or if yee list so to terme it, into bondage. But when it is compared with it selfe, when it is considered in it selfe, who can therefore saye, that there is any wrong done vnto it? But thus it is brought to triall. I graunt, but such a triall wherewith it was his owne pleasure to haue his maiestie established. It ought to content vs so soone as he entreth into vs. But lest vnder his name the spirit of Satan should creepe in, hee will haue vs to knowe him by that image of himselfe, which hee hath printed in the Scriptures. Hee is the author of the Scriptures: hee cannot be diuers and vnlike himselfe. Therefore it must needes be, that he continually remaine such as he hath shewed himselfe therein. This is no dishonor vnto him, vnlesse perhaps we count it honorable to swarue and go out of kind from himselfe.

2. Cor. 3 6. *As the scripture is a dead letter, when we read it hauing not the life of the spirite, so the spirite is a dangerous guide if we followe it, leauing the conduct of the scripture they must go hand in hand, eche assuring & warranting other.* 2. Cor. 3. 8.

3 Whereas they cauil that we rest vpon the letter that slayeth, herein they suffer punishment for despising of the Scripture. For it is plaine enough that *Paul* there contendeth against the false Apostles, which commending the lawe without Christ did call away the people from the benefite of the newe Testament, wherein the Lorde doeth couenant that he will graue his lawe within the bowels of the faithfull, & write it in their hearts. The letter therefore is dead, & the law of the Lorde killeth the readers of it, when it is seuered from the grace of Christ, and not touching the heart, onely soundeth in the eares. But if it be effectually printed in our hearts by the holy Ghost, if it present Christ vnto vs: then is it the worde of life, conuerting soules, giuing wisedome to litle ones, &c. Also in the same place the Apostle calleth his preaching the ministerie of the holy Ghost: meaning that the holy Ghost doth so stick fast in his trueth which he hath expressed in the scriptures, that then onely he putteth foorth and displayeth his force, when the Scripture hath her due reuerence and dignitie. And it disagreeth not herewith which I before sayd, that the worde it selfe is not much assured vnto vs, vnlesse it be confirmed by the witnesse of the holy Ghost. For with a certaine mutuall knot the Lorde hath coupled togither the assurance of his worde and of his spirit, so that perfect reuerence to the worde doth then settle in our mindes when the holy Ghost shineth vpon vs to make vs therein behold the face of God:

God: and on the other side without all feare of being deceiued wee doe embrace the holy Ghost, when we reknowledge him in his own image, that is, in his worde. Thus it is vndoubtedly: God brought not abroade his worde among men for a sodaine shewe, meaning at the comming of his spirit by & by to take it away againe, but he after sent the same spirite with whose power he had distributed his worde, to make an ende of his worke with effectuall confirmation of his worde. In this sort Christ opened the mindes of the two disciples, not that they should cast away the Scriptures and waxe wise of themselues, but that they should vnderstande the Scriptures. Likewise *Paul* when he exhorteth the Thessalonians not to extinguish the spirite, doth not carrie them vp on high to vaine speculations without the worde, but by and by sayeth further, that prophecies are not to be despised: whereby without doubt is meant, that the light of the spirite is choked vp so soone as prophecies come to be despised. What say these proudly swelling men, rauished with the spirite, to these things, which recken this onely to be an excellent illumination, when carelesly forsaking and saying farewell to the worde of God, they both boldly and rashly doe take holde of all that they haue conceiued in their sleepe? Truely, a farre other sobrietie becommeth the children of God: which as they see that without the spirite of God they are voide of all light of trueth, so doe they knowe that the worde is the instrument wherewith the Lorde distributeth to the faithfull the light of his spirite. For they knowe none other spirite but that which dwelt and spake in the Apostles, by whose oracles they are continually called to the hearing of the worde.

Luke. 24. 27.

1. Thes. 5. 19.

The x. Chapter.

That the Scripture, to correct all superstition, doth in comparison set the true God against all the gods of the Gentiles, reckoning him for none of them.

BVT becausе we haue shewed, that the knowledge of God which in the frame of the world and all the creatures is somewhat plainly set foorth, is yet more familiarly and plainly declared in the worde: now is it good to consider, whether the Lorde shewe himselfe such in the Scripture as he pleased him first to be represented in his workes. But I shall at this time be contented onely to point vnto it, whereby the godly mindes being admonished, may know what is chiefly to be searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I doe not yet touch the peculiar couenant, whereby God seuered the stocke of *Abraham* from other nations. For euen then he appeared the redeemer in receiuing to his children by free adoption those that before were enemies. But wee are yet about that knowledge that resteth in the creation of the worlde, and ascendeth not to Christ the mediatour. And although by and by it shal be good to alleage certaine places out of the newe Testament, forasmuch as euen out of it both the power of God the Creator and his prouidence in preseruing of the first nature is approued, yet I warne the readers before, what is now my purpose to doe, to the end that they passe not the appointed bounds.

The same powver, prouidence, mercy, and iustice of God vvhich shineth in the creatures of the vvorld, is also taught in holy scripture.

So for this present, let it suffice vs to learne, howe God the maker of heauen and earth doeth gouerne the worlde by him created. Euery where is renoumed both his fatherly bountie and enclined will to doe good, and there are also examples rehearsed of his seueritie, which shewe him to be a righteous punisher of wicked doings, specially where his sufferance nothing preuaileth with the obstinate.

Exo.34.6.

Moses, Dauid, & Ieremie teach the same vvhich heauen and earth doe teach concerning God, namely his power, goodnesse, mercie, holinesse, iustice, iudgement and trueth, and they teach to the same end, that vve might yeld him obedience, and put confidence in him.

2 In certaine places are set foorth more plaine descriptions, wherein his naturall face is as in an image represented to be seene. For in the place where *Moses* describeth it, it seemeth that his meaning was shortly to comprehende all that was lawfull for men to vnderstand of God. The Lorde (sayeth he) the Lorde, a mercifull God, and gratious, patient and of much mercy, and true, which keepest mercie vnto thousandes, which takest away iniquitie & wicked doings, before whome the innocent shall not be innocent, which rendrest the wickednesse of the fathers to the children and childrens children. Where let vs marke, that his eternitie and being of himselfe is expressed in the twise repeting of that honorable name: and that then his vertues are rehearsed, in which is described vnto vs, not what he is in respect to himselfe, but what a one he is toward vs: that this knowledge of him may rather stand in a liuely feeling, than in an emptie & supernaturall speculation. And here we do heare recited those vertues of his which we noted to shine in the heauen and earth, that is to say, clemencie, bountie, mercy, iustice, iudgement and trueth. For might and power are conteined vnder this name *Elohim* God. With the same names of addition do the Prophets set him forth when they meane fully to paint out his holy name. But, because I would not heap vp too many examples together, at this present let one Psalme suffice vs, wherein the summe of all his vertues is so exactly reckened vs, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainly do we perceiue God by information of experience, to be such as he declareth himselfe in his worde.

Psal.145.3.

Iere.9.2

In *Ieremie* where he pronounceth, what a one he would haue vs knowe him to be, he setteth forth a description not altogether so full, but yet comming all to one effect. He that glorieth, sayeth he, let him glorie in this that he knoweth me to be the Lorde that doth mercy, iustice, & iudgement on the earth. Surely, these three things are verie necessarie for vs to know: mercy, in which alone consisteth all our saluation: Iudgement, which is daily executed vpon euil doers, & more greeuous is prepared for them to eternal destruction: Iustice, whereby the faithfull are preserued & most tenderly cherished. Which things when thou hast conceiued, the prophecie saith, thou hast sufficiently enough whereof thou maist glorie in God. And yet here are not omitted either his trueth or his power, or his holinesse or goodnesse. For how should the knowledge stand sure which is here required of his iustice, mercy and iudgement, vnlesse it did rest vpon his vnmoueable trueth? And how shoulde we beleeue that he doth gouerne the earth with iustice and iudgement, but vnderstanding his power? And whence commeth his mercy but of his goodnesse? If then all his waies be mercie, iudgement and iustice, in them must holinesse also needes be seene. And to none other end is directed that knowledge

ledge of God that is set foorth vnto vs in the Scriptures, than is that knowledge also which appeareth emprinted in his creatures, that is to saye: it first moueth vs to the feare of God, and then to put confidence in him, to the end wee may learne first to honour him with perfect innocencie of life and vnfained obedience, and then to hang altogether vpon his goodnesse.

3 But here I meane to gather a summe of general doctrine. And first let the readers note, that the Scripture to the ende to direct vs to the true God, doth expresly exclude and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath beene corrupted. True it is in deede that the name of one God was euery where knowen & renoumed. For euen they that worshipped a great number of Gods, so oft as they did speake according to the proper sense of nature, they simply vsed the singular name of God, as if they were contented with one God alone. And this was wisely marked by *Iustine* the Martyr, which for this purpose made a booke of the Monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engrauen in the hearts of al men. The same thing also doth *Tertullian* proue by the common phrase of speach. But forasmuch as all without exception are by their owne vanitie either drawen or fallen to false forged deuises, and so their senses are become vaine, therefore all that euer they naturally vnderstoode of the being but one God, auayled no further, but to make them inexcusable. For euen the wisest of them doe plainly shewe the wandering error of their minde, when they wish some god to assist them, and so in their prayers do call vpon vncertaine gods. Moreouer in this that they imagined God to haue many natures, although they thought somewhat lesse absurdly than the rude people did of *Iupiter*, *Mercurie*, *Venus*, *Minerua* and other: yet were they not free from the deceites of Satan, and as wee haue alreadie sayde elsewhere, whatsoeuer wayes of escape the Philosophers haue suttlely inuented, they cannot purge themselues of rebellion, but that they all haue corrupted the trueth of God. For this reason *Habacuc* after he had condemned all idols, biddeth to seeke God in his owne temple, that the faithfull should not admitte him to be any other than such as he had disclosed himselfe by his worde.

Howsoeuer the name of one God was knowen amongst the Gentiles, their knowledge of him hath beene alwayes so corrupted, that the scripture directing to the true God, geueth special warning of theirs as false.

Abac. 2

The xi. Chapter.

That it is vnlawfull to attribute vnto God a visible forme, and that generally they forsake God, so many as do erect to themselues any images.

BVT as the Scripture prouiding for the rude and grosse wit of man, vseth to speake after the common manner: so when it meaneth to make seuerally knowen the true God from the false gods, it chiefly compareth him with idoles: not that it doth allowe these inuentions that are more suttlely and finely taught by the Philosophers, but the plainlier to disclose the foolishnesse of the worlde, yea rather their madnesse in seeking God so long as they cleaue euery one to their owne imaginations. Therefore that exclusiue definition which we commonly heare, bringeth to nought al that maner of

The scripture is of no one thing more careful than lest men corrupt the glorie of God, first by conceiuing, and then by expressing him vnder any shape or similitude.

of godhead, that men frame to themselues by their owne opinion, because God himselfe is the only conuenient witnesse of himself. In the meane time, sith this brutish grossenesse hath possessed the whole worlde, to couet visible shapes of God, and so to forge themselues gods of timber, stone, gold, siluer, & other dead and corruptible matter, wee ought to holde this principle, that with wicked falshod the glorie of God is corrupted, so oft as any shape is fained to represent him. Therefore God in the law, after he had once challenged the glorie of his deitie to himself alone, meaning to teach vs what maner of worshipping him he alloweth or refuseth, addeth immediatly: Thou shalt make thee no grauen image, nor any similitude, in which wordes he restraineth our libertie, that we attẽpt not to represent him with any visible image. And there he shortly reckneth vp all the formes wherewith of long time before, superstition had begun to turne his truth into lying. For we know that the Persians worshipped the Sunne, yea, and so many starres as the foolish nations sawe in the skie, so many gods they fained them. And scarce was there any liuing creature which was not among the Ægyptians a figure of god. But the Grecians were thought to be wiser then the rest, because they worshipped God in the shape of a man. But God compareth not images one with another, as though one were more and another lesse meete to be vsed, but without any exception he reiecteth all images, pictures and other signes, whereby the superstitious thought to haue God neere vnto them.

Exo.20.4.

Maximus Tirius Platonicus sermone.38.

2 This is easie to be gathered by the reasons which he ioyneth to the prohibition. First with *Moses*: Remember that the Lord hath spoken to thee in the vale of *Horeb*. Thou heardest a voice, but thou sawest no body. Therefore take heede to thy selfe, least peraduenture thou be deceiued and make to thy selfe any likenesse, &c. We see how openly God setteth his voice against all counterfait shapes, that wee may knowe that they forsake God whosoeuer doe couet to haue visible formes of him. Of the Prophets only *Esay* shall be enough, which speaketh oft and much hereof, to teach that the maiestie of God is defiled with vncomely and foolish counterfaiting, when he beeing without bodie, is likened to bodily matter: being inuisible, to a visible image: being a spirit, to a thing without life: being incomprehensible, to a small lumpe of timber, stone or golde. In like maner reasoneth *Paul*: For asmuch as we are the generation of GOD, we ought not to thinke that the godhead is like vnto gold, or siluer, or stone grauen by art and the inuention of man. Whereby it certainely appeareth, whatsoeuer Images are erected, or pictures painted to expresse the shape of God, they simplie displease him as certaine dishonours of his maiestie. And what maruell is it if the holie Ghost do thunder out these oracles from heauen, sith he compelleth the very wretched and blinde Idolaters themselues to confesse this in earth? It is knowen how *Seneca* complained as it is to read in *Augustine*. They dedicate (saith he) the holy immortal and inuiolable Gods in most vile & base stuffe, and put vpon them the shapes of men and beastes, and some of them with kind of man & woman mingled together, and with sundrie shapen bodies, and such they call Gods, which if they should receiue breath & meete them, would be reckened monsters. Whereby againe plainly appeareth, that it is a

Not only Moses, Esay and Paul, but also blind idolaters themselues haue taught, that the maiestie of God is defiled when he is bodily represented in any likenesse.

Deu.4.10.12.15.

Esay.40.18. & 41.7. & 45.9. & 46.5.

Act.17.29.

Lib. De ciui. dei cap.10.

fond cauillation wherewith the defenders of images seeke to escape, which say that the Iewes were forbidden images, because they were inclinable to superstition. As though that thing perteined to one nation only which God bringeth forth of his eternal being and the continuall order of nature. And *Paul* spake not to the Iewes but to the Athenienses when he confuted their error in counterfaiting a shape of God.

3 God in deede, I graunt, sometime in certaine signes hath giuen a presence of his godhead, so as he was saide to be beholden face to face, but all these signes that euer he shewed, did aptly serue for meanes to teache, and withall did plainly admonish men of an incomprehensible essence. For the cloude and smoke and flame, although they were tokens of the heauenly glorie, yet did they as it were bridle and restraine the mindes of men, that they shoulde not attempt to passe any further. Wherefore, not *Moses* himselfe, to whome God disclosed himselfe most familiarly in comparison of other, obteined by prayer to see that face, but receiued this aunswere, that man is not able to sustaine so great brightnesse. The holy Ghost appeared vnder the likenesse of a Doue, but sith he immediatly vanished away, who doeth not see that by that token of so short a continuance of a moment, the faithfull are put in minde, that they ought to beleeue him to be an inuisible spirite, that holding them contented with his vertue and grace, they should make him no outward shape. This, that God appeared sometimes in forme of a man, was a foreshewing of the reueiling that was to be made of him in Christ. And therefore it was not lawfull for the Iewes to abuse this pretence to erect to themselues a representation of the godhead in the shape of man. Also the mercy seate wherein God shewed forth the presence of his power in the time of the lawe, was so made, as it might teache that the best beholding of the godhead is this, when mens mindes are carried beyond themselues with admiration of it. For the Cherubins with their winges stretched abroad did couer it, the veile did hide it, and the place it selfe being set farre inwarde, did of it selfe sufficiently keepe it secret. Therefore it is verie plaine that they be verie madde, that goe about to defende the images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these little images, but to shewe that images are not meete to represent the mysteries of God? forasmuch as they were made for this purpose, that hyding the mercy seat with their wings, they should not onely keepe backe the eyes of man, but also all his senses from the beholding of God, and so to correct his rash hardinesse. For this purpose maketh it, that the Prophets described the Seraphins shewed them in a vision, with their face vncouered: whereby they signifie, that so great is the brightnesse of the glorie of God, that the Angels themselues are kept from direct beholding it, and the small sparkes thereof that shine in the Angels are withdrawen from our eyes. Although yet so many as rightly iudge, doe acknowledge that the Cherubins of whom wee now speake, perteined onely to the olde manner of introduction, as it were of children, vsed in the lawe. So to drawe them nowe for an example to our age, is an absurditie. For that childish age, as I may so terme it, is passed, for the which such rudiments were appointed. And it is much shame,

Although God haue vsed to declare the presence of his godhead by corporall signes, yet euen therein he hath still giuen som note to shewe that hereupō wee should not presume to erect vnto our selues a representation of that deitie which wee cannot comprehend. The Iewes hauing such rudiments, in no argumēt why we should haue them because they had, much lesse worship them, which they did not.

Deu.4.11.
Exo.33.13.
Mat.3:16.
Exo.25.17.

Esay.6.2.

shame, that the painime writers are better expounders of the lawe of God than the Papistes are. *Iuuenal* reprocheth the Iewes, as it were in scorne, that they honour the white clouds and the deitie of heauen. I grant he speaketh peruersly & wickedly: and yet he speaketh more truely in saying that they haue among them no image of God, than the Papists doe which prate that they had a visible image of God. And whereas that people with a certaine hote hastinesse, brake out oftentimes to seeke them idols, euen as waters out of a great fresh spring boile out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatrie, lest throwing vpon the Iewes the blame of that fault which is common to all, wee sleepe a deadly sleepe vnder vaine allurements to sinne.

Psal.115.4.& 135.15.

The matter vvher of idols are made, their makers, their measure, doeth make them seeme vvorse than mad, vvhich allovve the graving or painting, or hovering of such things as the figures of God.

4 To the same purpose serueth this saying: The idols of the Gentiles are gold and siluer, euen the workes of mens hands. Because the Prophet doeth gather of the stuffe it selfe, that they are no gods that haue a golden or siluer image: and he taketh it for confessed trueth, that it is a foolish fained inuention whatsoeuer we conceiue of our owne sense concerning God. Hee nameth rather gold and siluer, than clay or stone, that the beautie or the price should not serue to bring a reuerence to idols. But he concludeth generally, that nothing is lesse allowable, than gods to be made of dead stuffe. And in the meane while he standeth as much vpon this point, that men are carried away with too mad a rashnesse, which themselues bearing about with them but a borrowed breath, readie to vanish away at euery moment, yet dare giue the honor of God to idols. Man must needes confesse that himselfe is but a creature of a daies continuance, and yet he will haue a peece of mettall to be counted God, to which himselfe gaue the beginning to be a God. For whence came the beginning of idols but from the will of men? Verie iustly doth the heathen Poet giue them this taunt:

Horat.serm.1. sat.8.

I was sometime a fig tree log, a blocke that serued for nought:
The workeman doubted what of me were fittest to be wrought:
A fourme to sit vpon, or els a Priap God to be.
At length he thought the better was a God to make of me.

Forsooth an earthly silly man that breatheth out his owne life in manner euery moment, by his workmanship shall conuey the name and honour of God to a dead stock. But forasmuch as Epicure in scoffingly iesting hath cared for no religion, let vs leaue the tauntes of him and such as he is, and let the rebuking of the Prophet pricke vs, or rather thrust vs through where he

Esa.44.15.

saith, that they are too much beastly witted that with one self peece of wood do make a fire and warme themselues, doe heat the ouen to bake bread, doe rost or seeth flesh, & do make them a God before which they fall down humbly to pray. Therefore in another place he doth not only accuse them by the law, but also doth reproch them that they haue not learned of the foundations of the earth: for that there is nothing lesse conuenient than to bring god to the measure of fiue foote, which is aboue al measure & incomprehensible.

Esa.40.21.

And yet this same monstrous thing which manifestly repugneth against the

Esa 2.8.& 31.7. & 57.10.

order of nature, custome sheweth to be natural to men. We must moreouer hold in mind, that superstitions are in Scripture commonly rebuked in this

phrase

phrase of speach, that they are the workes of mens hand which want the authoritie of God: that this may be certaine, that all these manners of worshipping that men do deuise of themselues are detestable. The Prophet in the Psalme doth amplifie the madnesse of them that therefore are endued with vnderstanding, that they should know that all things are moued with the onely power of God, and yet they pray for helpe to things dead & senceless. But because the corruption of nature carieth as wel all nations, as ech man priuately to so great madnes, at last the holy Ghost thundreth with terrible curse against them, saying: Let them that make them become like to them, and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden than a grauen image, whereby the fond subtletie of the Greekes is confuted. For they thinke they are well discharged if they graue not a God, while in painting they doe more licentiously outrage than any other nations. But the Lord forbiddeth an image not onely to be made by the grauer, but also to be counterfaited by any other workeman, because such counterfaiting is euil and to the dishonor of his maiestie.

Ose.14.4. Mic.5.14. Psa.115.8.

5 I knowe that it is a saying more than common among the people, that images are lay mens bookes. Gregorie so said, but the spirit of God pronounceth farre otherwise, in whose schoole if *Gregorie* had beene taught, he would neuer so haue spoken. For whereas *Hieremie* plainly saith, that the stocke is a doctrine of vanitie: and whereas *Habacuc* teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying whatsoeuer men learne by images concerning God. If any man take exception, & say that the Prophets reproue them onely which abused images to wicked superstition: I graunt that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholy which the Papistes take for an assured principle, that images are in steede of bookes. For they doe in comparison set images against God as things directly contrarie, and such as neuer can agree togither. This comparison I say is made in those places which I haue alleaged. Sith there is but one true God whome the Iewes did worship, it is amisse and falsly done to forge visible shapes to represent God, and men are miserably deceiued, that thereby seeke for knowledge of God. Finally, if it were not true that it is a deceitful and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemne it. At least thus much I winne of them when we shewe that it is vanitie and lying that men do attempt to represent God with images, we do nothing but rehearse worde for worde that which the Prophets haue taught.

They vvho seeke the knowledge of God in such bookes learne nothing but errors and lyes by them. Hier.10.8. Ha.2.18.

6 Let be read what *Lactantius* and *Eusebius* haue written of this matter, which sticke not to take it for certaine that they were all mortall, of whome images are to be seene. Likewise *Augustine*: which without douting pronounceth that it is vnlawfull not onely to worship images, but also to set vp images to God. And yet sayeth he none other thing but the same which many yeres before was decreed by the Elibertine Councell, whereof this is the xxxvj Chapter. It is ordeined that no pictures be had in the Church, that the thing which is honoured and worshipped be not painted on the walles.

By Lactantius, Eusebius, Augustine, *the* Elibertine Councel, & Varro *himselfe, the counterfaiting of God by imagrie condemned as a thing vvhich diminisheth his feare, & bringeth his glory into contempt.* Concil. Elibert. ca.6. & ca.31.

Li. 4. De ciui. dei cap. 9 & 31.

walles. But most notable is that which in another place *Augustine* alledgeth out of *Varro*, and confirmeth it with his owne assent, that they which first brought in the images of Gods, both tooke away the feare of God, & brought in error. If *Varro* alone should say this, peraduenture it should be but of small authoritie. Yet ought it of right to make vs ashamed, that a heathen man groping in darkenesse came to this light, to see that bodily images are therefore vnmeete for the maiestie of God, because they diminish the feare of God, and encrease errour in men. The proofe it selfe witnesseth that this was no lesse truely than wisely spoken. But *Augustine* hauing borrowed it of *Varro*, bringeth it foorth as of his owne minde. And first he admonisheth, that the first errors wherewith men were entangled concerning God, began not of images, but as with new matter added, encreased by them. Secondly he expoundeth that the feare of God is therefore minished or rather taken away thereby, because his maiestie may easily in the foolishnesse, and in the fond and absurd forging of images growe to contempt. Which second thing I would to God we did not by proofe finde to be so true. Whosoeuer therefore will couet to be rightly taught, let him elsewhere learne than of images, what is meete to be knowen concerning God.

If the images which Papistes propose as bookes of holinesse, were not paternes of vncleannes as they are, yet are they no fit meanes to instruct the people of god, before whom Christ should rather be painted by teaching, than taught by painting.

7 Wherefore if the Papistes haue any shame, let them no more vse this shift to say that images are lay mens bookes, which by many testimonies of Scripture are so openly confuted. And although I graunt them so much, yet should they not much get thereby for defense of their idols. What monsters they thrust in, in the place of God, is well knowen. The pictures and images that they dedicate to Saints, what are they but examples of extreme riot & vncleanesse, whereunto if any would fashion himselfe, he were worthie to be beaten with staues? Surely, the brothelhouses can shewe harlots more chastly and soberly attyred, than their temples shewe images of these whom they would haue called virgins. Euen as vncomely array giue they to the Martyrs. Let them therfore fashion their idols at least to some honest shew of shamefastnes, that they may somewhat more colourably lye in saying, that they are the bookes of some holinesse. But if it were so, yet then would we aunswere, that this is not the right way to teach ỹ faithful people in holy places, whom God would haue there instructed with farre other doctrine than with these trifles. God commaunded in the churches a common doctrine to be set forth to al men in preaching of his word and in his holy mysteries: wherunto they shew themselues to haue a minde not verie heedefull, that cast their eyes about to behold images. But whom do the Papists call ley and vnlearned men whose vnskilfulnes may beare to be taught onely by images? forsooth euen those whom the Lorde knowledgeth for his disciples, to whom he vouchsafeth to reueile the heauenly wisedome, whome he willeth to be instructed with the wholsome mysteries of his kingdom. I graunt in deede as the matter standeth, that there are at this day many which cannot be without such bookes. But whence I pray you groweth that dulnes, but that they are defrauded of that doctrine which only was meete to instruct them with? For it is for no other cause, that they which had the cure of churches gaue ouer their office of teaching to idols, but because themselues were dumme. *Paul* testifieth

9 Although I do not yet touch the person of the Mediator, but do defer it to that place where we shal specially entreat of the redemption: yet because it ought to be certeinly holden without controuersie among all men, that Christ is the same Worde clad with flesh, in this place will be verie fit to recite all those testimonies that proue Christ to be God. When it is said in the xlv. Psalme, thy throne O God is for euer and euer: the Iewes do cauill and say, that the name *Elohim* is also applyed to the Angels and soueraigne powers. But in all the Scripture there is not a like place, that raiseth an eternall throne to any creature. For he is here not simply called God, but also the eternall Lord. Againe, this title is giuen to none but with an addition, as it is said: that *Moses* shalbe for a God to *Pharao*. Some read it in the Genitiue case which is verie fooliſh. I graunt in deede that often times a thing is called Diuine or of God, that is notable by any singular excellence: but here by the tenour of the text it appeareth, that such a meaning were hard and forced, and wil not agree. But if their stubbornesse will not so yelde: In *Esaie* is verie plainly brought in for all one both Christ and God, and he that is adorned with the soueraigne power, which is properly belonging to God alone. This (sayth he) is the name wherby they shall call him, the strong God, the Father of the world to come, &c. Here the Iewes barke againe, & turne the text thus: this is the name whereby the strong God the father of the world to come shall call him: so that they leaue this onely to the Sonne to be called the Prince of peace. But to what purpose shoulde so many names of addition in this place be heaped vpon God the Father, seing it is the purpose of the Prophet to adorne Christ with such speciall notes as may buylde our faith vpon him? Wherefore it is out of doubt that he is here in like sort called the strong God, as he is a little before called Immanuel. But nothing can be found plainer than that place of *Hieremie* where he sayeth, that this shall be the name whereby the seede of Dauid shall be called *Iehouah* our righteousnesse. For where the Iewes themselues do teach, that all other names of God are but adiectiue names of addition, and that this onely name *Iehouah* which they call vnspeakable is a substantiue name to expresse his essence: we gather that the Sonne is the onely and eternall God, which saith in another place that he will not giue his glorie to another. But here also they seeke to scape away because that *Moses* gaue that name to the Altar that he builded: and *Ezechiel* gaue it to the new citie *Hierusalem*. But who doeth not see that the Altar was builded for a monument that God was the auancement of *Moses*, and that *Hierusalem* is not adorned with the name of God, but only to testifie the presence of God? For thus sayeth the Prophet: The name of the citie from that day shalbe *Iehouah* there. And *Moses* saith thus: He builded an altar and called the name of it, *Iehouah* my exaltation. But more businesse ariseth by an other place of *Hieremie*, where the same title is applyed to *Hierusalem* in these wordes: this is the name whereby they shall call her *Iehouah* our righteousnesse. But this testimonie is so farre from making against the trueth which we defende, that it rather confirmeth it. For whereas he had before testified that Christ is the true *Iehouah* from whome floweth righteousnesse, nowe hee pronounceth that the Church shall so verily feele the same,

The places of scripture vrged to proue Christ to be God, & the shifts which the Iewes haue to auoide them.

Psal.45.6.

Exo.7.1.

Esa.9.6.

Iere.23.6.

Esa.42.8.

Eze.48.35.

Exo.17.15.

Iere.33.16.

same, that shee may gloriously vse the verie name it selfe. And so in the first place is set the fountaine and cause of righteousnesse, in the other the effect.

The word communicating it self with men, tooke the office & name of an Angel, yet still shewed it selfe to be the God of vnspeakable glorie.

10 Nowe if this doe not satisfie the Iewes, that *Iehouah* is so often presented in the person of an Angel, I see not with what cauillations they can mock it out. It is said, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and saye, that this is spoken in respect of the Person that hee representeth: this knott is not thus loosed. For being a seruant he would not suffer Sacrifice to be offered to him and take from God his due honour. But the Angell refusing to eate breade, commaundeth Sacrifice to be offered to *Iehouah*. And then hee prooueth that himselfe in deede was the same *Iehouah*, and therefore *Manoah* and his wife by this token did gather, that they had seene not onely an Angell but God. And thence came it that he sayde wee shall die because wee haue seene God. And when his wife aunswereth, if *Iehouah* woulde haue slaine vs, hee woulde not haue receiued Sacrifice at our handes: in this shee doth confesse that he was God which before was called the Angell. Beside this, the aunswere of the Angell himselfe taketh away all doubt of it, saying: why doest thou aske mee of my name, which is maruellous? So much the more detestable was the wickednesse of *Seruetto*, when hee affirmed that God neuer appeared to *Abraham* and the other fathers, but that an Angell was worshipped in place of him. But truely and wisely haue the true teaching doctours of the Church expounded, that the same principall Angell was the Worde of God, which then as aforehande began to execute the office of mediatour. For though hee was not yet clothed with flesh, yet he came downe as a meane betweene God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell: yet still in the meane time hee reteined that which was his owne, to be the God of vnspeakeable glorie. The same thing meaneth *Osea*, which after he had recited the wrastling of *Iacob* with the Angell, saith: *Iehouah* the God of hostes, *Iehouah*, worthie of memorie is his name. Here againe *Seruetto* carpeth, that God did beare the person of an Angell. As though the Prophet did not confirme that which Moses had said: why doest thou aske me of my name? And the confession of the Holy Patriarch doth sufficiently declare that he was not a created Angell, but one in whome the full godhead was resident, when he saide: I haue seene God face to face. And for this cause *Paul* saith, that Christ was guyde of the people in the wilderneſſe. For though the time was not yet come of his abasement: yet that eternall word shewed a figure of that office to which he was appointed. Now if the second Chapter of *Zacharie* be wayed without contention, the Angel that sent an other Angel was by and by pronounced to be the God of hostes, and to him is soueraigne power ascribed. I omitte innumerable testimonies on the which our faith safely resteth, although they doe not much moue the Iewes. For when it is said in Esaie: Beholde, this is our God, this is *Iehouah*, we shall waite vpon him, and he shall saue vs, they that haue eyes may see, that herein is ment God which raiseth vp for the saluation of his people. And these vehement demonstrations twise repeated

Iud. 6. 7.
Iud. 13. 16.
Ose. 12. 5.
Gen. 32. 29.
2. Cor. 10. 4.
Zach. 2. 3.
Esa 25. 9.

suffer

suffer it to be drawen no otherwhere but to Christ. And yet plainer & fuller is the place of *Malachie*, where he promiseth that he shall come, the Lorde that was then desired, to his owne temple. But to none but to the only soueraigne God was the temple dedicate, which temple yet the Prophet doeth claime for Christ. Whereupon followeth that Christ is the same God that was euer honored among the Iewes. Mal.3.1.

11 As for the Newe Testament, it swarmeth with innumerable testimonies, therefore we must trauell rather shortly to choose out fewe, than largely to heape vp all. For though the Apostles speake of him since he was now become the Mediator in flesh: yet all that I shall bring forth shal aptly serue to proue his godhead. First, this is worthy to be singularly marked, that those things which were before spoken touching the eternall God, the Apostles doe shewe that they are either alreadie performed, or hereafter to be performed in Christ. For where *Esaie* propheciethe that the Lord of hostes shal be to the Iewes and Israelites a stumbling stone and a rock to fall vpon: *Paul* affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewise in an other place, We must all (saith he) once be brought to appeare before the iudgement throne of Christ. For it is written, to me shall all knees bow, and to me shall all tongues sweare. Seeing God in *Esaie* speaketh this thing of himselfe, and Christ in deede performeth it in himselfe, it followeth that he is the selfe same God, whose glory may not be withdrawen to another. And that thing which writing to the *Ephesians* he allegeth out of the Psalmes, is euident that it can be applyed to none but to God alone. Ascending on hie hee hath carried captiuitie captiue, meaning that such ascending was in shadowe shewed, when God in notable victorie against foreine nations did shewe forth his power, but hee declareth that in Christ it was more fully performed. So *Iohn* testifieth that it was the glorie of the Sonne that was reueiled to *Esai* by a vision, whereas in deede the Prophet himselfe writeth that the maiestie of God appeared vnto him. And it is euident that those things which the Apostle writing to the Hebrues applyeth to the Sonne, are the plaine titles of God: as, Thou Lord in the beginning didst laie the foundations of heauen and earth, &c. Againe, worship him all ye his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those Psalmes, he himselfe alone hath fulfilled. For it was he that rose vp and had mercie of *Sion*. It was hee that claimed to himselfe the kingdome of all the nations and ilandes. And why should *Iohn* sticke to apply the maiestie of God to Christ, which in his preface had said that the worde was alway God? Why should *Paul* feare to set Christ in the iudgement throne of God, hauing before with so open proclamation declared his Godhead, where he sayed that hee was God blessed to the ende of worldes? And to make appeare, howe well he agreeth in this point with himselfe, in another place he writeth that Christ is God openly shewed in the flesh. If he be God to be praised to the ende of worldes, then he is the same to whome in another place hee affirmeth all glorie and honour to be due. And thus he hideth not, but playnly cryeth out, that he would haue counted it no robberie, if he had shewed himselfe

The godhead of Christ plainly touched in the Newe Testament.

Esa.8.14. Rom.9.24. Rom.14.10. Esa.55.23. Ephe.8.4. Psal.57.19. Iohn.1.14. Esa.6.1. Heb.1.10.&6. Iohn.1.1. 2.Cor.10. Rom.9.5. 1.Tim.3.16.

1.Tim.1.17. Philip.2.6. Iohn.5.20. 1.Cor.8.5. 1.Tim.3.16. Act.20.28. Iohn.20.28.

equall with God, but that he willingly abased himselfe. And that the wicked should not carpe that he is some made God, *Iohn* goeth further and saith: He is the true God and the eternall life. Although it ought aboundantly to satisfie vs, that he is called God, specially of that witnesse which expressely affirmeth vnto vs, that there are no more Gods but one. That same witnesse is *Paul*, which sayth thus: How many soeuer be called gods, either in heauen or in earth, to vs there is but one God from whome are all things. When we heare of the same mouth, that God was openly shewed in the flesh, that God with his owne bloud purchased the church vnto himselfe: why should we imagine a second God which he himselfe acknowlegeth not? And it is no doubt that all the godly were of the same meaning. Likewise *Thomas* in protesting him to be his Lord and his God, doeth professe that he is that onely one God whome he had alwayes worshipped.

His working with the father, his gouerning of the world, his pardoning of sins, his perceiuing the verie thoughts of the hearts proueth him to be verie God. Iohn.5.17.

12 Nowe if wee esteeme his Godhead by the workes that in the Scripture are ascribed vnto him, it shall thereby more euidently appeare. For when he saide that from the beginning he was thitherto working with his Father: the Iewes which were most dull in vnderstanding of all his other sayings, yet then perceiued that he tooke vpon him the power of God. And therefore as *Iohn* telleth, they sought the more to kill him, because he did not only breake the Sabboth, but also did call God his father, making himselfe equall with God. How dull shall wee be then, if we do not perceiue that his Godhead is herein plainly affirmed? And truely to order the world with prouidence and power, and to gouerne all things with the authoritie of his owne might, which the Apostle ascribeth vnto him, belongeth to none but onely to the creator. And he not onely enterparteneth the gouernement of the worlde with his Father, but also all other offices which cannot be made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that do away thine offences for mine owne sake. According to the meaning of this sentence, when the Iewes thought that wrong was done to God for that Christ did forgiue sinnes, Christ not onely affirmed in wordes but also proued by miracle that this power belonged vnto himselfe. We see therefore that he hath, not the ministration, but the power of forgiuenesse of sinnes, which the Lord saith he will not suffer to passe away from himselfe to any. What shal we say of searching, & pearsing the secrete thoughts of harts? is it not the propertie of God alone? But the same had Christ: whereby is gathered that he is God.

Heb.1.3. Esa 43.25. Mat.9.6. Mat.9.4. *That he wrought miracles by his owne power, & gaue power vnto others to worke: that he is author of life and saluation: that he is goodnes & iustice it selfe, that men are willed to beleeue and trust in him: that his name is called vpon, that we are taught to glory in the knowledge of him, that the same things are wished ioyntly from the father and from him, these are proofes of his godhead.* Mat.10.8.

13 Nowe, in his miracles howe plainly and clearely doeth hee appeare? And though I graunt that as well the Prophets as the Apostles did equall & like miracles to these that he did: yet this great difference is there, that they by their ministration disposed the giftes of God, he shewed foorth his owne power. He vsed sometime prayer, to the ende to giue glorie vnto his Father. But we see for the most parte his owne power shewed vnto vs. And howe could it otherwise be but that he was the verie author of miracles that by his owne authoritie gaue power to othet to deale miracles abrode? For the Euangelist declareth that he gaue power to the Apostles to raise vp the dead, to heale the leprous, to cast out deuils. &c. And they so vsed the

mini-

miniſtration thereof, that they ſufficiently ſhewed that this power came not from els where but from Chriſt. In the name of Ieſus Chriſt (ſaith *Peter*) riſe and walke. It is therefore no marueile if Chriſt alledged his miracles to confound the vnbeleeuingneſſe of the Iewes: forasmuch as they were ſuch as being done by his owne power did giue a moſt plaine teſtimonie of his godhead. If elſe where then in God there is no ſaluation, no righteouſneſſe, no life; and Chriſt conteineth all theſe things in him, ſurely he is therby declared to be God. And no man can obiect againſt mee and ſaye, that life and ſaluation is powred into him by God: for it is not ſayed that hee receiued ſaluation, but that he is ſaluation himſelfe. And if none be good but onely God: how can hee be onely man, being I will not ſay good and iuſt, but ſelfe goodneſſe and iuſtice? Yea, from the firſt beginning of the creation as the Euangeliſt witneſſeth, in him was life: and he euen then being life was the light of men. Wherefore being ſupported with ſuch prooues we are bolde to repoſe our faith and hope in him: when yet wee knowe that it is an vngodlineſſe that robbeth God for any man to faſten his confidence in creatures. Beleeue ye in God? ſaith he. Beleeue then alſo in mee. And ſo doeth *Paul* expound thoſe two places of *Eſay*, Whoſoeuer truſteth in him, ſhall not be put to ſhame. Againe, Out of the roote of *Iſay* ſhall hee come that ſhall riſe to rule peoples, in him the nations ſhall truſt. And why ſhould wee ſeeke out more teſtimonies of Scripture for this matter, when wee ſo often meete with this ſentence? He that beleeueth in me hath eternall life. Moreouer the inuocation which hangeth vpon Faith belongeth alſo to him, which yet is proper to the maieſtie of God, if he haue any thing at all proper to himſelfe. For one Prophet ſayeth: Whoſoeuer calleth vppon the name of *Iehouah* ſhalbe ſaued: and another ſayeth, a moſt ſtrong toure is the name of *Iehouah*: to it the righteous ſhall flee and hee ſhalbe ſaued, but the name of Chriſt is called vppon for ſaluation: it followeth therefore that hee is *Iehouah*. As for inuocation, wee haue an example of it in *Stephen*, when hee ſayeth, Lorde Ieſu receiue my ſpirite. Againe, in the whole Church, as *Ananias* teſtifyeth in the ſame booke. Lorde (ſayeth he) thou knoweſt howe great euils this man hath done to thy Saintes that call vppon thy name.

Mat.3.15.& 6.7. Act.3.6. Iohn.5.36.& 10. 37.& 14.11. Mat.19.17. Iohn.1.4. Iohn.14.1. Eſa.26.16. Eſay.11.10. Rom.10.11.& 15.12. Io.2.32. Pr.28.10. Act.7.59. Act.9.13.

And that it may be more plainly vnderſtanded, that the whole fulneſſe of the Godhead doeth corporally dwell in Chriſt, the Apoſtle doeth confeſſe that he brought no other doctrine among the Corinthians but the knowledge of him, and that hee preached no other thing but that knowledge. What, I praye you, and howe great a thing is this, that the name of the Sonne onely is preached vnto vs, whome hee willeth to glorie in the knowledge of himſelfe alone? Who dare ſaye, that he is but a creature, of whome the onely knowledge is our whole glorie? Beſide that, the ſalutations ſet before the Epiſtles of *Paul*, wiſh the ſame benefites from the Sonne which they do from the Father: whereby we are taught not only that thoſe things which the Father giueth vs do come vnto vs by his interceſſion, but alſo by communitie of power, he is the authour of them. Which knowledge by practiſe is without dout more certaine and perfect than any idle ſpeculation. For there the godly minde doeth beholde God moſt preſent, and in

1.Cor.2. Hie.9.24.

maner handle him, where it feeleth it selfe to be quickened, lightned, saued, iustified and sanctified.

Gen.1.2. *Reasons prouing the godhead of the holy Ghost, as it preserued the vvorld in that ori ginall confusion, it regenerateth, it sent the Prophets, it giueth life, the offices are attributed vnto it vvhich are proper vnto God, as to search the secrets of God, &c.* Esa.48 16.

14 Wherefore out of the same fountaines wee must fetch our meane of prouing to confirme the Godhead of the Holy ghost. Verie plaine is the testimonie of *Moses* in the historie of the creation, that the spirite of God was vpon the depthes, or vpon the vnfashioned heape: because he sheweth that not only the beautie of the world that is now to be seene is preserued by the power of the Spirite, but ere this beautie was added, the Spirite was then busied in preseruing that confused lumpe of things. And that saying of *Esai* cannot be cauilled against, And nowe *Iehouah* and his Spirite hath sent mee. For he communicateth with the Holy ghost his chiefe power in sending of Prophets. Whereby appeareth the diuine maiestie of the Holy ghost. But our best proofe, as I haue said, shalbe by familiar vse. For that which the Scriptures impute vnto it, is farre from the propertie of creatures, and such a thing as we our selues doe learne by assured experience of godlinesse. For he it is that being eche where poured abroad, doth sustaine and giueth growing and life to all things in heauen and in earth. And by this point he is prooued to be none of the number of creatures, for that he is not comprehended within any boundes: but by pouring his liuely force into all things to breath into them life and motion, this is the verie worke of God. Moreouer, if regeneration into an incorruptible life be better and more excellent than any present quickening: what shall we iudge of him from whose power the same proceedeth? And that he is the author of regeneration, not by a borrowed, but by his owne force, the scripture in many places teacheth: and not of that onely, but also of the immortalitie to come. Finally, as vnto the Sonne, so vnto him also are applyed all those offices that are most of all properly belonging to the Godhead. For hee searcheth the deepe secretes of God, wherewith none of all the creatures is of counsell. He giueth wisedome and skill to speake, whereas yet the Lord pronounceth to *Moses* that it is only his worke to do it. So by him we come to a partaking of God, so that wee may feele his power as it were working life in vs. Our iustification is his worke. From him is power, sanctification, trueth, grace, and what good thing soeuer may be thought of, because it is the Holy ghost only from whom proceedeth all kind of giftes. For that sentence of *Paul* is right worthie to bee noted. Although there be diuerse gifts, and manifold and sundrie is the distribution of them, yet is there but one holy Spirite: because he maketh him not only the originall or beginning, but also the author. Which a little after is more plainly expressed in these wordes. One and the same Spirite distributeth all things as he will. For if he were not somthing subsisting in God, he woul I not attribute vnto him choise of minde and will. Therefore most euidently doth *Paul* giue to the Holy ghost diuine power, & sheweth that hee is substantially resident in God.

1.Cor.2.10. 1.Cor.12.10. Exo.4 11.

2.Cor.12.11.

The holy ghost in Scripture plainly termed God. 1.Cor.3.17. & 6.19. 2.Cor.6.16.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For *Paul* hereby gathereth that wee are the temple of God, because his spirite dwelleth in vs: which thing is not lightly to be passed ouer. For whereas God so often promiseth that he will choose vs for a temple

to

to himselfe, that promise is no other way fulfilled, but by his spirite dwelling in vs. Surely, as *Augustine* verie well saieth: if we were commanded to make vnto the Holy ghost a temple of timber & stone because such worship is due to God only, it were a cleare argument that he is God: nowe therefore howe much clearer is this, that wee ought not to make a temple, but our selues to be a temple for him? And the Apostle himselfe calleth vs sometime the temple of God, sometime the temple of the Holy ghost, both in one meaning. And *Peter* reprehending *Ananias* for that he had lyed to the Holy ghost, said that he lyed not vnto men but vnto God. And where *Esay* bringeth in the Lord of hostes speaking, *Paul* teacheth that it is the Holy ghost that speaketh Yea, where commonly the Prophets say, that the words which they vtter are the words of the Lord of hostes, Christ & the Apostles do referre them to the Holy ghost. Whereby it followeth that he is the true *Iehouah*, that is, the chiefe author of prophecies. Againe, where God complaineth that hee was prouoked to wrath by the stubbornesse of his people, in steede of that *Esay* saith that his Holy spirite was grieued. Last of all, if blasphemie against the Holy ghost be not forgiuen in this world nor in the world to come, whereas he may obtaine pardon that hath blasphemed against the Sonne: his diuine maiestie is here plainly proued, the offence or diminishment whereof is an vnpardonable crime. I do wittingly & of purpose omit many testimonies that the auncient writers haue vsed. They haue thought it a maruellous meete place to alleage out of *Dauid*: with the word of the Lord the heauens were stablished, & al the power of them with the spirit of his mouth, to proue that the worlde was no lesse the worke of the Holy ghost than of the Sonne. But for as much as it is commonly vsed in the Psalmes to repete one thing twise: and in *Esay*, the spirite of his mouth is as much to say as his word, that reason is verie weake. Therefore I thought good to touch a fewe such things as godly mindes might soundly rest vpon.

Angust. ad Maximinum. Epi. 66.
Act. 5. 3.
Esa. 6. 9.
Act. 28 25.
Esa. 43. 10.
Mat. 12. 30.
Mar. 3. 29.
Luke 12. 10.
Psa. 33. 6.
Esa. 11. 4.

16 And as God hath more plainly disclosed himselfe by the comming of Christ, so is he also in the three Persons become more familiarly knowen. But of all the testimonies let this one suffice vs for this present. *Paul* so knitteth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this maner. Because there is but one Faith, he thereby sheweth that there is but one God. And because there is but one God, he thereby prooueth that there is but one Faith. Therefore if we be entred into the Faith and religion of one God by Baptisme: we must needes thinke him the true God in whose name we are baptised. And it is not to be douted, but that in this solemne protestation, Christ meant to testifie that the perfect light of Faith was alreadie deliuered, when he sayd: Baptise them in y name of the Father and of the Sonne and of the Holy ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightnesse hath appeared in the Father, the Sonne, and the Holy ghost. Whereby is euident that in the essence of God abide three Persons in which the one God is knowen. And surely, forasmuch as our faith ought not to looke hither & thither, nor diuersly to wander about, but to haue regard to the one God, to be applied to him, & to sticke fast in him: it is hereby easily proued,

In the Trinitie of persons the vnitie of God is proued by this, that there is but one faith & one baptisme.

Ep. 4. 5.
Mat. 28. 19.

that if there be diuerſe kindes of faith, there muſt alſo be many gods. Nowe whereas baptiſme is a Sacrament of faith: it prooueth vnto vs the vnitie of God, becauſe it is but one. And hereof alſo followeth, that it is not lawfull to be baptiſed but into one God, becauſe wee embrace the faith of him, into whoſe name we are baptiſed. What meant Chriſt then, when he commanded to be baptiſed, in the name of the Father, the Sonne, & the Holy ghoſt, but that we ought with one Faith to beleeue in the Father, Sonne, and the Holy ghoſt? Therfore ſith this remaineth certain, that there is but one God, and not many, we determine that the Worde and the Spirite are nothing els but the verie ſelfe eſſence of God. And verie fooliſhly did the *Arrians* prate, which confeſſing the godhead of the Sonne, did take from him the ſubſtance of God. And ſuch a like rage vexed the *Macedonians*, which would haue to be vnderſtanded by the Spirite, onely the giftes of grace that are poured forth into men. For as wiſedome, vnderſtanding, prudence, fortitude, feare of God do proceede from him: ſo he onely is the ſpirite of wiſedome, prudence, forritude, and godlineſſe. Yet is not he deuided according to the diſtribution of his graces: but how ſoeuer they be diuerſely dealt abroad, yet he remaineth one and the ſame, as the Apoſtle ſaith.

1.Cor.12.11.

The ſonne diſtinguished from the father, and the ſpirite from them both.

17 Againe, there is ſhewed in the Scriptures a certaine diſtinction of the Father, from the Worde, and of the Worde from the Spirite. In diſcuſſing whereof, how great religiouſnes and ſobrietie we ought to vſe, the greatneſſe of the myſterie it ſelfe doth admoniſh vs. And I verie well like that ſaying of *Gregorie Nazianzene*: I can not thinke vpon the one, but by & by I am compaſſed about with the brightneſſe of the three: And I cannot ſeuerally diſcerne the three, but I am ſodeinly driuen backe to one. Wherefore let it not come in our mindes once to imagine ſuch a Trinitie of Perſons as may holde our thought withdrawen into ſeueralties, and doeth not foorthwith bring vs againe to that vnitie. The names of Father, Sonne, and Holy ghoſt, do proue a true diſtinction, that no man ſhould think them to be bare names of addition, whereby God according to his workes is diuerſly entitled: but yet it is a diſtinction, not a diuiſion. The places that wee haue alredie cited, do ſhewe that the Sonne hath a propertie diſtinct from the Father, becauſe the Worde had not beene with God, if he had not been another thing than the Father: neither had he had his glory with the Father, but being diſtinct from him. Likewiſe he doth diſtinguiſh himſelfe from the Father, when he ſaith, that there is an other which beareth him witneſſe. And for this purpoſe maketh that which in another place is ſaid, that the Father created all things by the Word, which he could not, but being after a certaine manner diſtinct from him. Moreouer, the Father came not downe into the earth, but he that came out from the Father. The Father dyed not, nor roſe again, but he that was ſent by him. Neither yet did this diſtinction begin at the taking of fleſh: but it is manifeſt that he was alſo before, the onely begotten in the boſome of the Father. For who can abyde to ſay, that then the Sonne entred into the boſome of the Father, when hee diſcended from heauen to take manhode vpon him? He was therefore before in the boſome of the Father, and enioyed his glorie with the Father. As for the diſtinction of the

In ſermone de ſacro baptiſmo.

Iohn.5.3. & 8.16.

Iohn.1.18.

Iohn.14.6. 15.26.

Holy

Holy ghost from the Father, Christ speaketh of it when he saith, that it proceedeth from the Father. And how oft doth he shewe it to be an other beside himselfe? as when he promiseth that he will sende an other comforter, and often in other places. Iohn. 14. 16.

18 But to borow similitudes from matters of men, to expresse the force of this distinction, I knowe not whether it be expedient. In deede the olde fathers are wont so to doe sometime: but withall they do confesse, that whatsoeuer they bring forth for like, doth much differ. For which cause I am much afraid to be any way bold, least if I bring foorth any thing vnfitly, it should giue occasion either to the malicious to cauill, or to the vnskilfull to be deceiued. Yet such distinction as we haue marked to be set out in Scriptures, it is not good to haue left vnspoken. And that is this, that to the Father is giuen the beginning of working, the fountaine and spring of all things: to the Sonne wisedome, counsell, and the verie disposition in the doing of things: to the Holy ghost is assigned power and effectuall working. And although eternitie belong vnto the Father, and eternitie to the Sonne and to the Holy ghost also, for as much as God could neuer haue been without his wisedom and power, and in eternitie is not to be sought, which was first or last: yet this obseruation of order is not vaine or superfluous, wherein the Father is reckned first, and then of him the Sonne, and after of them both the Holy ghost. For euery mans minde of it selfe enclineth to this, first to consider God, then the wisedome rising out of him, and last of all the power wherewith he putteth the decrees of his purpose in execution. In what sort the Sonne is said to be of the Father only, & the Holy ghost both of the Father & the Sonne, is shewed in many places, but no where more plainly than in the viij. Chapter to the Romanes, where the same spirite is without difference sometime called the Spirit of Christ, & somtime of him that raised vp Christ from the dead: and that not without cause. For *Peter* doth also testifie that it was the Spirit of Christ wherewith the Prophets did prophecie, whereas the Scripture so often teacheth, that it was the Spirite of God the Father.

That the father is of none, the sonne is of the father, and the spirite is of both.

19 Now this distinction is so far off from standing against the single vnitie of God, that thereby wee may proue that the Sonne is one God with the Father, because he hath one spirite with him, & that the Holy Spirite is not a thing diuers from the Father & the Sonne. For in ech Hypostasis is vnderstanded the whole substance, with this, that euery one hath his owne propertie. The Father is whole in the Sonne, & the Sonne is whole in the Father, as himselfe affirmeth. I am in the Father, & the Father is in me. And the Ecclesiastical writers do not graunt the one to be seuered from the other by any difference of essence. By these names that betoken distinction (saith *Augustine*) that is ment whereby they haue relation one to another, & not the verie substance whereby they are all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & somtime that the Sonne hath both godhead & essence of himselfe, & is all one beginning with the Father. The cause of this diuersitie *Augustine* doth in an other place wel & plainly declare, when he saith: Christ hauing

That the Trinitie of persons is an argument to proue the vnitie of God: and in what sence the father is the beginning of the sonne.

Iohn. 14. 10.

August. ho. de temp. 38.

respect to himself, is called God, & to his Father is called the Sonne. And a-
gaine, the Father as to himself is called God, as to his sonne is called the Fa-
ther, where hauing respect to the Sonne he is called the Father, hee is not
the Sonne. & where as to the Father he is called the Sonne, he is not the Fa-
ther: & where he is called as to himself the Father, & as to himselfe the Son:
it is al one God. Therefore when we simply speake of the Sonne: without ha-
uing respect to the Father, we do wel & properly say, that he is of himselfe: &
therefore we call him but one beginning: but when we make mention of the
relation betweene him & his Father, then wee rightly make the Father the
beginning of the Sonne. All the whole fifth booke of *Augustine* concerning
the Trinitie doth nothing but set forth this matter. And much safer it is to
rest in that relation that he speaketh of, than in too suttlely pearsing vnto
the hie mysterie, to wander abroad by many vaine speculations.

De trinitate & coll. ad Pascentium epi. 174. Cyrillus de trin. li. 6. idem li. 3. dialog. August. in Psal. 109. & tract. in Io. 39. & Psa. 68.

20 Let them therefore that are pleased with soberneſſe, and contented
with measure of Faith, shortly learne so much as is profitable to be knowen:
that is, when wee professe that wee beleeue in one God, vnder the name of
God, wee vnderstande the one onely and single essence in which wee com-
prehend three Persons or Hypostases. And therefore so oft as wee do inde-
finitely speake of the name of God, we meane no lesse the Sonne & the holy
Ghost than the Father. But when the Sonne is ioyned to the Father, then
commeth in a relation, and so we make distinction betweene the Persons.
And because the properties in the Persons bring an order with them, so as
the beginning & originall is in the Father: so oft as mention is made of the
Father & the Sonne, or the Holy ghost together, the name of God is pecuili-
arly giuen to the Father. By this meane is reteined the vnitie of the essence,
& regard is had to the order, which yet doth minish nothing of the godhead
of the Sonne & of the Holy ghost. And whereas we haue alreadie seene that
the Apostles do affirme, that the Sonne of God is he, whome *Moses* and the
Prophets doe testifie to be *Iehouah* the Lorde, wee must of necessitie alway
come to the vnitie of the essence. Wherefore it is a detestable sacriledge
for vs to call the Sonne a seuerall God from the Father, because the simple
name of God, doth admit no relation, and God in respect of himselfe can-
not be said to be this or that. Now, that the name of *Iehouah* the Lord inde-
finitely taken is applyed to Christ, appeareth by the words of *Paul*, where he
saith: Therefore I haue thrise prayde the Lord, because that after he had re-
ceiued the aunsweare of Christ, My grace is sufficient for thee: he saith by
and by, that the power of Christ may dwell in mee. It is certaine that the
name Lorde is there set for *Iehouah*, and therefore to restraine it to the per-
son of the Mediatour were verie fond and childish, for so much as it is an
absolute sentence that compareth not the Father with the Sonne. And we
knowe that after the accustomed manner of the Greekes, the Apostles do
commonly set the worde *Kyrios*, Lord, in steede of *Iehouah*. And not to fetch
an example farre off, *Paul* did in no other sense praye to the Lorde, than in
the same sense that *Peter* citeth the place of *Joell*: Whosoeuer calleth vp-
pon the name of the Lorde shall be saued. But where this name is peculi-
arly giuen to the Sonne, wee shall see that there is an other reason thereof,

The diuersitie of persons, & the order of them standeth vvel enough vvith one single diuine essence, vvhereunto vve must haue recourse vvhen the father, the sonne, or the spirit seuerally is called God, & not imagine ech to be a seuerall God from other.

2. Cor. 12. 9.

Act. 2. 16. Ioel. 2. 28.

when

when wee come to a place fit for it. Nowe it is enough to haue in minde, when *Paul* had absolutely prayed to God, he by & by bringeth in the name of Christ. Euen so is the whole God called by Christ himselfe the Spirite. For there is no cause against it, but that the whole essence of God may be spirituall, wherein the Father, the Sonne, and the Holy ghost be comprehended. Which is verie plaine by the Scripture. For euen as there wee heare God to be made a Spirite: so we do heare the Holy ghost, for so much as it is an Hypostasis of the whole essence, to be called both God, and proceeding from God.

21 But for as much as Sathan, to the ende to roote out our Faith, hath alway moued great contentions, partly concerning the diuine essence of the Sonne, and of the Holy Ghost, and partly concerning their distinction of Persons: And as in a maner in all ages he hath stirred vp wicked spirites to trouble the true teachers in this behalfe: so at this day he trauaileth out of the old embers to kindle a newe fire: therefore here it is good to answere the peruerse fooliſh errours of some. Hitherto it hath bene our purpose, to leade as it were by the hand those that are willing to learne, and not to striue hand to hand with the obstinate and contentious. But now the trueth which wee haue alreadie peaceably shewed, must be rescued from the cauillations of the wicked: Albeit my chiefe trauaile shall yet be applyed to this ende, that they which giue gentle and open eares to the worde of God, may haue whereupon stedfastly to rest their foote. In this point, if any where at all in the secrete mysteries of Scripture, wee ought to dispute soberly, & with great moderation, and to take great heede that neither our thought nor our toung proceede any further than the boundes of Gods worde doe extende. For how may the minde of man by his capacitie define the immeasurable essence of God, which neuer yet could certeinly determine howe great is the body of the Sunne which yet he daily seeth with his eyes? yea, how may she by her own guiding attaine to discusse the substance of God, that cannot reach to know her own substance? Wherefore let vs willingly giue ouer vnto God the knowledge of himselfe. For he onely, as *Hilarie* sayeth, is a conuenient witnesse to himself, which is not knowen but by himself. Wee shall giue it ouer vnto him, if we shall both conceiue him to be such as he hath opened himselfe vnto vs, & shal not elswhere search to know of him, than by his own word. There are to this ende written fiue homilies of Chrysostome against the *Anomei*. Yet the boldnesse of Sophisters could not be restrained by them from babbling vnbridledly. For they haue behaued themselues in this behalfe no whit more modestly than they are wonted in all other. By the vnhappie successe of which vndiscretion, wee ought to be warned to take care that we bend our selues to trauaile in this question rather with tractable willingnesse to learne, than with sharpnesse of wit, and neuer haue in our minde either to search for God any where else than in his holy worde, or to thinke any thing of him, but hauing his worde going before to guide vs, or to speake any thing but that which is taken out of the same Worde: The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghost, as it is verie harde to know, so doeth it bring more businesse and

With what sobrietie we ought to dispute against heretikes about the mysterie of the Trinitie.

Hila. li. pri. de Trinitate.

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comberance to some wittes than is expedient. Let them remember that the mindes of men do enter into a maze when they followe their owne curiositie, and so let them suffer themselues to be ruled with the heauenly oracles, howsoeuer they cannot attaine the height of the mysterie.

The monstrous impietie of Seruetus.

22 To make a register of the errours, wherewith the pureneſſe of Faith in this point of doctrine hath in times past beene assailed, were too long & full of vnprofitable tediousneſſe: and the most parte of heretikes haue so attempted to ouerwhelme the glorie of God with grosse doting errours, that they haue thought it enough for them to shake and trouble the vnskilfull. And from a fewe men haue sprong vp many sectes, whereof some doe teare in sunder the essence of God, some doe confounde the distinction that is betweene the Persons. But if wee holde fast that which is alreadie sufficiently shewed by the Scripture, that the essence of the one God which belongeth to the Father, the Sonne, and the Holy ghost, is single and vndiuided: Againe, that the Father by a certaine propertie differeth frō the Sonne, & the Sonne from the Holy ghost: we shall stop vp the gate not onely against *Arrius* & *Sabellius*, but also the other old authors of errours. But because in our time there be risen vp certaine phrentike men, as *Seruetto* & other like, which haue encombred all things with new deceits: It is good in few words to discusse their falshodes. The name of the Trinitie was so hatefull, yea, so detestable to *Seruetto*, that hee saide, that all the Trinitaries, as hee called them, were vtterly godlesse. I omit the foolish wordes that he had deuised to raile withall. But of his opinions this was the summe. That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinitie is but a thing imagined, because it disagreeth with the vnitie of God. In the meane time the Persons he would haue to be certaine outward conceptions of Forme, which are not truely subsisting in the essence of God, but do represent God vnto vs in this or that fashion. And at the beginning that there was in God nothing distinct, because once the Word and the Spirit were all one: but since that Christ arose God out of God, the holy ghost sprong also an other God out of him. And though sometime he colour his follies with allegories, as when he saith, that the eternall Worde of God was the spirit of Christ with God, & the bright shining of his forme: Againe, that the Holy ghost was the shadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirming that after the rate of distribution, there is both in the Sonne & in the holy Spirit a part of God, euen as the same spirit in vs, & also in wood & stones is substantially a portion of god. What he babbleth of the Person of the Mediatour, wee shall hereafter see in place conuenient. But this monstrous forged deuise, that a Person is nothing else but a visible forme of the glorie of God, needeth no long confutation.

Iohn. 1, 1. For where as *Iohn* pronounceth, that the Worde was God before the worlde was yet creat, he maketh it much differing from a conception of forme. But if then also, yea, & from farthest Eternitie of time, that Worde which was God was with the Father, and had his owne proper glorie with the Father, he could not be an outward or figuratiue shining: but it necessarily foloweth that he was an Hypostasis that did inwardly abide in God. And although

there

there be no mention made of the Spirite, but in the hiſtorie of the creation of the worlde, yet he is not there brought in as a ſhadowe, but an eſſentiall power of God, when *Moſes* ſheweth that the verie vnfaſhioned lumpe was ſuſteined in him. Therefore it then appeared, that the eternal Spirite was alwayes in God, when hee preſerued and ſuſtained the confuſed matter of heauen and earth, vntill beautie and order were added vnto it. Surely hee could not yet be an image or repreſentation of God as *Seruetto* dreameth. Gen. 1.2.

But in other points he is compelled more openly to diſcloſe his wickedneſſe, in ſaying that God by his eternall purpoſe, appointing to himſelfe a viſible Sonne, did by this meane ſhewe himſelfe viſible. For if that be true, there is no other godhead left vnto Chriſt, but ſo farre as hee is by the eternall decree of God ordeined his Sonne. Moreouer, hee ſo transformeth thoſe imagined ſhapes, that he ſticketh not to faine newe accidents in God. But this of all other is moſt abhominable, that he confuſely mingleth as well the Sonne of God, as the holy ghoſt, with all creatures. For he plainly affirmeth, that there be part, and partitions in the eſſence of God, of which euery portion is God. And namely he ſayeth, that the Spirites of the faithfull are coeternall aud conſubſtantial with God: albeit in an other place he aſſigneth the ſubſtantiall Deitie, not onely to the ſoule of man, but alſo to other creatures.

That the eſſence of God doth not belong to the father onely.

23 Out of this ſinke came forth another like monſter. For certeine leud men meaning to eſcape the hatred and ſhame of the wickedneſſe of *Seruetto*, haue in deede confeſſed, that there are three Perſons, but adding a manner how: that the Father which truely and properly is the one onely God, informing the Sonne and the holy ghoſt, hath powred his godhead into them. Yea, they forbeare not this horrible manner of ſpeech, that the Father is by this marke diſtinguiſhed from the Sonne and the Holy ghoſt, that he is the onely eſſentiator or maker of the eſſence. Firſt they pretend this colour, that Chriſt is ech where called the Sonne of God: whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be alſo common to the Sonne, yet by reaſon of preeminence it is ſometime giuen to the Father onely, becauſe he is the fountaine and originall of the Deitie, and that for this purpoſe, to make the ſingle vnitie of the eſſence to be thereby noted. They take exception & ſay: If he be truely the Sonne of God, it is inconuenient to haue him reckned the Sonne of a Perſon. I aunſwere that both are true: that is, that he is the Sonne of God, becauſe he is the Worde begotten of the Father before all worldes (for we come not yet to ſpeake of the Perſon of the Mediatour) and yet for explications ſake we ought to haue regarde of the Perſon, that the name of God be not taken ſimply but for the Father onely. For if wee meane none to be God but the Father, we plainly throwe downe the Sonne from the degree of God. Therefore ſo oft as mention is made of the godhead, we muſt not admit a compariſon betweene the Sonne and the Father, as though the name of God did belong onely to the Father. For truely the God that appeared to *Eſaie* was the true and onely God, and yet *Iohn* affirmeth that the ſame was Chriſt. And he that by the mouth of Eſay teſtified, Eſay. 6.1. Iohn. 12.41. Eſa. 8.14.

Rom.9.33. Esai.45.23. Rom.14.11. Heb.1.10. Psal.102.26. Psa.97.7.

stified, that he should be a stumbling stone to the Iewes, was the onely God: and yet *Paul* pronounceth that the same was Christ. He that cryeth out by *Esaie*, I liue, and to mee all knees shall bowe, is the onely God: and yet *Paul* expoundeth that the same was Christ. For this purpose serue the testimonies that the Apostle reciteth. Thou O God hast layde the foundations of heauen and earth. Againe, let all the Angels of God worship him, which things belong to none, but to the onely God And yet he sayeth, that they are the proper titles of Christ. And this cauillation is nothing worth, that that is giuen to Christ, which is proper to God, because Christ is the shining brightnesse of his glorie. For because in ech of these places is set the name of *Iehouah*, it followeth, that it is so sayd in respect that hee is God of

Esay.44.6.

himselfe. For if he be *Iehouah*, it cannot be denyed that he is the same God that in an other place cryeth out by *Esaie*: I, I am, and beside mee there is

Iere.10.11.

no God. It is good also to consider that saying of *Hieremie*: The gods that haue not made the heauen and earth, let them perish out of the earth that is vnder the heauen. Whereas on the other side wee must needes confesse, that the Sonne of God is hee, whose Godhead is oft proued in *Esaie* by the creation of the worlde. And howe can it be that the Creator, which giueth being to all things, shall not be of himselfe, but borowe his being of an other? For whosoeuer saith that the Sonne was essentiate or made to be of his Father, denyeth that he is of himselfe. But the Holy ghost sayeth the contrarie, naming him *Iehouah*. Nowe if wee graunt that the whole essence is in the Father onely, either it must be made partable, or be taken from the Sonne, and so shall the Sonne be spoyled of his essence, and be a God onely in name and title. The essence of God, if wee beleeue these triflers: belongeth onely to the Father, for as much as he is onely God, and is the essencemaker of the Sonne. And so shall the godhead of the Sonne bee an abstract from the essence of God, or a deriuation of a part out of the whole. Nowe must they needes graunt by their owne principle, that the Holy Ghost is the Spirite of the Father onely. For if hee be a deriuation from the first essence, which is onely proper to the Father, of right he cannot be accounted the Spirite of the Sonne: which is confuted by the testimonie of *Paul*, where hee maketh the Spirite common to Christ and the Father. Moreouer, if the person of the Father be wiped out of the Trinitie, wherein shall he differ from the Sonne and the holy Ghost, but in this, that hee onely is God? They confesse Christ to be God, amd yet they saye, hee differeth from the Father. Againe, there must be some marke of difference to make that the Father be not the Sonne. They which say that marke of difference to be in the essence, doe manifestly bring the true Godhead of Christ to nothing, which cannot be without essence, yea, and that the whole essence. The Father differeth not from the Sonne, vnlesse hee haue something proper to himselfe that is not common to the Sonne. What nowe will they finde wherein to make him different? If the difference be in the essence, let them answere if he haue not communicated the same to the Sonne. But that could not be in part, for to say that he made halfe a God were wicked. Beside that by this meane they doe foulie teare in sunder the essence of God.

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It remaineth therefore that the essence is whole, and perfectly common to the Father and the Sonne. And if that be true, then as touching the essence there is no difference of the one of them from the other. If they say, that the Father in giuing his essence, remaineth neuertheless the onely God, with whome the essence abideth: then Christ shal be a figuratiue God, and a God onely in shewe and in name but not in deede: because nothing is more proper to God than to be, according to this saying: He that is hath sent me vnto you. Exo. 3. 13.

24 It is easie by many places to proue that it is false which they holde, that so oft as there is in scripture mention made absolutely of God, none is meant thereby but the Father. And in those places that they themselues do alleage, they fouly bewraye their owne want of consideration, because there is also set the name of the Sonne. Whereby appeareth, that the name of God is there relatiuely taken, and therefore restrained to the Person of the Father. And their obiection where they say, If the Father were not onely the true God, hee shoulde himselfe be his owne Father, is aunswered with on: worde It is not inconuenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselfe begotten his wisedom, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For sith Christ was openly shewed in the flesh, hee is called the Sonne of God, not onely in respect that he was the eternall Worde before all worldes begotten of the Father: but also because he tooke vpon him the Person and office of the Mediatour to ioyne vs vnto God. And because they doe so boldly exclude the Sonne from the honour of God, I woulde faine knowe whether the Sonne when hee pronounceth, that none is good but God, doe take goodnesse from him selfe? I doe not speake of his humaine nature, least perhappes they should take exception, and say, that whatsoeuer goodnesse was in it, it came of free gifte. I aske whether the eternall Worde of God be good or no? If they saye nay, then wee holde their vngodlinesse sufficiently conuinced: in saying yea, they confounde themselues. But whereas at the first sight, Christ seemeth to put from himselfe the name of Good, that doeth the more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common maner saluted by the name of Good, in refusing false honour, he did admonishe them, that the goodnesse wherein hee excelled, was the goodnesse that God hath I aske also, where *Paul* affirmeth that onely God is immortall, wise, and true, whether by these wordes Christ be brought into the number of men mortall, foolish, and false? Shall not hee then be immortall, that from the beginning was life to giue immortalitie to Angels? Shall not hee be wise, that is the eternall wisedome of God? Shal not the trueth it selfe be true? I aske further more, whether they thinke that Christ ought to be worshipped or no? For hee claimeth this vnto himselfe, to haue all knees bow before him: it followeth that hee is the God which did in the lawe forbid any other to be worshipped but himself. If they wil haue that meant of the Father onely which is spoken in *Esay*: I am, and none but I: this testimonie I turne against them selues, forasmuch as wee see, that whatsoeuer

The arguments answered which are brought to proue the father to be the only true God.

Mat. 19. 17.

Tim. 1. 1. 17.

Phi. 2. 20.

Esai. 44. 6.

ſoeuer pertaineth to God is giuen to Chriſt. And their cauillation hath no place, that Chriſt was exalted in the fleſh, wherein he had beene abaſed, and that in reſpect of the fleſh, all authoritie is giuen him in heauen & in earth: becauſe although the maieſtie of king and iudge extende to the whole Perſon of the Mediatour, yet if he had not beene God openly ſhewed in fleſh, he could not haue beene aduaunced to ſuch height, but that God ſhould haue diſagreed with himſelfe. But this controuerſie *Paul* doeth well take away, teaching that he was equall with God before he did abaſe himſelfe vnder the ſhape of a ſeruaunt. Nowe howe could this equalitie haue ſtande togither, vnleſſe he had beene the ſame God whoſe name is *Iah* and *Iehouah*: that rideth vpon the Cherubin, that is king of all the earth and Lord of the worlds? Now howſoeuer they babble againſt it, it cannot be taken from Chriſt which *Eſaie* ſaieth in another place: He, he, is our God, for him we haue wayted, whereas in theſe wordes he deſcribeth the comming of God the Redeemer, not onely that ſhould bring home the people from the exile of Babylon, but alſo fully in all points reſtore the Church. And with their other cauillation they nothing preuaile, in ſaying, that Chriſt was God in his Father. For though we confeſſe that in reſpect of order and degree the beginning of the godhead is in the Father, yet we ſay that it is a deteſtable inuention to ſaye, that the eſſence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this meanes either he ſhould haue mo eſſences than one, or elſe they call Chriſt God onely in title and imagination. If they graunt that Chriſt is God, but next after the Father, then ſhall the eſſence be in him begotten and faſhioned, which in the Father is vnbegotten and vnfaſhioned. I knowe that many quicke noſed men doe laugh at this that wee gather the diſtinction of Perſons out of the wordes of *Moſes*, where hee bringeth in God ſpeaking thus: Let vs make man after our image. But yet the godly readers doe ſee howe vainly and fondly *Moſes* ſhould bring in this as a talke of diuerſe together, if there were not in God mo Perſons than one. Nowe certaine is it, that they whome the Father ſpake vnto, were vncreate: but nothing is vncreate but God himſelfe, yea the one onely God. Nowe therefore vnleſſe they graunt that the power of creating was common, and the authoritie of commaunding common, to the Father, the Sonne, and the Holy ghoſt: it ſhall followe that God did not inwardly thus ſpeake to himſelfe, but directed his ſpeach to other foreine workmen. Finally one place ſhall eaſily anſwere two of their obiections. For whereas Chriſt himſelfe pronounceth that God is a ſpirite, this were not conuenient to bee reſtrained to the Father onely, as if the Word himſelfe were not of Spirituall nature. If then the name of Spirite doth as well agree with the Sonne as with the Father, I gather that the Sonne is alſo comprehended vnder the indefinite name of God. But he addeth by and by after that, none are allowed for good worſhippers of the Father, but they that worſhip him in ſpirite and trueth, wherevpon followeth an other thing, becauſe Chriſt doth vnder a head execute the office of a teacher, he doeth giue the name of God to the Father, not to the entent to deſtroy his owne godhead, but by degrees to lift vs vp vnto it.

Phil.2.7.

Eſai.45.9.

Gen.1.26.

Iohn.4.24.

25 But in this they are deceiued, that they dreame of certaine vndiuided singular things, whereof eth haue a part of the essence. But by the Scriptures, we teach, that there is but one essentiall God, and therefore that the essence as wel of the Sonne as of the Holy ghost is vnbegotten. But for so much as the Father is in order first and hath of himselfe begotten his wisedome, therefore rightfully as is aboue said, he is counted the originall and fountaine of all the godhead: So God indefinitely spoken, is vnbegotten, and the Father also in respect of person is vnbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternitie, because falsely and cauillously they ascribe vnto vs a deuise of their owne braine, as though we did faine that by deriuation there come three persons out of one essence: whereas it is euident by our writings, that we do not drawe the persons out of the essence, but although they be abyding in the essence we make a distinction betweene them. If the Persons were seuered from the essence, then peraduenture their reason were like to be true. But by that meane it should be a Trinitie of gods and not of Persons, which one God contemneth in him. So is their fond question answered, whether the essence doe meete to make vp the Trinitie, as though we did imagine that there descend three gods out of it. And this exception groweth of like foolishnesse where they say, that then the Trinitie, should be without God. For though it meete not to make vp the distinction as a part or a member, yet neither are the Persons without it, nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God. Wee say therefore, that the godhead is absolutely of it selfe. Whereby wee graunt that the Sonne in so much as he is God, is of himselfe without respect of his person, but in so much as hee is the Sonne, wee say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in olde time haue spoken of the Trinitie, haue only applyed this name to the Persons, forsomuch as it were not onely an absurde errour but also a grosse vngodlinesse, to comprehend the essence in the distinction. For they that will haue these three to meete, the essence, the Sonne, and the Holy ghost, it is plaine that they doe destroy the essence of the Sonne and the Holy ghost, for else the partes ioyned together would fall in sunder, which is a fault in euery distinction. Finally if the Father and the Sonne were Synonimes or seuerall names signifying one thing, so the Father should be the Godmaker, and nothing shoulde remaine in the Sonne but a shadowe, and the Trinitie should be nothing else, but the ioyning of one God with two creatures.

There is one indiuisible diuine essence, vvhich is vnbegotten, absolutely of it selfe and vvithout beginning.

26 Whereas they obiect, that if Christ be properly God, he is not rightfully called the Sonne: to that wee haue alreadie aunswered, that because in such places there is a comparison made of the one Person to the other, the name of God is not there indefinitely taken, but restrained to the Father onely, in so much as he is the beginning of the Godhead, not in making of essence as the madde men doe fondly imagine, but in respect of order. In this meaning is construed that saying of Christ to the Father: this is the

Christ though the sonne of God, yet properly God not by a certaine deriued deitie, but by the same Godhead vvhereby his father is God.

Iohn.17.3. eternall life, that men beleeue in thee the one true God, and Iesus Christ whome thou hast sent. For speaking in the Person of the Mediatour, he keepeth the degree that is meane betweene God and men: and yet is not his maiestie thereby diminished. For though he abased himself, yet he left not with the Father his glorie that was hidden before the world. So the Apostle in the second Chapter to the Hebrues, though he confesseth that Christ for a short time was abased beneath the Angels, yet he sticketh not to affirme withall, that he is the same eternall God that founded the earth. We must therefore hold, that so oft as Christ in the person of the Mediatour speaketh to the Father, vnder this name of God is comprehended the Godhead
Iohn.16.7. which is his also. So when hee sayd to the Apostles: It is profitable that I goe vp to the Father, because the Father is greater: Hee giueth not vnto himselfe onely the second degree of godhead to be as touching his eternal essence inferiour to the Father, but because hauing obtained the heauenly glorie, he gathereth together the faithfull to the partaking of it. He setteth his father in the higher degree, insomuch as the glorious perfection of brightnes that appeareth in heauen, differeth from that measure of glorie that was seene in him being clothed with flesh. After like maner in another
1.Cor.15.24. place *Paul* saith: that Christ shall yeeld vp the kingdome to God and his Father, that God may be all in all. There is nothing more absurde than to take away eternall continuance from the godhead of Christ. If he shall neuer cease to be the Sonne of God, but shall alway remaine the same that he was frō the beginning, it followeth that vnder the name of the Father is cōprehended the one essence that is common to them both. And surely therefore did Christ descend vnto vs, that lifting vs vp vnto his Father, he might also lift vs vp vnto himselfe, inasmuch as he is all one with his Father. It is therfore neither lawful nor right so exclusiuely to restraine the name of God to the Father, as to take it from the Sonne. For, *Iohn* doeth for this cause af-
Iohn.1.1. firme that he is true God, that no man should thinke that he resteth in a second degree of Godhead beneath his Father. And I maruell what these framers of newe Gods doe meane, that while they confesse Christ to be true God, yet they foorthwith exclude him from the godhead of his Father. As though there could any be a true God but hee that is the one God: or as though the godhead powred from one to another, be not a certaine newe forged imagination.

Irænew farre frō thinking the father only and not the sonne to be properly eternall God.

27 Whereas they heap vp many places out of *Irenæus*, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that is either done of a shamefull ignorance, or of an extreme wickednesse. For they ought to haue considered, that then the holy man had to doe in disputation with those frantike men, that denyed that the Father of Christ was the same God that in olde time spake by *Moses* and the Prophets, but that hee was I wot not what imagined thing brought out of the corruption of the worlde. Therefore he altogether trauaileth in this point, to make it plaine that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to deuise any other, & therefore it is no maruell if he so oft conclude that there was no other God of Israel, but he that was

spoken

ſpoken of by Chriſt and the Apoſtles. And in like manner nowe, whereas we are to ſtand againſt another ſort of errour, we may truely ſay that the God which in olde time appeared to the Fathers, was none other but Chriſt. But if any man obiect that it was the Father, our aunſwere is in readineſſe, that when we ſtriue to defend the godhead of the Sonne, we exclude not the Father. If the readers take heede to this purpoſe of *Irenæus*, all that contention ſhall ceaſe. And alſo by the ſixt Chapter of the thirde booke, this whole ſtriſe is ended, where the good man ſtandeth all vpō this point, to proue that he which is in Scripture abſolutely and indefinitely called God: is verily the one onely God, and that Chriſt is abſolutely called God. Let vs remember that this was the principall point whereupon ſtoode all his diſputation, as by the whole proceſſe thereof doeth appeare: and ſpecially the 46. Chapter of the ſecond booke, that he is not called the Father by darke ſimilitude or parable, which is not verie God in deed. Moreouer in another place he ſaith, that as well the Sonne as the Father were ioyntly called God by ỹ Prophets and Apoſtles. Afterward he defineth how Chriſt which is Lorde of all, and King, and God, and iudge, receiued power from him which is the God of all, that is to ſay in reſpect of his ſubiection, becauſe he was humbled euen to the death of the croſſe. And a little after he affirmeth, that the Sonne is the maker of heauen and earth, which gaue the Lawe by the hand of *Moſes*, and appeared to the Fathers. Nowe if any man doe prate that with *Irenæus* onely the Father is the God of *Iſrael*, I will turne againe vpon him that which the ſame writer plainly teacheth, that Chriſt is all one and the ſame: as alſo he applyeth vnto him the Prophecie of *Habacuc*. God ſhall come out of the South. To the ſame purpoſe ſerueth that which is read in the ninth Chapter of the fourth booke. Chriſt himſelfe therefore with the Father is the God of the liuing. And in the twelfe Chapter of the ſame booke he expoundeth that *Abraham* beleeued God, becauſe Chriſt is the maker of heauen & earth and the onely God.

Lib. 3. cap. 9.

Cap. 12. eiuſdē lib.

Cap. 16. eiuſdē lib.

Ibi. ca. 18. & 23.

28 And with no more trueth doe they bring in *Tertullian* for their defender. For though hee be rough ſometime and crabbed in his manner of ſpeach, yet doeth he plainly teach the ſumme of that doctrine that wee defende. That is to ſay, whereas he is the one God, yet by diſpoſition and order he is his Word: that there is but one God in vnitie of ſubſtance, and yet that the ſame vnitie by myſterie of orderly diſtribution is diſpoſed into Trinitie, that there are three, not in ſtate, but in degree, not in ſubſtance, but in forme, not in power, but in order. He ſaith that hee defendeth the Sonne to be a ſeconde next to the Father, but hee meaneth him to be none other than the Father, but by way of diſtinction. In ſome places hee ſayeth that the Sonne is viſible. But when hee hath reaſoned on both partes he defineth that he is inuiſible in ſo much as hee is the Worde. Finallie where he affirmeth, that the Father is determined in his owne perſon, he proueth himſelfe farre from that errour which we confute. And though he doeth acknowledge none other God but the Father, yet in the nexte peece of his writing expounding himſelfe, he ſaieth, that he ſpeaketh not excluſiuely in reſpect of the Sonne, becauſe hee denyeth that the Sonne is

Tertullian as far from that opinion.

any other God beside the Father, & that therefore their sole gouernement is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his wordes. For he disputeth against *Praxeas*, that though God be distinguished into three persons, yet are there not made many gods nor the vnitie torne in sunder. And because by the imagination of *Praxeas* Christ could not be God, but hee must also be the Father, therefore he so much labour eth about the distinction. Whereas he calleth the Worde and the Spirite a portion of the whole, although it be a hard kind of speech, yet is it excusable, because it is not referred to the substance, but onely sheweth the disposition and order that belongeth onely to the Persons, as *Tertullian* himselfe witnesseth, And hereof hangeth that: How many persons thinkest thou there are, O most froward *Praxeas*, but euen so many as there be names? And so a little after that, they may beleeue the Father and the Sonne ech in their names and Persons. Hereby I thinke may be sufficiently confuted their impudencie, that seeke to beguile the simple with colour of *Tertullians* authoritie.

The fathers vvith generall consent teach Christ to be the same God vvith the father.

29 And surely whosoeuer shall diligently compare togither the writings of the old authors, shal find no other thing in *Irenæus*, than that which hath beene taught by other that came after. *Iustine* is one of the auncientest, and he in all things doeth agree with vs. Yet let them obiect that hee as the rest doe, calleth the Father of Christ the onely God. The same thing doth *Hilarie* teach, yea, and speaketh more hardly, that the eternitie is in the Father. But doth he that to take away the essence of God from the Sonne? And yet is he altogether in defence of the same Faith that wee followe. Yet are they not ashamed to picke out certaine mangled sentences whereby they would perswade that *Hilarie* is a Patrone of their errour. Where they bring in *Ignatius*; if they will haue that to be of any authorie, let them proue that the Apostles made a lawe for lent and such like corruptions of religion. Nothing is more vnsauourie than those fonde trifles that are published vnder the name of *Ignatius*. Wherefore their impudencie is so much lesse tollerable, that disguise themselues with such visors to deceiue. Moreouer the consent of the auncient Fathers is plainly perceiued by this, that at the councel of *Nice*, *Arrius* neuer durst alledge for himselfe the authoritie of any one allowed writer. And none of the Greekes or Latines doth excuse himself and say, that he dissenteth from them that were before. It needeth not to be spoken howe *Augustine* whome these loselles doe most hate, hath diligently searched the writings of them all, and howe reuerently hee did embrace them. Truely euen in matters of least weight he vseth to shewe what compelleth him to dissent from them. And in this matter, if he had read any thing doubtfull or darke in other, he hideth it not. But the doctrine that these men striue against, he taketh it as confessed, that from the farthest time of antiquitie it hath beene without controuersie receiued. And by one worde it appeareth that he was not ignorant what other had taught before him, where he sayth that in the Father is vnitie, in the first booke of Christian doctrine, will they say that he then forgate himselfe? But in another place he purgeth himselfe from such reproch, where he calleth the Father

the

the beginning of the whole Godhead, because he is of none: considering in deede wisely, that the name of God is specially ascribed to the Father, because if ỹ beginning should not be reckened at him, the single vnitie of God cannot be conceiued. By this I trust the godly reader will perceiue that all the cauillations are confuted, wherewith Sathan hath hitherto attempted to peruert or darken the pure trueth of doctrine. Finally, I trust that the whole summe of doctrine in this point is fully declared, if the readers will temper them of curiositie, and not more greedily than meete is, seeke for combersome and entangled disputations. For I take not in hande to please them, that do delight in an vntemperate desire of speculation. Truely I haue omitted nothing of suttle purpose that I thought to make against mee. But while I studie to edifie the Church, I thought it best to leaue many thinges vntouched which both smally profited, and would greeue the readers with superfluous tediousnesse. For to what purpose were it to dispute, whether the Father do alwayes beget? For as much as it is follie to faine a continuall act of begetting, sith it is euident that from eternitie there haue been three Persons in God.

The xiiii. Chapter.

That the Scripture euen in the creation of the vvorld & of all things: doth by certaine markes put difference betvvene the true God, and fained gods.

ALthough *Esay* doeth worthily reproch the worshippers of false gods with slouthfulnesse, for that they haue not learned by the verie foundations of the earth, and round compasse of the heauens, which is the true God: yet such is the dulnesse and grossenes of our wit, that least the faithfull shoulde fall away to the inuentions of the Gentiles, it was necessarie to haue God more expressely painted out vnto them. For whereas the saying that God is the mind of the world, which is compted the most tollerable description that is found among the Philosophers, is but vaine, it behoueth vs more familiarly to knowe him, least we alwayes wauer in doubtfulnesse. Therefore it was his pleasure to haue a historie of the creation remaining, whereupon the Faith of the Church might rest, and seeke for none other God but him, whome *Moses* hath declared to be the maker and buylder of the worlde. There is first set foorth the time, that by continuall proceeding of yeares the faithfull might come to the first originall of mankinde, and of all things. Which knowledge is verie necessarie, not onely to confute those monsterous fables that sometime were spred in Ægypt and other partes of the worlde, but also, that the beginning of the worlde once being knowen, the eternitie of God may more clearely shine foorth and rauish vs in admiration of it. Neither ought wee to be any thing moued with that vngodly mocke, that it is maruell why it came no sooner in the minde of God to make the heauen and the earth, and why he sitting idle did suffer so immeasurable a space to passe away, sith he might haue made it many thousand ages before: whereas the whole continuance of the worlde that nowe draweth to an ende, is not yet come to sixe thousand yeares. For why God so long deferred it, is neither lawfull nor expedient for vs to enquire. Because if mans minde wil trauaile

Esay. 40. 21.

The creation of the vvorld taught by Moses, that men might knovv the God vvhich made it, and not enquire vvhy he made it no sooner.

to attaine therevnto, it shal faile an hundred times by the way, neither were it profitable for vs to know that thing which God himselfe to proue the modestie of our faith, hath of purpose willed to be hidden. And well did that godly old man speake, which when a wanton fellowe did in scorne demaund of him, what God had done before the creation of the world, answered, that he buylded Hell for curious fooles. Let this graue and seuere warning represse the wantonnesse that tickleth many, yea, and driueth them to euill and hurtfull speculations. Finally, let vs remember that the same inuisible God whose wisedome, power and iustice is incomprehensible, doth set before vs the historie of *Moses* as a looking glasse, wherein his liuely image appeareth. For, as the eyes that either are growen dimme with age, or dulled with any disease, doe not discerne any thing plainly, vnlesse they be holpen with spectacles: so, such is our weakenesse, that vnlesse the Scripture direct vs in seeking of God, wee doe foorthwith runne out into vanitie. And they that followe their owne wantonnesse, because they be nowe warned in vaine, shall all too late feele with horrible destruction, how much it had beene better for them reuerently to receiue the secrete counsels of God, than to vomite out blasphemies, to obscure the heauen withall. And rightly doth *Augustine* complaine, that wrong is don to God when further cause of things is sought for, than his onely will. The same man in another place doeth wisely warne vs, that it is no lesse euill to moue question of immeasurable spaces of times than of places. For howe broad soeuer the circuite of the heauen is, yet is there some measure of it. Nowe, if one should quarel with God for that the emptinesse wherein nothing is contained, is an hundred times more, shall not all the godly abhorre such wantonnesse? Into like madnesse runne they that busie themselues about Gods sitting still, because at their appointment he made not the worlde innumerable ages sooner. To satisfie their owne greedinesse of minde, they couet to passe without the compasse of the worlde, as though in so large a circuit of heauen, and earth, they could not finde things enough that with their inestimable brightnesse may ouerwhelme all our senses: as though in sixe thousande yeares, God hath not shewed examples, in continual consideration whereof, our mindes may be exercised. Let vs therefore willingly abyde enclosed within those boundes wherewith it pleased God to enuiron vs, and as it were to penne vp our mindes, that they shoulde not straye abroade with libertie of wandring.

lib. de gen. contra Ma. De ciuit. dei. lib. 40.

The deuiding of the creation into sixe dayes, the order of creating, & the maner vvhich Moses vsed in speaking of God, do shevv vvhat vve ought especially to learne by that historie.

2 For like reason is it that *Moses* declareth, that the worke of God was not ended in a moment but in sixe dayes. For by this circumstance we are withdrawen from forged inuentions to the one only God that deuided his worke into sixe dayes, that it should not greeue vs to be occupyed all the tyme of our life in considering of it. For though our eyes, what way soeuer wee turne them, are compelled to looke vppon the workes of God, yet see wee howe fickle our head is, and if any godly thoughtes doe touch vs, how soone they passe away. Here againe mans reason murmureth, as though such proceedings were disagreeing frō the power of God, vntil such time as being made subiect to the obedience of faith, she learne to keepe that rest whereunto the

hallowing of the seuenth day calleth vs. But in the verie order of things, is diligently to be considered, the fatherly loue of God toward mankinde, in this: that he did not creat *Adam* vntil he had stored the worlde with all plentie of good things. For if he had placed him in the earth while it was yet barren & emptie, if he had giuen him life before that there was any light, hee shoulde haue seemed not so wel to prouide for his commoditie. But nowe where hee first disposed the motions of the Sunne & the Planets for the vse of man, and furnished the earth, the waters and the aire with liuing creatures, & brought foorth abundance of fruites to suffice for foode, taking vpon him the care of a diligent and prouident housholder, he shewed his marueilous bountie toward vs. If a man doe more heedefully wey with himselfe those things that I do but shortly touch, it shall appeare that *Moses* was the sure witnesse & publisher of the one God the creator. I omit here that which I haue alreadie declared, that he speaketh not there only of the bare essence of God, but also setteth foorth vnto vs his eternall Wisdome & Spirite, to the ende wee should not dreame that God is any other, than such as he will be knowen by the image that he hath there expressed.

The creation of Angels is a thing necessarie to be knowen, both because they are the most noble part of Gods vvorkes, & also for that there are sundrie errors concerning Angels, vvhich cannot vvithout such knowledge be refuted.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because, though *Moses* applying himselfe to the rudenesse of the common people, reciteth in his historie of the creation no other workes of God but such as are seene with our eyes, yet whereas afterward he bringeth in Angels for ministers of God, wee may easily gather, that he was the creator of them in whose seruice they employ their trauell and offices. Though therefore *Moses* speaking after the capacitie of the people, doeth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrarie, but that we may plainly & expresly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his workes, so noble and excellent an example is not to be omitted. Beside that, this point of doctrine is verie necessarie for the confuting of many errors. The excellencie of the nature of Angels hath so daseled the mindes of many, that they thought the Angels had wrong offered them, if they should be made subiect to the authoritie of one God, and brought as it were in obedience. And here vpon were they fained to be gods. There rose vp also one *Manichæus* with his sect, which made themselues two originall beginnings of things, God, & the Diuel, and to God he assigned the beginning of good things, & of things of euil nature he determined the diuel to be the author. If our minds should be entangled with this errour, God should not keepe whole his glorie in the creation of the world. For, whereas nothing is more proper to God than eternitie and a being of himselfe as I may so terme it, they which giue that vnto the diuel, do they not in a manner giue him the title of godhead? Now where is the almightinesse of God become, if such authoritie be graunted to the diuel, that he may put in execution what he will though God say nay & withstand it? As for the onely foundation that the *Manichees* haue, that it is vnlawful to ascribe vnto God that is good, the creation of any thing that is euil: that nothing hurteth the true Faith, which admitteth not that there

is any thing naturally euil in the whole vniuersalitie of the worlde, because neither the frowardnesse and malice both of man & the diuel, nor the sins that proceede thereof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherin God hath not shewed an example both of his wisedomn and iustice. Therefore to aunswere these peruerse deuises: it behoueth vs to lift vp our mindes higher than our eyes can attaine to see. For which cause it is likely, that where in the *Nicene* creed God is called the creator of all things, things inuisible are expressed. Yet will we be carefull to keepe the measure that the rule of godlinesse appointeth, least the readers with searching to vnderstand further than is expedient, should wander abroad, being led away from the simplicitie of faith. And surely, forasmuch as the Holy ghost teacheth vs alwaye for our profit, and such things as are smally auailable to edifie, hee doeth either leaue wholely vnspoken, or but lightly, and as it were ouerrunningly touch them: it shalbe also our duetie to be content not to knowe those things that do not profit vs.

Superfluous speculations, & curious questions about Angels, are to be auoided.

4 That the Angels, for as much as they are the ministers of God ordeined to execute his commaundements, are also his creatures, it ought to be certeinly out of all question. To moue dout of the time and order that they were created in, should it not rather be a busie waiwardnesse than diligence? Moses declareth that the earth was made, and the heauens were made, with all their armies, to what purpose than is it, curiously to searche, what day the other more secret armies of heauen beside the starres and planets first began to be? But, because I will not be long, let vs, as in the whole doctrine of religion, so here also remember that wee ought to keepe one rule of modestie & sobrietie, that of obscure things we neither speake, nor think, nor yet desire to knowe any other things than that hath beene taught vs by the word of God: and an other point, that in reading of Scripture wee continually rest vpon the searching and studying of such things as perteine to edification, & not giue our selues to curiosity or study of things vnprofitable. And because it was Gods pleasure to instruct vs, not in trifling questions, but in sound godlinesse, feare of his name, true confidence, and duties of holines: let vs rest vpon such knowledge. Wherefore, if wee will be rightly wise, wee must leaue those vanities that idle men haue taught without warrant of the worde of God, concerning the nature, degrees, and multitude of Angels. I knowe that such matters as this, are by many more greedily taken hold of, & are more pleasant vnto them than such things as lie in daily vse. But if it greeue vs not to be the scholers of Christ, let it not greeue vs to followe that order of learning that he hath appointed. So shal it so come to passe, ỹ being contented with his scholing, we shal not onely forbeare, but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same *Denyse*, whatsoeuer man he was, hath disputed many thinges both subtlely & wittily in his Hierarchie of heauen: but if a man examine it more nerely, he shal finde that for the most part it is but meere babbling. But the dutifull purpose of a diuine is, not to delite eares with prating, but to stablish consciences with teaching things true, certaine, and profitable.

Gen. 1. 2.

If one shoulde read that booke, hee would thinke that the man were slipped downe from heauen, & did tel of things not that he had learned by hearsay, but that he had seene with his eyes. But *Paul* which was rauished aboue the third heauen, hath vttered no such thing, but also protesteth, that it is not lawful for man to speake the secretes that he had seene. Therefore bidding farewell to that triflyng wisedome, let vs consider by the simple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels. 1. Cor. 12. 2.

5 It is commonly read in the Scripture, that the Angels are heauenly Spirites, whose ministration and seruice God vseth for putting in execution of those things that he hath decreede. For which reason that name is giuen them, because God vseth them as messengers, to shewe himselfe vnto men. And vpon like reason are deriued the other names that they are called by. They are named armies, because they do like a gard enuiron their Prince, & do adorne and set forth the honorable shew of his maiestie, and like souldiers they are alway attending vpon the ensigne of their captaine, and are euer so prepared & in readines to do his commandements, that so soone as he doth but becken to them, they prepare themselues to worke, or rather be at their worke alreadie. Such an image of the throne of God to set out his royaltie, the other Prophets do describe, but principally *Daniel* where he saith, that when God sate him down in his throne of iudgement, there stood by a thousand thousand, & ten thousand companies of ten thousands of Angels. And because God doth by them marueilously shewe foorth & declare the might & strength of his hand, therefore they are named strengths, because hee exerciseth & vseth his authoritie in the world by them, therefore they are sometime called principalities, sometime powers, sometime Dominions. Finally, because in them as it were sitteth the glorie of God, for this cause also they are called Thrones: though of this last name I will not certainly say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the Holy ghost often vseth those other former names to aduance the dignitie of the ministerie of Angels. For it were not reason ỹ those instruments should be let passe without honour, by whome God doeth specially shewe the presence of his maiestie. Yea, for that reason they are many times called Gods, because in their ministerie, as in a looking glasse, they partly represent vnto vs the godhead. Although in deede I mislike not this that the old writers do expound, that Christ was the Angel, where the scripture saith, that the Angel of God appeared vnto *Abraham*, *Iacob*, *Moses*, and other, yet oftentimes where mention is made of al the Angels in deede, this name is giuen vnto them. And that ought to seeme no meruaile. For if this honour be giuen to princes & gouernours, that in their office they stande in the steede of God that is soueraigne king & iudge, much greater cause there is why it should be giuen to the Angels, in whom the brightnes of the glorie of God much more abundantly shineth. *Angels in Scripture, termed armies, strengthes, principalities, powers, dominions, thrones, gods.* Dan. 7. 10. Coloss. 1. 16. Ephe. 1. 21. Gen. 18. 1. 32. Ios. 5. 14. Iudi. 6. 14. & 13. 22. Psa. 82. 6.

6 But the scripture standeth most vpon teaching vs that, which might most make to our comfort and confirmation of Faith: that is to wit, that the Angels are the distributers & administratours of Gods bountie towarde vs. And therefore the Scripture reciteth, that they watch for our safetie: *The seruice which Angels do vnto men.*

they take vpon them the defence of vs, they direct our wayes, they take care that no hurtfull thing betide vnto vs. The sentences are vniuersall, which principally pertaine to Christ the head of the Church, and then to all the faithfull. He hath giuen his Angels charge of thee, to keepe thee in all thy waies. They shall beare thee vp in their handes, least thou chaunce to hit thy feete against a stone. Againe, The Angel of the Lorde standeth rounde about them that feare him, and he doth deliuer them. Wherby God sheweth that he appointeth to his Angels the defence of them, whom he hath taken in hand to keepe. After this order the Angel of the Lord doth comfort *Agar* when she fled away, and commandeth her to be reconciled to her maistres. God promiseth to *Abraham* his seruant an Angel to be the guide of his iourney. *Iacob* in blessing of *Ephraim* & *Manasses* prayeth, that the Angel of the Lord by whom he himselfe had bin deliuered from all euill, may make them prosper. So the Angell was set to defende the rentes of the people of *Israel*. And so oft as it pleased God to reskue *Israel* out of the handes of their enemies, he raised vp reuengers by the ministerie of Angels. So finally (to ỹ end I needе not to rehearse many mo) the Angels ministred to Christ and were readie assistent to him in all necessities. They brought tidinges to the women of his resurrection, & to ỹ disciples of his glorious comming. And so to fulfill their office of defending vs, they fight against the deuill and all enemies, and do execute the vengeance of God vppon them, that are bent against vs. As we reade that the Angell of God to deliuer *Hierusalem* from the siege, slewe in one night a hundred fowerscore and fiue thousande in the campe of the king of *Assyria*.

Psa.91.11. Psa.34.8. Gen.16.9. Gen.24.7. Gen.48.16. Exo.14.19. & 23.20. Iud.2.1.& 6.11. & 13.10. Mat.4.11. Luk.22.43. Mat.28.5. Luk.24.5. Act.1.10. 2.King.19.35. Isa.37.36.

Whether euery man haue his peculiar Angel to attend vpon him, a vaine idle and needeles question.

7 But whether to euerie of the faithfull be a seueral Angell assigned for their defence, I dare not certainely affirme. Surely when *Daniel* bringeth in the Angel of the *Persians*, and the Angel of the *Grecians*, hee sheweth that he ment, that there are to kingdoms and prouinces certaine Angelles appointed as gouernours. And when Christ saith that the Angels of children do alway beholde the face of the Father, he seemeth to meane, that there are certaine Angels to whome the preseruation of them is giuen in charge. But I can not tell whether we ought thereby to gather, that euerie one hath his Angell set ouer him. But this is to be holden for certaintie, that not one Angel only hath care of euery one of vs, but that they all by one consent do watch for our safetie. For it is spoken of all the Angels together, that they more reioyce of one sinner conuerted to repentance, than of nintie & nine iust that haue stand still in their righteousnes. And it is saide of mo Angels than one, that they conueyed the soule of *Lazarus* into the bosome of *Abraham*. And not without cause did *Elizeus* shewe to his seruant so many fierie chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to proue this point. For when *Peter* being brought out of prison knocked at the doores of the house where the brethren were assembled, when they could not imagine that it was he, they said it was his Angell. It should seeme that this came in their minde by the common opinion, that to euerie of the faithfull are assigned their Angels for gouernours. Albeit yet here it may be answered that it may well be, notwithstanding

Da.10.13.& 12.1 Mat.18.10. Luke.15.7. Luk.16.23. 2.King.16.17. Act.12.15.

ſtanding any thing that there appeareth, that we may thinke it was any one Angell, to whom God had giuen charge of *Peter* for that time, and yet not to be his continuall keeper: as the common people doe imagine that there are appointed to euery one two Angels, as it were diuerſe ghoſtes, a good Angel and a badde. But it is not worth trauaile, curiouſly to ſearch for that which doth not much import vs to knowe. For if this do not content a man, that all degrees of the armie of heauen do watch for his ſafetie, I do not ſee what he can be the better, if he vnderſtand that there is one Angell peculiarly appointed to keepe him. And they which reſtraine vnto one Angel the care that God hath to euery one of vs, do great wrong to themſelues, and to all the members of the Church: as if that power to ſuccour vs had bin vainely promiſed vs, wherewith being enuironed and defended, we ſhould fight the more boldly.

8 They that dare take vpon them to define of the multitude and degrees of Angels, let them looke well what foundation they haue. I grant *Michael* is called in *Daniel*, the Great prince, & with *Iude*, the Archangel. And *Paul* ſaith, it ſhall be an Archangel that ſhal with ſound of trũpet call men to the iudgement. But who can thereby appoint the degrees of honours betweene Angels, or diſcerne one from another by ſpeciall markes, and appoint euery one his place & ſtanding? For the two names that are in Scripture, *Michael*, & *Gabriel*: and if you liſt to adde the third out of the hiſtorie of Tobie, may by their ſignification ſeeme to be giuen to the Angels, according to the capacitie of our weakeneſſe, although I had rather leaue that expoſition at large. As for the number of them, we heare by Chriſtes mouth of many Legions, by *Daniel* many companies of ten thouſandes, the ſeruant of *Elizeus* ſaw many chariots full: and this declareth that they are a great multitude, that it is ſaid, that do camp round about them that feare God. As for ſhape, it is certaine, that Spirites haue none, and yet the Scripture for the capacitie of our wit doth not in vaine vnder *Cherubin* and *Seraphin* paint vs out Angels with winges, to the intent we ſhould not doubt that they will be euer with incredible ſwifteneſſe, readie to ſuccour vs, ſo ſoone as neede ſhall require, as if the lightning ſent from heauen ſhould flie vnto vs with ſuch ſwiftneſſe as it is wonted. Whatſoeuer more than this may bee ſought of both theſe points, let vs beleeue it to be of that ſort of myſteries, whereof the full reuelation is deferred to the laſt day. Wherefore let vs remember to take heed both of too much curioſitie in ſerching & too much boldnes in ſpeking.

The different degrees of honour amongſt Angels, & the certeintie of their number are things vnknowen.
Dan. 12.1.
Iud. 1.9.
1. Theſſ. 4.16.
Mat. 26.53.
Dan. 7.10.
Pſa. 34.8.

9 But this one thing which manie troubleſome do call in doubt, is to be holden for certaintie, that Angels are miniſtring ſpirits, whoſe ſeruice God vſeth for the defence of his, and by whom he both diſtributeth his benefits among men, and alſo putteth his other workes in execution. It was in the olde time the opinion of the Sadducs, that by Angels is meant nothing els, but either the motions that God doth inſpire in men, or the tokens that he ſheweth of his power. But againſt this errour crie out ſo manie teſtimonies of Scripture, that it is marueile that ſo groſſe ignorance could be ſuffred in that people. For to omit theſe places that I haue before alleaged, where are recited thouſands & Legions of Angels: where ioy is giuen vnto them: where

Againſt the opinion of the Sadducs, who denyed that there are any ſuch ſpirites as wee call Angels.

it is ſaid that they vpholde the faithfull with their hands, & cary their ſoules into reſt: that they ſee the face of the Father, & ſuch like: there are other places whereby is clearely proued, that they are in deede ſpirits of a nature that hath ſubſtance. For whereas *Stephen* & *Paul* do ſay, that the law was giuen by the hand of Angels, & Chriſt ſaith, that the elect after the reſurrection ſhalbe like vnto Angels: that the day of iudgement is not knowen to the verie Angels: that he ſhall then come with his holy Angels: howſoeuer they be writhed, yet muſt they ſo be vnderſtanded. Likewiſe, when *Paul* charged *Timothie* before Chriſt & his choſen Angels, to keepe his commaundementes, he meaneth not qualities or inſpirations without ſubſtance, but verie ſpirites. And otherwiſe it ſtandeth not together that is written in the Epiſtle to the *Hebrues*, that Chriſt is become more excellent than Angels, that the world is not made ſubiect vnto them: that Chriſt tooke vpon him not their nature, but the nature of man. If we meane not the bleſſed ſpirites, to whome may theſe compariſons agree? And the author of that Epiſtle expoundeth himſelfe, where he placeth in the kingdome of heauen the ſoules of the faithfull & the holy Angels together. Alſo the ſame that we haue alreadie alleged, that the Angels of children do alway behold the face of God, that they do reioyce at our ſafetie, that they maruel at the manifolde grace of God in the Church, that they are ſubiect to Chriſt, the head. To the ſame purpoſe ſerueth this, that they ſo oft appeared to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Chriſt himſelfe for the principall preeminence that he hath in the perſon of the Mediatour, is called an Angel. This I thought good to touch by the way, to furniſh the ſimple with defence againſt thoſe fooliſh & reaſonles opinions, that many ages agoe raiſed by Sathan do now and then ſpring vp againe.

Act.8.53. Gal.3.19. Mat.22.30.& 24 37.31.& 25. Luke.9.26. 1.Tim.5.21. Heb.1.4.& 2.16. Heb.12.22. Mal.3.1.

That vvhich Angels do for vs, muſt not cauſe vs to do the honour vnto them that vve owe to God.

10 Now it reſteth, that we ſeeke to meete with that ſuperſtition which is commonly wont to creepe in, where it is ſaid: that Angels are the miniſters and deliuerers of all good things vnto vs. For by and by mans reaſon falleth to this point, to think that therefore al honour ought to be giuen them. So commeth it to paſſe that thoſe things which belong only to God and Chriſt, are conueyed away to Angels. By this meane wee ſee that in certaine ages paſt, the glorie of Chriſt hath bin many wayes obſcured, when Angels without warrant of Gods worde were loden with immeaſurable titles of honour. And of all the vices that we ſpeake againſt, there is almoſt none more auncient than this. For it appeareth, that *Paul* himſelf had much to doe with ſome which ſo aduanced Angels, that they in manner would haue brought Chriſt vnder ſubiection. And therefore he doth ſo carefully preſſe this point in his Epiſtle to the *Colloſsians*, that Chriſt is not onely to be preferred before all Angels, but that he is alſo the authour of all the good things that they haue: to the ende wee ſhould not forſake him and turne vnto them, which can not ſufficiently helpe themſelues, but are faine to drawe out of the ſame fountaine that we do. Surely foraſmuch as there ſhineth in them a certain brightnes of the maieſtie of God, there is nothing whereunto wee are more eaſily enclined, than with a certaine admiration to fall downe in worſhipping of them, & to giue vnto them all things that are due only to God. Which thing

Coloſſ.1.16.

Iohn in the Reuelation confesseth to haue chaunced to himselfe, but he addeth withall, that he receiued this answere. See thou do it not. For I am thy fellow seruant, Worship God.

11 But this daunger wee shall well beware of, if wee do consider why God vseth rather by them than by himselfe without their seruice to declare his power, to prouide for the safetie of the faithfull, & to communicate the gifts of his liberalitie among them. Surely he doth not this of necessitie, as though he could not be without them: for so oft as pleaseth him, he letteth them alone, and bringeth his worke to passe with an onely becke: so far is it of, that they be any aide to him, to ease him of the hardnesse thereof. This therefore maketh for the comfort of our weakenes, so that wee want nothing that may auaile our mindes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough & enough againe for vs, that the Lord affirmeth ỳ he is our protector. But while we see our selues besieged with so many dangers, so many hurtfull things, so many kindes of enemies: it may be (such is our weakenesse and frailtie) that we be sometime filled with trembling feare, or fall for dispaire, vnlesse the Lorde after the proportion of our capacitie doe make vs to conceiue his presence. By this meane he not onely promiseth that he will haue care of vs, but also that he hath an innumerable garde to whome he hath giuen in charge to trauail for our safetie, & that so long as wee be compassed with the garrison and support of them, whatsoeuer danger betideth, wee be without all reach of hurt. I graunt we do amisse that after this simple promise of the protection of God alone, wee still looke about from whence other helpe may come vnto vs. But for as much as it pleaseth the Lorde of his infinite clemencie and gentlenes to helpe this our faulr, there is no reason why wee should neglect his so great benefit. An example thereof we haue in the seruant of *Elizeus*, which when he sawe the hil besieged with the armie of the *Syrians*, and that there was no way open to escape, was striken downe with feare, as if his maister and hee were then vtterly destroyed. Then *Elizeus* praied God to open his seruants eyes, and by & by he sawe the hill furnished with horses and fierie chariotes, that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered vp his heart againe, & was able with a dreedelesse mind to looke downe vpon his enemies, with sight of whome he was before in a maner driuen out of his witte.

Our frailtie is the cause why God who might do all things for vs by himselfe, doth so many things by the ministerie of his Angels.

2. Kin. 6. 17.

12 Wherefore whatsoeuer is said of the ministerie of Angels, let vs apply it to this ende, that ouercomming all distrust, our hope may be the more strongly stablished in God. For these succours are therefore prouided vs of God, that we should not be made afraid with multitude of enimies, as though they could preuaile against his helpe, but should flie vnto that saying of *Elizeus*, that there be mo on our side than be against vs. How much then is it against order of reason, that wee should be led away from God by Angels, which are ordeined for this purpose, to testifie that his helpe is more present among vs? But they do leade vs away in deede, if they doe not streight lead vs as it were by the hand to him, that we may haue eye vnto, call vpon, and publish him for our only helper: if we consider not them to be as his handes

That which God doth vse to relieue our weaknes, must not cause vs to diminish his glorie.

that:

that moue themselues to no worke but by his direction: if they do not holde vs fast in the one Mediatour Christ, so that wee may hang wholely of him, leane all vpon him, be carried to him and rest in him. For that which is described in the vision of *Iacob*, ought to sticke and be fastened in our mindes, howe Angels descende downe to the earth vnto men, and from men doe goe vp to heauen by a ladder, whereupon standeth the Lorde of hostes. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministeries of the Angels doe come vnto vs, as he himselfe affirmeth, saying: Hereafter ye shall see the heauens open and the Angels descending to the Sonne of man. *John* 1.51. Therefore the seruaunt of *Abraham* being committed to the custodie of the Angel, doeth not therefore call vpon the Angel to helpe him, but holpen with that commendation, hee prayeth to the Lorde, and beseecheth him to shewe his mercy to *Abraham*. For as God doeth not therefore make them ministers of his power & goodnes, to the intent to part his glory with them: so doth he not therefore promise vs his helpe in their ministration, that we should diuide our confidence betweene him and them. Let vs therefore forsake that *Platonicall* philosophie, to seeke the way to God by Angels, and to honour them for this purpose, that they may make God more gentle vnto vs: which superstitious and curious men haue from the beginning gone about, and to this day do continue to bring into our religion.

Gen. 28.12.

Gen. 24.7.

Plato in Epynonide & Cratilo.

That vvhich the scripture hath concerning diuels, is to make vsvvatchfull, not to discourage vs.

13 As for such things as the Scripture teacheth concerning diuels, they tende in a manner all to this ende, that we may be carefull to beware afore hand of their awaites and preparations, & furnish our selues with such weapons as are strong & sure enough to driue away euen the strongest enemies. For whereas Sathan is called the God and prince of the worlde, whereas he is named the strong armed man, the Spirit that hath power of the aire, and a roaring Lion: these descriptions serue to no other purpose, but to make vs more ware and watchfull, and readier to enter in battaile with him. Which is also sometime set out in expresse wordes. For *Peter* after he had sayde, that the diuel goeth about like a roaring Lyon, seeking whome hee may deuour, by and by addeth this exhortation, that we strongly resist him by Faith. And *Paul* after he had giuen warning that we wrastle not with flesh & bloud, but with the princes of the ayre, the powers of darkenesse, & spiritual wickednesses, by and by biddeth vs put on such armour as may serue for so great & daungerous a battaile. Wherefore let vs also apply all to this ende, that being warned how there doeth continually approch vpon vs an enimie, yea, an enemie that is in courage most hardy, in strength most mightie, in policies most sutle, in diligence and celeritie vnweariable, with all sortes of engins plenteously furnished, in skill of warre most readie, wee suffer not our selues by slouth & cowardise to be surprised, but on the other side with bolde and hardy mindes set our foote to resist him, and (because this warre is onely ended by Death) encourage our selues to continue. But specially knowing our owne weakenesse and vnskilfulnesse, let vs call vpon the helpe of God & enterprise nothing but vpon trust of him, for as much as it is in him onely to giue vs policie, strength, courage and armour.

14 And that wee ſhould be the more ſtirred vp & enforced ſo to doe, the Scripture warneth vs, that there are not one or two or a fewe enimies, but great armies that make warre with vs. For it is ſaid, that *Mary Magdalene* was deliuered from ſeuen diuels, wherewith ſhe was poſſeſſed. And Chriſt ſaith, that it is the ordinarie cuſtome, that if after a diuel be once caſt out, a man make the place open again, he bringeth ſeuen ſpirites worſe than himſelfe, & returneth into his poſſeſſion, finding it emptie. Yea it is ſaid that a whole legion beſieged one man. Hereby therefore we are taught, that wee muſt fight with an infinit multitude of enimies, leaſt deſpiſing the fewneſſe of them, we ſhould be more ſlack to enter in battaile, or thinking that we haue ſome reſpite in the meane time granted, we ſhould giue our ſelues to idleneſſe. Whet as many times Satan or the diuel is named in the ſingular number, thereby is meant that power of wickednes which ſtandeth againſt the kingdome of Iuſtice. For as the Church and the fellowſhip of Saints haue Chriſt to their head, ſo the faction of the wicked is painted out vnto vs with their prince, ỹ hath the chiefe authoritie among them. After which manner this is ſpoken. Go ye curſed into eternal fire that is prepared for the diuel & his angels.

The reaſon why ſometime many diuels, and ſometimes onely one is mentioned.

Mar. 16. 9.
Mat. 12. 42.
Luke 8. 30.
Mat. 25. 41.

15 Here alſo this ought to ſtirre vs vp to a perpetuall warre with the diuel, for that he is euerie where called the enimie of God and of vs. For if we haue regard of Gods glorie, as it is meete wee ſhould, then ought wee with all our force to bende our ſelues againſt him, that goeth about to extinguiſh it. If we be affectioned to maintaine the kingdome of Chriſt as we ought, then muſt we needes haue an vnappeaſable warre with him that conſpireth the ruine thereof. Againe, if any care of our owne ſafetie doe touch vs, then ought we to haue neither peace nor truce with him that continually lyeth in waite for the deſtruction of it. Such a one is he deſcribed in the third Chapter of *Geneſis* where he leadeth man away from the obedience that he did owe to God, that he both robbeth God of his due honour, & throweth man himſelfe headlong into deſtruction. Such a one alſo is he ſet forth in the Euangeliſtes, where he is called an enimie, and is ſaid to ſcatter tares, to corrupt the ſeede of eternall life. In ſumme, that which Chriſt teſtifieth of him, that from the beginning he was a murtherer, and a lyer, wee find by experience in all his doings. For he aſſaileth the trueth of God with lyes, obſcureth the light with darkneſſe, entangleth the mindes of men with errors, raiſeth vp hatreds, kindleth contentions and ſtrifes, doeth all things to this end to ouerthrow the kingdome of God, and drowne men with himſelfe in eternall deſtruction. Whereby appeareth, that he is of nature froward, ſpitefull and malicious. For needes muſt there be great frowardnes in that wit, that is made to aſſaile the glorie of God & ſaluation of men. And that doth *Iohn* ſpeake of in his Epiſtle, when he writeth, that he ſinneth from the beginning. For he meaneth that he is the author, captaine & principal workeman of all malice and wickedneſſe.

The malice of Satan being ſuch as it is, vve muſt haue vnappeaſeable vvarre vvith him.

Mat. 13. 28.
Iohn. 8. 44.

16 But foraſmuch as the diuel was created by God, let vs remember that this malice which wee aſſigne in his nature, is not by creation, but by deprauation. For whatſoeuer damnable thing he hath, he hath gotten to himſelfe by his owne reuolting and fall. Which the ſcripture therefore giueth vs

Satan being at the firſt created good, hath ſvvarued out of his kindly falling vo luntarily frō God.

vs warning of, least thinking that he came out such a one from God, wee should ascribe that to God himselfe which is farthest from him. For this reason doth Christ say that Satan speaketh of his owne when he speaketh lyes, and addeth a cause why, for that he stode not still in the truth. Now when he saith that he stood not still in the truth, he sheweth that once he had bene in the truth. And when he maketh him the Father of lying, he taketh this frō him, that he can not lay that fault to God whereof he himselfe is cause to himselfe. Although these thinges be but shortly and not very plainly spoken, yet this is enough for this purpose, to deliuer the maiestie of God from all sclaunder. And what maketh it matter to vs, to know more or to any other purpose concerning deuils? Many perhaps doe grudge, that the Scripture doeth not orderly and distinctly in many places set foorth that fall and the cause, manner, time, and fashion thereof But because these thinges do nothing pertaine to vs, it was better, if not to be suppressed wholy, yet to bee but lightly touched, and that partly, because it was not beseeming for ỹ holy ghost to feed curiositie with vaine histories without any fruit: and wee see that it was the Lordes purpose to put nothing in his holy oracles but ỹ which we should learne to edification. Therefore, least we our selues should tarie long vpon thinges superfluous, let vs be content shortly to knowe thus much concerning the nature of Deuils, ỹ at the first creation they were the Angels of God: but by swaruing out of kinde, they both destroyed themselues and are become instruments of destruction to other. Thus much, because it was profitable to be knowen, is plainly taught in Peter and Iude. God spared not (say they) his Angels which had sinned, and not kept their beginning, but had forsaken their dwelling place. And Paul naming the elect Angels, doth without doubt secretely by implication set the reprobate Angels in comparison against them.

Iohn.8.44.

2 Pet.2.4.
Iud.1.6.
1.Tim.5.20.

That Satan stubbornely resisteth God, it is by Gods owne sufferance: but the will of God disposeth the effects which come from Satan, and turneth them to good.

17 As for the discorde & strife that we say is betweene God & Satan, we must so take it that still we holde this for certaine, that he can doe nothing but by the wil & sufferance of God. For we read in the historie of Iob, that he presented himselfe before God to receiue his cōmandementes, & durst not go forward to do any enterprise til he had obteined licence. So when Achab to be deceiued he tooke vpon him that he would be the Spirit of lying in the mouth of all the Prophets, & so being sent of God he performed it. For this reason is he called the euill spirite of the Lord ỹ tormented Saul, because by him as with a scourge the sins of the wicked king were punished. And in an other place it is written, ỹ the plagues were laid vpon ỹ Ægyptians by ỹ euill angels. According to these particular examples Paul doth generally testifie, ỹ the blinding of ỹ wicked is the worke of God, wheras before he had called it the working of Satan. It is euident therefore ỹ Satan is vnder the power of God, & so gouerned by his authoritie ỹ he is compelled to doe him seruice. Now when we say that Satā resisteth God, ỹ the works of Satan disagre with the workes of God, wee doe therewithall affirme that this disagrement and strife hangeth vppon the sufferance of God. I speake not nowe of his will, nor of his endeuor, but of the effect onely. For sith the deuill is wicked of nature, he is not enclined to obey the will of God, but is wholy caried to

Iob.1.6. and 2.1.
2.Kin.22.20.
1.Sa.16.14.& 18.10.
Psal.34.

2.The.2.9.

stubbornesse

ſtubborneſſe and rebellion. This therefore he hath of himſelfe and of his owne wickednesſe, that of deſire and purpoſe he withſtandeth God. And by this wickednesſe he is ſtirred vp to the enterpriſing of thoſe things that he knoweth to be moſt againſt God. But becauſe God holdeth him faſt tyed & reſtrained with th bridle of his power, he executeth onely thoſe things that are granted him from God. And ſo doth he obey his creator whether he wil or no, becauſe he is conſtrained to apply his ſeruice whitherſoeuer God compelleth him.

18 Nowe becauſe God boweth the vncleane Spirites hither and thither as pleaſeth him, he ſo tempereth this gouernement, that they exerciſe the faithfull with battell, they ſet vpon them out of ambuſhes, they aſſaile them with inuaſions, they preſſe them with fighting, and oftentimes weary them, trouble them, make them affraide, and ſometime wound them, but neuer ouercome nor oppreſſe them. But the wicked they ſubdue and draw away, they raigne vpon their ſoules & bodies, & abuſe them as bondſlaues to all miſcheuous doings As for the faithfull, becauſe they are vnquieted of ſuch enimies, therefore they heare theſe exhortations. Do not giue place to the diuel The diuel your enimie goeth about as a roaring lyon, ſeeking whom he may deuoure, whom reſiſt ye being ſtrong in faith, and ſuch like. *Paul* confeſſeth that he himſelfe was not free from this kinde of ſtrife, when he ſaith, that for a remedie to tame pride, the Angel of Satan was giuen to him by whom he might be humbled. This exerciſe therefore is common to all the children of God. But becauſe that ſame promiſe of the breaking of Sathans head, perteineth generally to Chriſt, and to all his members, therefore I ſay, that the faithfull can neuer be ouercome nor oppreſſed by him. They are many times ſtriken downe, but they are neuer ſo aſtonnied withall, but that they recouer themſelues. They fall downe many times with violence of ſtrokes, but they are after raiſed vp againe: they are wounded, but not deadly. Finally, they ſo labour in all the courſe of their life that in ỹ end they obteine the victorie: but I ſpeake not this of euery doing of theirs. For we know that by the iuſt vengeance of God *Dauid* was for a time giuen ouer to Satan, by his motion to number the people: and not without cauſe *Paul* ſaith there is hope of pardon, although any haue beene entangled with the ſnares of the diuel. Therfore in another place the ſame *Paul* ſaith, that the promiſe aboue alleaged is begon in this life, wherein we muſt wraſtle, and is performed after our wreſtling ended: when he ſaith, the God of peace ſhall ſhortly beate downe Satan vnder your feete. This victorie hath alway fully beene in our head Chriſt, becauſe the Prince of the worlde had nothing in him, but in vs that are his members it doeth now partly appeare, and ſhall be perfited, when being vnclothed of our fleſh by which wee are yet ſubiect to weakeneſſe, we ſhall be full of the power of the Holy ghoſt. In this maner when the kingdome of Chriſt is raiſed vp and aduaunced, Satan with his power falleth downe, as the Lord himſelfe ſaith. I ſawe Satan fall as a lightning downe from heauen. For by this aunſwere hee confirmeth that which the Apoſtles had reported of the power of his preaching. Againe, When the Prince poſſeſſeth his own pallace, all things that hee poſſeſſeth

Satan beareth not full ſwaye ouer the faithfull, ouer the wicked he raigneth at pleaſure.

Ephe.4.27. 1.Pet.5.8. 2.Cor.12,7. Gen.3.15. 2.Sam.24.1. Rom.26.20. Luk.10.18. Luke.11.21.

are in peace, but when there cõmeth a stronger, he is throwen out, &c. And to this end Christ in dying ouercame Satan which had the power of death, and triumphed vpon al his armies, that they shoulde not hurt the Church, for otherwise they would euery moment an hundred times destroy it. For (considering what is our weakenesse, and what is his furious strength) how could we stand, yea neuer so little time against his manifold & continual assaults, but being supported by the victorie of our captaine? Therefore God suffereth not the Diuel to raigne ouer the soules of the faithfull, but onely deliuereth him the wicked & vnbeleeuing to gouerne, whom God doth not vouchsafe to haue reckened in his flock. For it is said, that he possesseth this world without controuersie til he be thrust out by Christ. Againe, that hee doth blinde all them that beleeue not the Gospel. Againe, that he performeth his worke in the stubborne children, and worthelie, for all the wicked are the vessels of his wrathe. Therefore, to whome should they be rather subiect than to the minister of Gods vengeance? Finally, they are said to be of their Father the Diuel, because as the faithfull are hereby knowen to be the children of God, because they beare his image: so they by the image of Satan into which they are gone out of kinde, are properly discerned to be his children.

2. Cor. 4. 4.
Ephe. 2. 2.

Iohn. 8. 44.
1. Iohn 3. 8.

Diuels are really subsisting spirites, and not affections only, or perturbations of the mind.

19 As wee haue before confuted that trifling Philosophie concerning the holy Angels, which teacheth that they are nothing else but good inspirations or motions, which God stirreth vp in the mindes of men: so in this place must we confute them that fondly saye, that Diuels are nothing else but euill affections or perturbations of the mind, that are thrust into vs by our flesh. That may wee shortly do, because there be many testimonies of Scripture, and those plaine enough vppon this point. First, where the vncleane Spirites are called, Angels, Apostataes, which haue swarued out of kinde from their beginning, the verie names doe sufficiently expresse, that they are not motions or affections of mindes, but rather in deede as they be called mindes or Spirites endued with sense and vnderstanding. Likewise, whereas both Christ and *Iohn* doe compare the children of God with the children of the Diuell: were it not an vnfit comparison, if the name of the Diuel signified nothing else but euill inspirations? And *Iohn* addeth somwhat more plainly, that the diuell sinneth from the beginning. Likewise, when *Iude* bringeth in *Michael* the Archangel fighting with the diuel, doutles he setteth against the good Angel an euil and rebellious Angel. Wherewith agreeth that which is read in the historie of *Iob*, that Sathan appeared with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to feele by the iudgement of God, and specially shall feele at the resurrection. Sonne of *Dauid*, why art thou come before the time to torment vs? Againe, Goe ye cursed into eternall fire that is prepared for the Diuel and his Angels. Againe, If he spared not his owne Angels that had sinned, but cast them downe into hell and deliuered them into cheines of darkenesse to be kept vnto damnation, &c. Howe fonde should these speeches be, that the Diuels are ordeined to eternal iudgement, that fire is prepared for them, that they

1. Iohn 3. 8.

Iob. 1. 8.

Mat. 8. 29.
Mat. 25. 41.
Iude. 1. 9.

they are now alreadie tormented and vexed by the glorie of Christ: if there were no diuels at all? But because the matter needeth no disputation among them that beleeue the worde of the Lord, & little good is done with testimonies of Scripture among those vaine students of speculation, whom nothing pleaseth but that which is newe: I suppose I haue performed that which I purposed, that is, that the godly mindes should be furnished against such fond errors, wherewith vnquiet men do trouble both themselues and other that be more simple. But it was good to touch this, least any entangled with that errour, while they thinke they haue none to stande against them, should waxe more slowe & vnprouided to resist.

The consideration of things which God hath created is fruitefull.

20 In the meane time let it not be wearisome vnto vs, in this so beautiful a stage to take godly delight of the manifest and ordinarie workes of God. For, as I haue elsewhere alreadie saide, though this be not the chiefe, yet is it in order the first doctrine of Faith, to remember, that what way soeuer we turne our eyes, all that we see are the workes of God, & with godly consideration to wey for what ende God did make them. Therefore that wee may conceiue by Faith so much as behoueth vs to know of God, it is good first of all to learne the historie of the creation of the world, how it is shortly rehearsed by *Moses*, and afterwarde more largely set out by holy men, specially by *Basile* and *Ambrose*. Out of it wee shall learne that God by the power of his worde and Spirite created heauen and earth of nothing, and thereof brought foorth all liuing creatures and things without life, with maruellous order disposed the innumerable varietie of things, to euerie thing he gaue the proper nature, assigned their offices, appointed their places and abidings, and where al things are subiect to corruption, yet hath he so prouided, that of all sortes some shalbe preserued to the last day, and therefore some he cherisheth by secrete meanes, and powreth nowe and then, as it were a newe liuelinesse into them, and to some he hath giuen the power to encrease by generation, that in their dying that whole kinde should not dye together. So hath he marueilously garnished the heauen & the earth, with so absolutely perfect plentie, varietie and beautie of all things as possibly might be, as it were a large and gorgeous house furnished and stored with abundance of most finely chosen stuffe, last of all howe in framing man and adorning him with so goodly beautie, & with so many and so great giftes, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the worlde, let it suffice to haue once againe touched these fewe things by the way. For it is better, as I haue alreadie warned the readers, to fetch a fuller vnderstanding of this matter out of *Moses* and other, that haue faithfully and diligently conueyed the historie of the worlde by writing to perpetuall memorie.

The first thing that wee are to weigh attentiuely when we behold heauen and earth is, what vertues of God there are presented to be seene in creatures.

21 It is to no purpose, to make much a doe in disputing, to what end the consideration of the workes of God ought to tende, or to what marke it ought to be applied: forasmuch as in other places alreadie a great part of this question is declared, and so much as belongeth to our present purpose may in fewe wordes be ended. Truely, if we were minded to set out as it is worthie,

worthie, how inestimable wisedome, power, iustice, and goodnes of God appeareth in the framing of the worlde, no eloquence, no garnishment of speech could suffice the largenes of so great a matter. And no doubt it is Gods pleasure that we should be continually occupyed in so holy a meditation, that while we behold in his creatures as in looking glasses the infinite riches of his wisedome, iustice, bountie and power, we should not runne ouer them, as it were with a flying eye, or with a vaine wandring looke, as I may so call it, but that wee should with consideration rest long vpon them, cast them vp and downe earnestly and faithfully in our mindes, and oft repeate them with remembrance. But because wee are nowe busied in that kinde that pertaineth to order of teaching, it is meete that we omit those things that require long declamations. Therefore, to be shott, let the readers know that then they haue conceiued by faith, what this meaneth, that God is the creator of heauen & earth, if they first follow this vniuersal rule, that they passe not ouer with not considering or forgetfulnesse of those vertues, that God presenteth to be seene in his creatures, then, that they so learne to apply themselues, that they may therwith be throughly moued in their harts. The first of those we do when we consider how excellent a workmans worke it was to place & aptly set in so wel disposed order the multitude of ỹ starres that is in heauen, that nothing can be deuised more beautiful to beholde: to set & fasten some of them in their standings so that they cannot moue, and to other some, to graunt a freecourse, but so that in mouing they wander not beyond their appointed space, so to temper the motion of them all, that it may deuide in measnre the dayes and nightes, monethes, yeares, and seasons of the yeare, and to bring this inequalitie of dayes which we daily see to such a tempered order, that it hath no confusiō. Likewise, when we mark his power in susteining so great a body, in gouerning the so swift whirling about of the engine of heauen, & such like. For these fewe examples do sufficiently declare, what it is to recorde the power of God in the creation of the world. For else, if I should trauell as I saide, to expresse it all in wordes, I should neuer make an end, forasmuch as there are so many miracles of the power of God, so many tokens of his goodnesse, so many examples of his wisedome, as there be formes of things in the world, yea, as there be things either great or small.

The fruit of our considering the creatures of God must be the feeling of his goodnes towrard our selues, and our growing thereby in faith, hope, & godlinesse.

22 Now remaineth the other part which commeth neerer to faith, that while we consider that God hath ordained all things for our guard & safetie, & therewithal do feele his power & grace in our selues, and in so great good things that he hath bestowed vpon vs: we may thereby stirre vp our selues to the trust, inuocation, praise and loue of him. Nowe, as I haue before said, God himselfe hath shewed in the verie order of creation, that for mans sake he created all things. For it is not without cause that he deuided the making of the world into sixe dayes, whereas it had ben as easie for him in one moment to haue in all pointes accomplished his whole worke, as it was by such proceeding from peece to peece to come to ỹ end of it. But then it pleased him to shew his prouidence & fatherly carefulnes toward vs, that before he made man he prepared al that he foresaw should be profitable for

him

him and fit for this preſeruation. How great vnthankfulneſſe nowe ſhould it be to doubt, whether this good Father do care for vs, whome we ſee to haue beene carefull for vs ere that we were borne? How wicked were it to tremble for diſtruſt leaſt his goodnes would at any time leaue vs deſtitute in neceſſitie, which we ſee was diſplayed for vs being not yet borne, with great aboundance of all good things? Beſide that we heare by *Moſes* that by his liberalitie all that euer is in the world is made ſubiect to vs. Sure it is that he did it not to mocke vs with an emptie name of gift. Therefore wee ſhall neuer lacke any thing, ſo far as it ſhalbe auailable for our preſeruation. Finally to make an end, ſo oft as we name God the creator of heauē & earth, let this come in our mindes withall, that the diſpoſition of all things which he hath created, is in his hand & power, & that we are his childrē whom he hath taken into his own charge & keeping to foſter & bring vp: that we may looke for al good things at his hand, & aſſuredly, that he will neuer ſuffer vs to lacke things needefull for our ſafetie, to the ende our hope ſhould hang vpon none other: that whatſoeuer we deſire, our prayers may be directed to him: of what thing ſoeuer we receiue profit, wee may acknowledge it to be his benefite, and confeſſe it with thanks giuing: that being allured with ſo great ſweetneſſe of his goodneſſe and liberalitie, we may ſtudie to loue & honour him with all our heart.

Gen.1.26,1. & 9,2.

The xv. Chapter.

VVhat a one man vvas created: vvherein there is entreated of the powers of the ſoule, of the image of God, of free vvill, & of the firſt integritie of nature.

NOwe muſt we ſpeake of the creation of man, not onely becauſe he is among all the workes of God the moſt noble & moſt excellent example of his iuſtice, wiſedome & goodnes: but alſo becauſe as wee haue ſaid in the beginning, we cannot plainly & perfectly know God, vnleſſe we haue withall a mutuall knowledge of our ſelues. Although the ſame knowledge be of two ſorts, the one to knowe what we were created at the firſt beginning, the other to know what our eſtate began to be after the fall of *Adam* (for it were but to ſmall profit for vs to know our creation, vnleſſe we did alſo in this lamentable fall know what is the corruption & deformitie of our nature:) yet at this time wee will be content with deſcription of our nature when it was pure. And before we deſcend to this miſerable eſtate whereunto man is now in thraldome, it is good to learne what a one he was created at the beginning. For we muſt take heede that in preciſely declaring only the natural euils of man, we ſeeme not to impute them to the author of nature. For vngodlines thinketh her ſelfe to haue ſufficient defenſe in this colour, if it may lay for herſelfe that whatſoeuer fault ſhe hath, the ſame did after a certaine maner proceede from God, & ſticketh not if ſhe be accuſed, to quarel with God, & to lay the fault vpon him whereof ſhe is worthily accuſed. And they that would ſeeme to ſpeake ſomewhat more reuerently of the maieſty of God, yet do willingly ſeeke to excuſe their owne wickedneſſe, by nature, not conſidering that therein though not openly they blame God alſo, to whoſe reproch it ſhould fall if it were proued ỳ there is any fault in nature.

Mans firſt excellencie doth ſtop their mouthes vvhich blame God vvith mens euils, & his being made ſo excellent out of the earth, doth both humble him, & commend his maker.

Sith then we see that our flesh gapeth for all the wayes to escape, whereby she thinketh the blame of her own euils may any way be put off from her, we must diligently trauel to meete with this mischiefe. Therefore we must so handle the calamitie of mankind that we cut off al excuse, & deliuer the iustice of God frō all accusation. Afterward in place conuenient we shal see how far men be now from that pureneſſe that was giuen to *Adam*. And first we must remember, that in this that man was taken out of earth & claye, a bridle was put vpon his pride, for there is no greater absurditie, than for them to glorie in their excellencie, that doe not onely dwell in a cotage of clay, but also are themselues in part but earth & ashes. But forasmuch as God did not onely vouchsafe to giue life vnto an earthen vessel, but also it was his pleasure that it should be the dwelling house of an immortall Spirit, *Adam* might iustly glorie in so great liberalitie of his maker.

The soule of men many wayes proued to be a spirituall, & immortall substance.

2 Now it is not to be doubted that man consisteth of soule & body, & by the name of soule I meane an immortall essence, and yet created, which is the nobler parte of him. Sometime it is called the Spirite. Albeit when these two names Soule and Spirite are ioyned together, they differ one from the other in signification, yet when Spirite is set by it selfe it meaneth as much as Soule. As, when *Salomon* speaking of death, sayth that then the spirite returneth to him that gaue it. And Christ commending his Spirite to his Father, and *Stephen* his Spirite to Christ doe both meane none other thing, but that when the Soule is deliuered from the prison of the flesh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirit, because it is a breath or a power by God inspired or poured into bodies which yet hath no essence: both the thing it selfe, and all the Scripture sheweth, that they doe too grosly erre. True it is, that while men are fastened to the earth more than they ought to bee, they waxe dull, yea, because they are estranged from the Father of lightes they are blinded with darkeneſſe, so that they doe not thinke vpon this, that they shall remaine aliue after death. And yet is not that light so quenched in darkeneſſe, but that they be touched with some feeling of immortalitie. Surely the conscience which discerning betweene good and euill, aunswereth the iudgement of God, is an vndoubted signe of an immortall Spirite. For how coulde a motion without essence attaine to come to the iudgement seate of God, and throwe it selfe into feare by finding her owne guiltineſſe? For the bodie is not mooued with feare of a Spirituall paine, but that falelth onely vppon the Soule. Whereby it followeth, that the soule hath an essence. Moreouer the verie knowledge of God doeth prooue that the soules which ascend vp aboue the world are immortall: for a vanishing liuelineſſe were not able to attaine to the fountaine of life. Finally, forasmuch as so many excellent giftes wherewith mans mind is endued, doe crie out that there is some diuine thing engrauen in it, there are euen so many testimonies of an immortal essence. For that sense which is in brute beastes, goeth not out of the body, or at least extendeth no further than to things presently set before it. But the nimbleneſſe of the mind of man which veweth the heauen and earth and secretes of nature, & com-

Eccle.12,7.
Luke.23.46.
Act.7.59.

pre-

prehending all ages in vnderstanding & memorie, digesteth euery thing in order, & gathereth things to come by things past, doeth plainly shewe that there lieth hidden in man a certaine thing seuerall from the body. We conceiue by vnderstanding the inuisible God and Angels, which the body cannot do. We knowe things that be right, iust, and honest, which are hidden from the bodily senses. Therefore it must needs be that the spirit is the seat of this vnderstanding. Yea, and our sleepe it selfe, which astonieth a man and seemeth to take life away from him, is a plaine witnesse of immortality, forasmuch as it doth not onely minister vnto vs, thoughtes of those things that neuer were done, but also foreknowings of things for time to come. I touch these things shortly which euen prophane writers do excellently set out with more gorgeous garnishment of wordes: but with the godly readers a simple putting in minde of them shal be sufficient. Now if the soule were not a certaine thing by it selfe seuerall from the bodie, the Scripture would not teach that we dwell in houses of clay, that by death wee remoue out of the Tabernacle of the flesh, that we do put of that which is corruptible, that finally at the last day we may receiue rewarde euery man as he hath behaued himself in his body. For these places and other that we doe ech where commonly light vpon, doe not onely manifestly distinguish the soule frō the body, but also in giuing to the soule the name of man do shewe that it is the principal part. Now whereas *Paul* doth exhort the faithful to clense themselues from al defiling of the flesh & the spirit, he maketh two partes of man wherein abideth the filthinesse of sin. And *Peter* where he calleth Christ ỹ shepeheard & bishop of soules, should haue spoken fondly if there were no soules about whom he might execute that office. Neither would that conueniently stand together which he saith of the eternal saluation of soules, & where he biddeth to clense our soules, and where he saith that euill desires do fight against the soule, & where the author of the Epistle to the *Hebrues* sayth, that the Pastors do watch that they may yeld account for our soules, vnlesse it were true that soules had a proper essence. To the same purpose serueth it that *Paul* calleth God for witnesse to his owne soule, because it could not be called in iudgement before God vnlesse it were subiect to punishment. And this is also more plainly expressed in the words of Christ, when he biddeth vs to feare him which after that he hath killed the bodie, can throwe the soule into hell fier. Nowe where the author of the Epistle to the *Hebrues* doth distinguish the Fathers of our flesh from God, which is the only Father of Spirits, he would not otherwise more plainly affirme the essence of soules. Moreouer, if the soules remained not aliue being deliuered from ỹ prisons of their bodies, Christ should verie fondly haue brought in the soule of *Lazarus* ioying in the bosome of *Abraham*, & againe the soule of the rich man subiect to horrible torments. The same thing doeth *Paul* confirme, when he teacheth that wee wander abroade from God, so long as we dwell in the flesh, and that wee enioy his presence being out of the flesh. But, because I wil not be long in a matter that is not obscure, I wil adde only this out of *Luke*, that it is reckened among the errours of the *Sadduces*, that they did not beleeue that there were any Spirites and Angels.

1.Cor.7.1.
1.Pet.2.25.
1.Pet.1.9.
1.Pet.1.3.
Heb.1.3.16.
Mat.10.28.
Luk.12.5.
Heb.12.9.
Luk.16.22.
2.Cor.5.
Act.23.8.

Man vvas created like to God, not in the fashion of his body, nor because he vvas framed at the first according to the shape vvhich the sonne of God shoulde aftervvards take vpon him: nor because he vvas like vnto Christ, vvho is properly Gods image, but for that in his first integritie he resembled the excellencie of his Creator.

Gen.1.27.

3 Also a strong proofe hereof may be gathered of this, where it is sayde, that man is create like to the image of God. For although the glorie of God do appeare in the outward shape of man, yet is it no doubt that the proper seate of the image of God is in the soule. I do not denie that as concerning our outward shape, in asmuch as the same doth distinguish & seuer vs from brute beastes, we do also therein more neerely approch to God than they: neither will I much stande against them which thinke that this is to be accounted of the image of God, that where all other liuing creatures do groueling wise behold the ground, to man is giuen an vpright face, & he is cõmanded to looke vpon the heauen, & to aduaunce his countenance toward the starres: so that this remaine certaine, that the image of God which appeareth or shineth in these outward signes, is spiritual. For *Osiander* (whome his writings declare to haue beene in fickle imaginations fondly wittie) referring the image of God without difference, as well to the body as to the soule, mingleth heauen & earth together. For he saith, that the Father, the Sonne, & the holy ghost did settle their image in man, because though *Adam* had stand without falling, yet should Christ haue become man. And so by their opinion the body that was appointed for Christ, was but an example or figure of that bodily shape which then was formed. But wher shall he find that Christ is the image of the Spirite? I grant in deed that in the person of the Mediator shineth the glorie of the whole godhead. But how shal the eternal word be called the image of the Spirit whom he goeth before in order? Finally, it ouerthroweth the distinction betweene the Sonne & the holy Ghost, if he do here call him his image. Moreouer I would faine learne of him how Christ doth resemble the Holy ghost in the flesh that he tooke vpon him, & by what markes & features he doth expresse the likenesse of him.

Gen.1.26.

And wheras this saying: Let vs make man after our image, doth also belong to the Person of the Sonne, it followeth, that he must be the image of himselfe, which is against all reason. Beside that, if *Osianders* inuention be beleeued, man was fashioned only after the figure & paterne of Christ in that he was man, & so that forme out of which *Adam* was taken, was Christ, in that that he was to be clothed with flesh, whereas the scripture in a farre other meaning teacheth, that he was create in the image of God. But their suttle inuention is more colourable which do thus expound it, ỹ *Adam* was create in the image of God, because he was fashioned like vnto Christ, which is the only image of God. But that exposition also is not sound. Also some interpreters make a great disputation about Image & Likenes, while they seeke a difference between those two words, where is no difference at all, saying, that this word Likenes is added to expound the other. First we knowe that among the *Hebrues* such repetitions are common, wherin they expresse one thing twise: and in the thing it self there is no doubt, but that man is therfore called the image of God, because he is like to God. Wherby appeareth that they are to be laughed at, which do so suttlely argue about the wordes, whether they appoint *Zelem*, that is to say, Image in the substance of ỹ soule, *es Demuth*, that is to say, Likenesse in the qualities, or what other thing soeuer it be that they teach. For whereas God determined to creat man after

his

his own image, this being somewhat darkly spoken, he doth as by way of explication repeate it in this saying, After his likenesse: as if he woulde haue said, that he would make man, in whom he would represent himselfe as in an image, because of the markes of likenesse grauen in him. And therfore *Moses* a little after reciting the same thing, doth repeate ỹ image of God twise, leauing out the name of Likenes. And it is a trifling obiection that *Osiander* maketh, that not a part of man, or the soule onely with the giftes thereof, is called the image of God, but the whole *Adam* which had his name giuẽ him of the earth, from whence he was taken. Trifling, I say, wil all readers that haue their sound wit iudge this obiection. For where whole man is called mortall, yet is not the soule therby made subiect to mortalitie. Again, where he is called a liuing creature endued with reason, it is not therby ment, that the body hath reason & vnderstanding. Although therfore the soule is not the whole man, yet is it not inconuenient, that man in respect of the soul be called the image of God, albeit I holde still that principle which I haue before stablished, that the Image of God extendeth to the whole excellencie, whereby the nature of man hath preeminence among al kind of liuing creatures. Therefore in that worde is noted the integritie that man had when he was endued with right vnderstanding, when he had his affection framed according to reason, & all his senses gouerned in right order, and when in excellent gifts he did truely resemble the excellencie of his Creator. And though the principall seate of the image of God were in the mind & heart, or in the soule & the powers thereof, yet was there no part of man, not so much as the body, wherein did not some sparkes thereof appeare. Certaine it is that also in all the partes of the worlde, there doe shine some resemblance of the glorie of God: whereby wee may gather that where it is saide, that his Image is in man, there is in so saying a certaine secret comparison, that aduaunceth man aboue al other creatures, & doth as it were seuer him from the common sort. Neither is it to be denyed, that the Angels were create after the likenesse of God, sith (as Christ himself testifieth) our chief perfection shal be to become like vnto them. But not without cause doeth *Moses* by that peculiar title set forth the grace of God toward vs, specially, where he compareth onely visible creatures with man. Mat. 22. 30.

4 But yet it seemeth that there is not giuen a full definition of the image of God, vnlesse it plainlier appeare in what qualities man excelleth: & wherby he ought to be counted a glasse, resembling the glorie of God. But ỹ can be by no other thing better knowen, than by the repairing of mans corrupted nature. First it is doutlesse, that when *Adam* fel from his estate, he was by that departure estranged from God. Wherfore although we grant that the Image of God was not altogether defaced & blotted out in him, yet was it so corrupted, that al that remaineth, is but vgly deformitie. Therefore the beginning of recouerie of safetie for vs, is in that restoring which we obtain by Christ, who is also for the same cause called the second *Adam*, because he restored vs vnto true and perfect integritie. For although where *Paul* doth in comparison set the quickening spirit that Christ giueth to the faithful, against the liuing soule wherein *Adam* was created, he setteth forth the 1. Cor. 15. 14.

The excellencie wherein man resembled God, consisteth in knowledge, and holines, not in the number of the faculties of his mind, nor in the power which God gaue him aboue other creatures

more abundant measure of grace in the regeneration: yet doth he not take
Col. 3. 10. away this other principall point, that this is the ende of our regeneration,
that Christ should newe fashion vs to the image of God. Therefore in ano-
ther place he teacheth, that the new man is renued according to the image
Eph. 4. 24. of him that created him. Wherewith agreeth this saying: put on the newe
man which is created according to God. Nowe it is to be seene what *Paul*
doth principally comprehend vnder this renuing. First he speaketh of know
ledge, and after of pure righteousnesse and holinesse. Whereby we gather
that the image of God was first of all to be seene in the light of the mind, in
the vprightnesse of heart, and soundnesse of all the partes. For although I
grant that this is a figuratiue phrase of speech to set the part for the whole:
yet cannot this principle be ouerthrowen, that that thing which is ỹ chiefe
in the renuing of the image of God, was also the principall in the creation
of him. And for the same purpose maketh it that in an other place he tea-
2. Cor. 3. 18. cheth, that we beholding the glorie of God with open face, are transformed
into the same image. Now do we see how Christ is the most perfect image
of God, according to the which we being fashioned are so restored, that in
true godlinesse, righteousnes, pureneſſe and vnderstanding, wee beare the
image of God. Which principle being established, *Osianders* imagination of
the shape of our body doeth easily vanish away of it selfe. Whereas the man
alone is in *Paul* called the image and glorie of God, and the woman is ex-
1. Cor. 11. 7. cluded from that degree of honour, it appeareth by the rest of the text, that
the same is to be applyed only to ciuil order of policy. But that vnder the
name of image, wherof we speak, is comprehended al that belongeth to the
spiritual & eternal life, I thinke it be alreadie sufficiently proued. And the
Iohn. 1. 4. same thing doth *Iohn* confirme in other words: saying, that the light which
was from the beginning in the eternall worde of God was the light of men.
For where his purpose was to praise the singular grace of God, wherby man
excelleth all liuing creatures, to seuer him from the common sort, because
he hath atteined no common life, but ioyned with the light of vnderstan-
ding, he therewithall sheweth how he was made after the image of God.
Therefore sith the image of God is the vncorrupted excellencie of the na-
ture of man, which shined in *Adam* before his fall, and afterward was so cor-
rupted & almost defaced, that nothing remaineth since that ruine, but dis-
ordered, mangled, & filthily spotted: yet the same doth in some part appear
in the elect, in so much as they are regenerate, & shal obtain her full bright-
nes in heauen. But that we may know on what parts it consisteth, it shall be
good to entreate of the powers of the soule. For that speculatiue deuise of
Lib. de Tri. 10. De ciui. dei. 11. *Augustine* is not sound, where he saith, that the soule is a glasse of the Trini-
tie, because that there are in it vnderstanding, will, and memorie. Neither is
their opinion to be approued, which set the image of God in the power of
dominion giuen vnto him, as if he resembled God onely in this marke, that
he is appointed lord and possessor of all things, whereas in deede the image
of God is properly to be sought within him, and not without him, & is an
inward good gift of the soule.

5 But before I go any further, it is needfull that I meete with the doting

errour

errour of the *Manichees*, which *Seruetto* hath attempted to bring in againe in this age. Where it is saide, that God breathed the breath of life into the face of man, they thought that the soule did conuey into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie euen shortly to shewe how many grosse and foule absurdities this diueliish errour draweth with it. For if the soule be by deriuation part of the essence of God, it shall followe that the nature of God is subiect, not only to change and passions, but also to ignorance, euil lustes, weakenesse, and all kinds of vices. Nothing is more inconstant than man, because contrary motions do tosse and diuersly drowe his soule, oftentimes he is blinde by ignorance, oft he yeldeth as vanquished euen to small tentations, & wee knowe that the soule it selfe is the sinke & receiuer of all filthinesse, al which things we must ascribe to the nature of God, if wee graunt that the soule is of the essence of God, or a secrete inflowing of godhead. Who woulde not abhorre this monstrous deuise? Truely in deede doeth *Paul* alledge out of *Aratus*, that we are the ofspring of God, but in qualitie & not in substance, inasmuch as he hath garnished vs with godly giftes. But in the meane time, to teare in sunder the essence of the Creator, as to say, that euery man doth possesse a part of it, is too much madnesse. Therefore wee must certainly hold, that the soules, although the image of God be grauen in them, were no lesse created than the Angels were. And creation is not a pouring out of one substance into another, but a beginning of essence made of nothing. And although the spirite of man came from God, & in departing out of the flesh returneth to God, yet is not foorthwith to be saide, that it was taken out of his substance And in this point also *Ostander*, while he glorieth in his illusions, hath entangled himselfe with an vngodly errour, not acknowledging the image of God to be in man without his essential iustice, as though God by the inestimable power of his holy spirite could not make vs like vnto him selfe, vnlesse Christ should substantially poure himselfe into vs. With whatsoeuer colour many do go about to disguise these deceits, yet shal they neuer so beguile the eyes of the readers, that are in their right wittes, but that they will easily see that these things sauour of the *Manichees* error. And where saint *Paul* entreateth of the restoring of this image, it may be redily gathered out of his words, that man was made of like forme to God, not by inflowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glorie of Christ, wee are transformed into the same Image, as by the Spirite of God, which surely so worketh in vs, that it maketh vs not of one substance with God.

Man was not made in the likenes of god because his soule was a portion of the godhead, or because the essentiall iustice of God was poured into him. Gen. 2 7.

Act. 17. 18.

2. Cor. 3. 18.

6 It were but folly to borrow of the Philosophers a definition of the soule, of whom almost none, except *Plato*, hath perfectly affirmed it to be an immortal substance. In deede some other also, that is ỹ *Socratians*, doe touch it, but so as none doth plainly teach ỹ to other, which himself was not persuaded But therfore is *Plato* of ỹ better iudgement, because he doth in ỹ soul consider ỹ image of God. Some other do so bind the powers & vertues of the soule to this present life, that being out of the body they leaue to it nothing. Now we haue alreadie taught by the scripture, that it is a bodiles substance:

The doctrine of Philosophers concerning the nature & powers of the Soule.

now

now must we adde that although properly it is not cõprehended in place, yet it is set in the body, & doth there dwel as in a house, not only to minister life to al the parts of the body, & to make the instruments thereof meete & fitly seruing for the actions that they are appointed for, but also to bear the chief office in gouerning the life of man, & that not onely about the dueties in this earthly life, but also to stir vs vp to the seruice of God. Although this latter point in this corruption is not plainly perceiued, yet euen in the vices themselues there remaine emprinted some leauings therof. For whence commeth it but of shame, that men haue so great care what be reported of them? And whence commeth shame, but of regard of honestie? Whereof the beginning & cause is, that they vnderstand that they are naturally born to obserue Iustice, in which perswasion is enclosed the seede of religion. For as without all controuersie man was made to meditation of the heauenly life: so is it certaine, that the knowledge thereof was engrauen in his soule. And surely man should want the principall vse of his vnderstanding, if hee should be ignorant of his own felicitie, whereof the perfection is, that he be ioyned with God, and therefore it is the chiefe action of the soule to aspire thereunto. And so the more that euery man studieth to approch vnto God, the more he thereby proueth himselfe to be endued with reason. As for them that would haue diuers soules in man, that is, a feeling soule, & a reasonable soule, although they seeme to say somwhat by reason proueable, yet because there is no stedfast certaintie in their reasons, wee must reiect thẽ, vnlesse we listed to accomber our selues in things trifling and vnprofitable. A great disagreement say they, there is betweene the instrumental motions & the part of the soule endued with reason. As though reason it self did not also dissent from it self, and some deuises of it doe striue with other some, as they were armies of enemies. But forasmuch as that troublesomnes proceedeth of the corruption of nature, it were amisse to gather therby, that there are two soules, because the powers of ẏ soule do not agree together, in such wel framed order as they ought. But as for more suttle disputation of the powers themselues, I leaue that to the Philosophers. A simple definitiõ shall suffise vs for edification of godlines. I grant that the things ẏ they teach are true, & not only pleasant but also profitable to be knowen, & wel gathered of them, & I forbid not such as are desirous to learn to studie them. First therfore I admit that there are fiue senses, which *Plato* better liked to cal instruments, whereby all obiects are powred into Common sense, as into a place of receit: then followeth Phantasie, which iudgeth those things one from other that Common sense hath conceiued, next is Reason, to which belongeth the vniuersal iudgement of things: last, is the Vnderstanding minde, which with earnestly bent and quiet viewing beholdeth all those things, that Reason is wont to discourse vpon, and consider. And to the Vnderstanding mind, Reason & Phansie, which are the three powers of the soule, that rest in knowledge, there do answere three other that doe rest in Appetite, that is to say, Will, the partes whereof are to couet those things that the Vnderstanding mind and Reason do lay before it: the power of Anger, which catcheth those things that Reason and Phansie do minister vnto it.

In Thæteto.

Arist. Ethicorum li.1. ca.vlt. Item li.6.ca.2.

The

The power of Desiring, which taketh hold of these things that phansie and sense presenteth it. Although these things be true, or at the least likely to be true, yet because I feare ỳ they shal more entangle vs with obscurenes, than further vs, I think it best to ouerpasse them. If any man list otherwise to diuide the powers of the soule, & to call the one the power of Appetite, which although it be without reason it self, yet doth obey reason, if it be by other meane directed, & to call the other the power of vnderstanding, which is by it self partaker of reason, I am not much against it, neither wil I confute this opinion, ỳ there are three beginnings of doing: that is to say, Sense, vnderstanding, & Appetite. But let vs rather choose a diuision, that is within the capacitie of al men, which cannot be had of the Philosophers. For they whē they meane to speak most plainly, do diuide the soule into Appetite & Vnderstanding, but either of these they make of two sorts. Vnderstanding, they say, is somtime contemplatiue, which being contented with only knowlege, hath no mouing of action, which thing *Cicero* thinketh to be expressed by this word *ingenium*, wit. Somtime they say it is practicall, which by conceiuing of good or euil doth diuersly moue the Wil. And appetite they do diuide into Wil & Lust. Wil they cal that, when Appetite which they cal *horme* obeyeth to reason, & Lust they call that, when the appetite shaking off the yoke of reason, runneth out to intemperance. So alway they imagine reason to be that in man, wherby man may rightly gouerne himselfe.

Themist. de anima li. 3. ca. 49. De duplici intel. de finib. lib. 3.

7 But we are constrained somwhat to swarue from this maner of teaching, becaus the Philosophers which knew not the corruption of mans nature, which came for punishment of his fal, do wrongfully confound the two very diuerse states of man. Let vs therfore thus think of it, ỳ there are in the soule of man two parts, which shal serue at this time for our present purpose, that is to say, Vnderstanding & Will. And let it be the office of vnderstanding, to discerne between obiects, or things set before it, as ech of them shall seeme worthie to be liked or misliked: and the office of Will, to choose & followe that which vnderstanding saith to be good, & to refuse & flie that which vnderstanding shal disalow. Let vs not here be staied at all with the nice subtleties of *Aristotle*, that ỳ mind hath of it self no mouing, but that it is choise which moueth it, which choise he calleth the desiring vnderstanding. But to the end we be not entangled with superfluous questions, let this suffise vs, ỳ the Vnderstanding is as it were the guide & gouernour of the soule, & that Wil hath alwaies regard to the appointment of Vnderstanding, & abideth the iudgement therof in her desires. According wherevnto, *Aristotle* himself hath truely said, ỳ fleeing or following is in Appetite such a like thing, as in the vnderstanding mind is affirming & denying. Now how certeine the gouernment of Vnderstanding is to direct the Wil: that we wil consider in an other place. Here we meane only to shewe that there can be found no power in the soule but that may wel be said to belong to the one of these two members. And in this sort vnder Vnderstanding wee comprehend Sense, which other do so distinguish, that they say Sense is enclined to pleasure, for which Vnderstanding followeth that which is good: and that so it commeth to passe, that the appetite of sense is Concupiscence & Lust, the affection of vnder-

Two principall partes of the soule, vnderstanding, & vvill.

Eth. lib. ca. 2.

vnderstanding is Will. Againe, in steede of the name of Appetite, which they better like, I set the name of Will, which is more commonly vsed.

The perfection of mans vnderstanding and will, in his first creation.

8 God therefore hath furnished the soule of man with an vnderstanding mind, whereby he might discerne good from euil, & right from wrong, and hauing the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers haue called this directing part the Guider. To this he hath adioyned Will, to which belongeth choise. With these noble gifts the first state of man excelled, so that he not only had enough of reason, vnderstanding, wisedome, & iudgement, for the gouernement of this earthly life, but also to clime vp euen to God & to eternall felicitie Then to haue choise added vnto it, which might direct the appetites, & order all the instrumental motions, and that so the Wil might be altogether agreable to the gouernement of reason. In this Integritie, man had freewil, whereby if he would he might haue attained eternall life For here it is out of place to moue question of the secret predestination of God: because we are not now about to discusse what might haue chanced or not, but what at that time was the nature of man. *Adam* therfore might haue stand if he would, because he fell not but by his owne will. But because his wil was pliable to either side, & there was not giuen him constancie to continue, therefore he so easily fel. Yet his choise of good & euil was free. And not that only, but also in his vnderstãding mind, & in his wil was most great vprightnesse, & al his instrumental partes orderly framed to obedience, vntil by destroying himself he corrupted the good things that were in him. From hence commeth it that al the Philosophers were so blinded, for that in a ruine they sought for an vpright building, & for strong ioynts in an vnioynted ouerthrow. This principle they helde, that man could not be a liuing creature endued with reason, vnlesse there were in him a free choise of good & euil: and they considered, that otherwise al the difference should be taken away betweene vertues & vices, vnlesse man did order his owne life by his own aduise. Thus farre had they saide well if there had beene no change in man, which change because they knewe not of, it is no maruaile though they confound heauen and earth together. But as for them which professing themselues to be the disciples of Christ, do yet seeke for freewill in man, that hath bin lost & drowned in spiritual destruction, they in going meane betweene the Philosophers opinions & heauenly doctrine are plainly deceiued, so that they touch neither heauen nor earth. But of these things we shal better speake in place fit for them: now onely this we haue to hold in mind, that man at his first creation was farre other than his posteritie euer since, which taking their beginning from him being corrupted, hath frõ him receiued an infection deriued to them as it were by inheritance. For then al the partes of his soule were framed to right order, then stoode safe the soundnesse of his vnderstanding mind, & his will free to choose ỹ good. If any do obiect that it stood but in slippery state, because his power was but weake, I answere that that state was yet such as sufficed to take from him al excuse, neither was it reasonable to restraine God to this point, to make man such a one as either could not or would not sinne at all. I grant such a

nature

nature had bin better, but therfore precisely to quarel with God, as though it had bin his duitie to haue giuen that vnto man, is too much vniustice, forasmuch as it was in his own choise to giue how much pleased him. But why he did not vpholde him with the strength of stedfast continuance, that resteth hidden in his own secret counsell: it is our part only to be so farre wise as with sobrietie we may. Man receiued in deed to be able if he woulde, but he had not to will that he might be able. For of this wil should haue followed stedfast continuance. Yet is he not excusable, which receiued so much that of his own wil he hath wrought his own destruction. And there was no necessitie to compel God to giue him any other than a meane wil & a fraile will, that of mans fall he might gather matter for his own glorie.

Augusti. Gen. li. 11. cap. 7. 8. 9.

De correp. & grat. ad Valentin. ca. 12.

The xvj. Chapter.

That God by his power doth nourish & maintaine the world, which himselfe hath created, & by his prouidence doth gouerne all the parts thereof.

BVt it were verie fonde and bare to make God a creatour for a moment, which doth nothing since he hath once made an ende of his worke. And in this point principally ought wee to differ from the prophane men, that the presence of the power of God may shine vnto vs no lesse in the continuall state of the worlde, than in the first beginning of it. For though the mindes of the verie wicked in onely beholding of the heauen and earth, are compelled to rise vp vnto the Creator, yet hath faith a certaine peculiar maner by it self, whereby it giueth to God the whole praise of creation. And therefore serueth that saying of the Apostle, which we before alleaged, that wee doe not vnderstande but by faith, that the worlde was made by the worde of God. For vnlesse wee passe forwarde euen vnto his prouidence, wee doe not yet rightly conceiue what this meaneth, that God is the creator, howe soeuer wee do seeme to comprehend it in minde, and confesse it with tongue. When the sense of the flesh hath once set before it the power of God in the verie creation, it resteth there, and when it proceedeth furthest of all, it doeth nothing but wey and consider the wisedome, power, & goodnesse of the workeman in making such a peece of worke (which things doe of themselues offer and thrust themselues in sight of men whether they will or no) and a certaine generall doing in preseruing and gouerning the same, vpon which dependeth the power of mouing. Finally it thinketh that the liuely force at the beginning put into all things by God, doeth suffice to sustein them. But faith ought to perce deeper, that is to say, whom he hath learned to be the creator of all things, by and by to gather that the same is the perpetuall gouernor aud preseruer of them: and that, not by stirring with an vniuersall motion as well the whole frame of the worlde, as all the partes thereof, but by susteyning, cherishing and caring for, with singular prouidence euery one of those things that hee hath created euen to the least sparowe. So *Dauid* after he had first saide that the worlde was created by God, by and by descendeth to the continuall course of his prouidence. By the worde of the Lorde (saith he) the heauens were stablished, and all the power thereof by the spirite of his mouth. By and by he addeth, The

Men naturally by sense are brought to confesse God the creator, vve by faith acknovvledge him to be the gouernor, not in generall of the vvorld, but of euery particular thing in the vvorld.

Psa. 33. 6.

Lorde

Lord looked downe vpon the sonnes of men, and so the rest that hee sayeth further to the same effect. For although they doe not all reason so orderly, yet because it were not likely to bee beleeued, that God had care of mens matters, vnlesse he were the maker of the world, nor any man doth earnestly beleeue that God made the world, vnlesse he be perswaded that God hath also care of his workes: therefore not without cause *Dauid* doeth by good order conuey vs from the one to the other. Generally in deed both the Philosophers doe teach, and mens mindes doe conceiue that all partes of the world are quickened with the secret inspiration of God. But yet they attein not so farre as *Dauid* both himselfe proceedeth and carrieth all the godly with him, saying all things waite vpon thee, that thou maist giue them food in due season. Thou giuest it to them and they gather it. Thou openest thy hande and they are filled with good things. But if thou hide thy face, they are troubled. If thou take away their breath, they die and returne to their dust. Againe, if thou send foorth thy Spirite, they are created and thou renewest the face of the earth. Yea, although they agree to the saying of *Paul*, that we haue our beeing and are moued, and doe liue in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they taste not of Gods speciall care whereby alone his fatherly fauour is knowen.

Psal. 104 27.

Act. 17. 28.

We do iniury vnto God when we ascribe the workes of his prouidence vnto fortune, as also when we speake of nature working without the hand of God guiding her in euery worke.

2 That this difference may the better appeare, it is to be knowen, that the prouidence of God, such as it is taught in the Scripture, is in comparison set as contrarie to fortune and chaunces that happen by aduenture. Nowe forasmuch as it hath beene commonly beleeued in all ages, and the same opinion is at this day also in a maner in al men, that al things happen by fortune, it is certaine, that that which ought to haue bene beleeued concerning Prouidence, is by that wrong opinion not onely darkened but also in manner buried. If a man light among theeues or wilde beastes, if by winde sodenly rising hee suffer shipwracke on the sea, if hee be killed with the fall of a house or of a tree, if an other wandring in desert places finde remedie for his pouertie, if hauing beene tossed with the waues, he attaine to the hauen, if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperitie as of aduersitie the reason of the flesh doth ascribe to fortune. But whosoeuer is taught by the mouth of Christ, that all the haires of his head are numbred, wil seeke for a cause further of, & wil firmly beleeue that all chaunces are gouerned by the secret counsell of God. And as concerning things without life, this is to be thought, that although euery one of them haue his owne propertie naturally put into it, yet do they not put forth their power but only so far, as they be directed by the present hand of God. They are therfore nothing else but instrumentes, whereby God continually poureth in so much effect as pleaseth him, & at his wil boweth & turneth them to this or that doing. Of no creature is the power more maruellous or more glorious than of the Sunne. For besides y it giueth light to the whole world with his brightnes, howe great a thing is this that he cherisheth & quickeneth all liuing creatures with his heat? that he breatheth fruitfulnesse into the earth with his beames? that out of seedes

Mat. 10. 30.

wea-

warmed in the bosom of the ground, he draweth a budding greenesse, and susteining the same with new nourishments doth encrease & strengthen it, til it rise vp in stalkes? That he feedeth it with continual vapour til it growe to a flower, & from a flower to fruite? That then also with baking it, he bringeth it to ripenesse? That trees likewise & vines being warmed by him, do first bud & shoote forth branches, & after send out a flower, & of a flower do engender fruit? But the Lord, because he would claime the whole glorie of all these things to himself, made the light first to be, & the earth to be furnished with all kindes of hearbs & fruits before that he created the Sunne. A godly man therfore wil not make the Sunne to be either a principall or a necessarie cause of those things which were before the creation of ỹ sunne, but only an instrument which God vseth because it so pleaseth him, wheras he might leaue it & do all things as easily by himselfe. Then when wee read that the sunne stood stil two dayes in one degree at the prayer of *Iesua*, and that the shadow therof went back ten degrees for *Ezechias* his sake, by those few miracles God hath declared that the sunne doth not daily so rise & go down by blind instinct of nature, but that he to renue the remembrance of his fatherly fauor toward vs, doth gouerne the course thereof. Nothing is more natural than spring tide to come immediatly after winter, Sommer after spring, & harueſt in course after Sommer. But in this orderly course is plainly seene so great & so vnequall diuersitie, ỹ it may easily appeare that euery yere, moneth and day, is gouerned by a newe and special prouidence of God.

Gen. 1. 3.

Ios. 10. 13.
2. King. 20. 11.

3 And truely God doth claime & wil haue vs giue vnto him an almightinesse, not such as the Sophisters do imagine, vaine, idle, & as it were sleping, but waking, effectual, working & busied in continual doing. Nor such a one as is only a generall beginning of a confused motion, as if hee woulde commaund a riuer to flowe by his appointed chanels, but such a one as is bent & readie at al his particular mouings. For he is therfore called almightie, not because he can do & yet sitteth stil & doth nothing, or by generall instinct only continueth the order of nature that he hath before appointed: but because he gouerning both heauen & earth, by his prouidence so ordereth all things that nothing chanceth but by his aduised purpose. For whereas it is said in the Psalme, that he doth whatsoeuer he will, therein is meant his certaine & determined wil. For it were verie fond to expound the Prophets words after the Philosophers manner, that God is the first Agent or doer, because he is the beginning & cause of al mouing: whereas ỹ faithful ought rather in aduersitie to ease themselues with this comfort, that they suffer nothing but by the ordinance & commandement of God, because they are vnder his hande. If then the gouernment of God doe so extende to all his works, it is a verie childish cauilation to enclose it within the influence of nature. And yet they do no more defraud God of his glorie than themselues of a most profitable doctrine, whosoeuer doe restraine the prouidence of God within so narrow bounds, as if he suffred al things to be caried with an vngouerned course, according to a perpetual law of nature. For nothing wer more miserable than man if he should be left subiect to euery motion of the

They which do not acknowledge that god directeth the working of euery particular thing, do not only rob him of his honour, but themselues of a double benefit, hope of good things, and deliuerance from feare of euil.

Psa. 115. 3.

heauen, the aire, the earth, & the waters. Beſide that by that meane the ſingular goodnes of god towards euery man is too much vnhonorably diminiſhed. *Dauid* crieth out that babes yet hanging on their mothers breaſts are eloquent enough to magnifie the glorie of God, becauſe euen ſo ſoone as they be come out of the wombe, they finde foode prepared for them by his heauenly care. This is in deede generally true, ſo that yet our eyes & ſenſes ouerpaſſe not that vnmarked which experience plainly ſheweth, that ſome mothers haue full & plentiful breaſts, ſome other almoſt drie, as it pleaſeth God to feede one more liberally, & another more ſcarcely. But they which giue the due praiſe to the almightines of God, doe receiue double profite thereby, the one that he hath ſufficiently large abilitie to do them good, in whoſe poſſeſſion are both heauen & earth, & to whoſe beck all creatures do attend vpon, to yeld themſelues to his obedience: the other that they may ſafely reſt in his protection, to whoſe will are ſubiect all theſe hurtfull things that may any way be feared, by whoſe authoritie as with a bridle Satan is reſtrained with al his furies & al his preparation, vpon whoſe back doth hang all that euer is againſt our ſafetie. And no other way but this can the immeſurable & ſuperſtitious feares be corrected or appeaſed, which we oftentimes conceiue by dangers happening vnto vs. Superſtitiouſly fearefull I ſay we be, if where creatures doe threaten vs or giue vs any cauſe of feare, we be ſo afraid therof, as if they had of themſelues any force or power to do vs harme, or did vnforeſeene or by chaunce hurt vs, or as if againſt ỹ hurtes that they doe, there were not ſufficient help in God. As for example. The Prophet forbiddeth the children of God that they ſhoulde not feare the ſtarres & ſignes of ỹ heauen, as the vnbeleeuers are wont to do. He condēneth not euery kind of feare. But when the vnbeleeuers to giue away the gouernment of the world from God vnto Planets, do faine that their felicitie or miſerie doth hang on the decrees & foreſhewings of the ſtarres, and not of the wil of God, ſo commeth it to paſſe, that their feare is withdrawē away from that onely one, whom they ought to haue regarded, vnto the ſtarres & comets. Whoſo therefore will beware of this vnfaithfulneſſe, let him keepe alwayes in remembrance that there is not in creatures a wandring power, working or motion, but that they are gouerned by the ſecrete counſel of God, ſo that nothing can chaunce but that which is decreed by him both witting & willing it ſo be.

Pſa.8.3.

Hier.10.2.

That God doth not only behelde what is done, but order and diſpoſe the doing of things both aboue & beneath.

4 Firſt therefore let the readers learne, that prouidence is called that, not wherewith God idlely beholdeth from heauen what is done in ỹ world, but wherewith as guiding the ſterne he ſetteth and ordreth all things that come to paſſe. So doeth it no leſſe belong to his handes than to his eyes. For when *Abraham* ſaide vnto his ſonne, God ſhall prouide, he meant not onely, that God did foreknowe the ſucceſſe them to come, but that he did caſt the care of a thing to him vnknowen vppon the will of God, which is wont to bring things doubtfull and confuſed to a certaine ende. Whereby followeth, that prouidence conſiſteth in doing: for too much fondly doe many triſle in talking of bare foreknowledge. Their error is not altogether ſo groſſe which giue vnto God a gouernment but diſordered, and without

Gen.20.8.

aduiſed

aduiſed choyſe, (as I haue before ſaide,) that is to ſay, ſuch as whirleth and drieth about with a general motion the frame of the world with al ỹ parts thereof, but doeth not peculiarly direct the doing of euery creature. Yet is this error not tollerable. For as they teach, it may be (notwithſtanding this Prouidence which they call vniuerſall) that all creatures may be moued by chance, or man may turne himſelfe hither or thither by free choyſe of his will. And ſo doe they parte the gouernment betweene God & man, that God by his power inſpireth into man a motion whereby he may worke according to the nature planted in him, and man ordereth his own doings by his owne voluntarie aduiſe: Briefely they meane that the worlde, mens matters, and men themſelues are gouerned by the power, but not by the appointment of God. I ſpeake not of the Epicurians (which peſtilence the world hath alwayes beene filled with) which dreame of an idle and ſlouthfull God: and other as mad as they, which in old time imagined that God did ſo rule about the middle region of the ayre, that he left things beneath to Fortune: For againſt ſo euident madneſſe, the dumme creatures themſelues doe ſufficiently crie out. For, nowe my purpoſe is to confute that opinion that is in a manner commonly beleeued, which giuing to God a certaine blind, and I wot not what vncertaine motion, taketh from him the principall thing, that is, by his incomprehenſible wiſedome to direct and diſpoſe all things to their ende: and ſo in name onely and not in deede it maketh God a ruler of the worlde, becauſe it taketh from him the gouernment of it. For what (I beſeech you) is it elſe to gouerne, but ſo to be ouer them that are vnder thee, that thou maieſt rule them by appointed order? Yet do I not altogether reiect that which is ſpoken of the vniuerſall prouidence: ſo that they will againe graunt me this, that the worlde is ruled by God, not onely becauſe he maintaineth the order of nature which himſelfe hath ſet, but alſo becauſe he hath a peculiar care of euery one of his works. True it is, that all ſortes of thinges are moued by a ſecrete inſtinct of nature, as if they did obey the eternall commaundement of God, and that that which God hath once determined doeth of it ſelfe proceede forwarde. And hereunto may that be applyed which Chriſt ſayeth, that hee and his Father were euen from the beginning alwayes working. And that which *Paul* teacheth that in him we liue, are moued and haue our being, and that which the author of the Epiſtle to the Hebrewes, meaning to prooue the Godhead of Chriſt, ſaith, that by his mightie commaundement all things are ſuſteyned. But they doe wrong which by this colour doe hide and darken the ſpeciall prouidence, which is confirmed by ſo certaine and plaine teſtimonies of Scripture, that it is meruaill that any man could doubt of it. And ſurely they themſelues that drawe the ſame veile which I ſpeake of to hide it, are compelled by waye of correction to adde, that many things are doone by the peculiar care of God, but then they doe wrongfully reſtraine the ſame only to peculiar doings. Wherefore we muſt prooue that God doeth ſo giue heede to the gouernement of the ſucceſſes of all things, and that they all doe ſo proceede from his determinate counſell, that nothing happeneth by chaunce.

Act. 17. 28. Heb. 1. 3.

The particular appointment of God appeareth in the diuers alterations of things naturall, & extendeth to euery drop of raine, to euery accident vvhich befalleth the least birde.

5 If we graunt that the beginning of motion belongeth to God, but that all things are either of themselues or by chaunce carried whither the inclination of nature driueth them, the mutuall succeeding by turnes of dayes & nights, of Winter & Summer, shal be the worke of God, in so much as he appointing to euery one their duties, hath set them a certaine law, ỳ is if they should alway kepe one measure in equal proportion, as well the dayes that come after the nights, the moneths after moneths, & yeres after yeres. But when sometimes immoderate heates with drines do burne vp all the grain, somtime vnseasonable raines do marre the corne, when sodaine harme cõmeth by haile & tempests: that shal not be the work of God, vnlesse perhap it be becausе the clouds or faire wether, or cold or heate haue their beginning of the meeting of the planets or other naturall causes. But by this meane is there no roome left, neither for the fatherly fauour, nor for the iudgements of God. If they say that God is beneficial enough to mankinde becausе he powreth into the heauen & earth an ordinarie power, whereby they do finde him nourishment: that is too vaine & prophane an inuention, as though the fruitfulnesse of one yere were not the singular blessing of God, & dearth & famine were not his curse & vengeance? But becausе it were too long to gather together al the reasons that serue for this purpose, let the authoritie of God himself suffice vs. In the law & in the Prophets he doth oftentimes pronounce, that so oft as he watereth the earth with deaw & raine, he declareth his fauour, & that when by his commaundement the heauen is hardened like yron, when corne is consumed with blasting & other harmes, when the fields are striken with haile & tempests, it is a token of his certaine & special vengeance. If we grant these things, then is it assured that there falleth not a drop of raine but by the certaine commaundement of God. *Dauid* praiseth the generall prouidence of God, that he giueth meate to the Rauens birdes that cal vppon him: but when God himselfe threateneth famine to liuing creatures, doeth hee not sufficiently declare that he feedeth al liuing things sometime with scarce, & somtime with more plentiful portion as he thinketh good? It is a childish thing, as I said before, to restraine this to particular doings, whereas Christ speaketh without exception, that not a sparowe of neuer so small a price doeth fall to the ground without the wil of his Father. Surely, if the flying of birdes be ruled by the purpose of God, then must wee needes confesse with the Prophet, that he so dwelleth on hie, that yet he humbleth himselfe to looke vpon all things that chaunce in heauen and earth.

Psa.146.9.

Mat.10.29.

Psa.12.5.

The prouidence of God in disposing the estates of men.

6 But becausе we knowe that the world was made principally for mankindes sake, we must therefore consider this end in the gouernance of man. The Prophet *Hieremie* cryeth out: I know, Lord, that the way of man is not his owne, neither belongeth it to man to direct his owne steppes. And *Salomon* saith, the steppes of man are ruled by the Lorde, and howe shall a man dispose his owne way? Nowe let them say that man is moued by God according to the inclination of his own nature, but that man himself doth turne that mouing whither it pleaseth him. But if that were truely saide, then should man haue the free choise of his owne wayes. Peraduenture they wil

Hier.10.23. Pro.20.24.

denie

denie that, because he can do nothing without the power of God. But seeing it is certaine that the Prophet & *Salomon* doe giue vnto God, not onely power but also choise & appointment, they cannot so escape away. But *Salomon* in an other place doth finely rebuke this rashnes of men, that appoint vnto themselues another end without respect of God, as though they were not led by his hand. The preparations (saith he) of the heart are in man, but the answere of the tongue is of the Lord. It is a fond madnesse that men wil take vpon them to do things without God, which cannot so much as speak but what he will. And the scripture to expresse more plainly that nothing at al is don in the world but by his appointment, sheweth ỹ those things which seeme most happening by chance are subiect to him. For what can you more ascribe to chance, than when a broken bow falling from a tree killeth a wayfaring man passing by it? But the Lord saith farre otherwise, which confesseth that he hath deliuered him into the hand of the slayer. Likewise, who doth not leaue the hapening of lottes to the blindnesse of fortune? But the Lord suffereth it not, which claimeth the iudgement of them to himself: for he saith that it commeth not to passe by a mans own power that stones are cast into the lap & drawen out againe, but that thing which only might be said to come of chaunce he testifieth to come from himselfe. For the same purpose maketh that saying of *Salomon*, The poore man & the vsurer meete together, God lighteneth both their eyes. For although poore men & riche be mingled together in the world, while euerie one hath his state assigned him from God, he admonisheth that God which giueth light to all men is not blind, & so he exhorteth the poore to patience, because whosoeuer are not contented with their own state, they seeke to shake of the burthen that God hath laide vppon them. So an other Prophet rebuketh the vngodly men, which ascribe to the diligence of men or to Fortune, that some lye in miserie & some arise vp to honour. To come to preferment is neither from the East, nor frō the West, nor from the South, for God is the iudge, he maketh low & he maketh high. Because God cannot put of ỹ office of a Iudge, thereupon the Prophet proueth that by his secret purpose, some are in honour, & othersome remaine in contempt.

Pro. 16. 1.

Exo. 21. 13.

Pro. 16. 33.

Psa. 75. 7.

7 And also I say that the verie particular successes are generally witnesses of Gods singular prouidence. God raised in the desert a south winde to bring the people plentie of foules: when his plesure was to haue *Ionas* throwen into the sea, he sent out a winde to raise vp a tempest. But they that think that God gouerneth not the world, wil say ỹ this chaunced beside common vse. But thereby I do gather that neuer any wind doth rise or encrease but by the special commandement of God. For otherwise it should not be true, that he maketh the windes his messengers, and fierie flames his ministers, ỹ he maketh the clouds his chariots, & rideth vpon the wings of the winde, vnlesse he did by his wil driue about the clouds & winds, & shewe in them the singular presence of his power. So in another place we are taught that so oft as the Sea swelleth with blast of windes, those violences do testifie a singular presence of God. He commandeth and raiseth vp the stormie windes & it lifteth vp the waues thereof, & then he turneth the storme to

Exo. 19. 13. Ionas. 1. 4.

The common euents vvhich are seen in the vvorld come from the special prouidence of God.

Psa. 104. 4.

Psa. 107. 25.

calme, so that the waues therof are stil. As in another place he saith, that he scourged the people with burning windes. So whereas the power of engendring is naturally giuen to men, yet God willeth it to be imputed to his speciall grace, that he leaueth some in barrennesse, & vouchsafeth to grant issue to othersome, the fruit of the wombe is his gift. Therfore said *Iacob* to his wife, am I as God that I can giue thee children? But to make an ende: there is nothing more ordinarie in nature than that we be fed with bread. But the Holy ghost pronounceth, that not only the growing of the fruits of the earth is the special gift of God, but also that men liue not by only bread, because it is not the verie full feeding that nourisheth, but the secrete blessing of God: as on the other side he threateneth, that he wil breake the stay of bread. Neither could we earnestly pray for our daily bread, vnlesse God did giue vs food with his fatherly hand. Therefore the Prophet to perswade the faithful, that God in feeding them doth fulfil the office of a good father of housholde, doth put them in mind, that he giueth meat to all flesh. Finally when we haue on the one side: The eyes of the Lorde are vpon the righteous, and his eares bent to their prayers: on the other side: The eye of the Lord is vpon the vngodly to destroy the memorie of them out of the earth: let vs knowe that all creatures both aboue & beneath are readie to obedience, that he may applye them to what vse soeuer he wil, whereupon is gathered, that not only his generall prouidence remaineth in his creatures to continue the order of nature, but also by his maruellous counsel is applyed to a certaine and proper end.

Gen.30.2.

Esay.3 1.

Psa.136.

Psa.34.16.17.

The doctrine concerning Gods prouidence, doth not establish Stoicall destenie, but excludeth heathnish fortune & chance Lib.2.ad Bon. cap.6.

8 They which would bring this doctrine in hatred, do cauil that this is the learning that the Stoikes teach of *Fatum* or Destenie, which also was once layde for reproche to *Augustine*. As for vs, although wee be be loth to striue about words, yet we allowe not this word *Fatum*, both because it is one of those whose prophane noueltie Saint *Paul* teacheth vs to flie, & because some men do goe about with the odiousnesse thereof to bring Gods trueth in hatred. As for the verie opinió of the Stoikes, it is wrongfully layd to our charge. For we do not as the Stoikes do, imagine a necessitie by a certaine perpetuall knot and entangled order of causes which is conteined in nature: but wee make God the iudge and gouernour of all things, which according to his wisedome hath euen from the furthest ende of eternitie decreed what he woulde doe, and nowe by his power putteth in execution that which he hath decreed. Wherevpon we affirme that not only the heauen and earth and other creatures without life, but also the purposes and willes of men are so gouerned by his Prouidence, that they be directly carried to the end that it appointeth. What then? will one say, doeth nothing happen by fortune or by chaunce? I aunswere that *Basilius Magnus* hath truely saide that fortune & chaunce are heathen mens words, with the signification whereof the mindes of the godly ought not to be occupied. For if euery good successe be the blessing of God, and euery calamitie and aduersitie be his curse, now is there in mens matters no place left for fortune or chaunce. We ought also to be moued with this saying of *Augustine*. In his booke against the *Academites* he saith: It doeth displease mee that I haue so

oft

oft named fortune, albeit my meaning was not to haue any goddesse meant thereby, but only a chanceable happening in outward things either good or euil. Of which word Fortune are deriued those words which no religiō forbiddeth vs to vse, *forte, forsan, forsitan, fortasse, fortuito*, that is perhap, peraduēture, by forrune & by chaunce, which yet must all be applyed to the prouidence of God. And that did I not leaue vnspoké when I said, for perchance euen the same that is cōmonly called Fortune is also ruled by secret order. And we cal chance in things nothing els, but that wherof the reson & cause is vnknowen. I said this in deede, but it repenteth mee that I did there so name Fortune. Forasmuch as I see that men haue a verie euil custome, that wher they ought to say, thus it pleased god, they say, thus it pleased fortune. Finally, he doth commonly in his bookes teach, that the world should be vnorderly whirled about if any thing were left vnto Fortune. And although in another place he determineth that al things are done partly by the free wil of man, & partly by the prouidence of God, yet doth he a little after sufficiently shew that men are subiect vnto & ruled by prouidence, taking this for a principle, that nothing is more against conuenience of reason, than to say that any thing chanceth but by the ordinance of God, for else it should happen without cause or order, by which reason he also excludeth that happening that hangeth vpon the wil of men: and by & by after he plainlier saith that we ought not to seeke a cause of the wil of God. And so oft as he maketh mention of sufferance, how that is to be vnderstanded, shal very well appeare by one place where he proueth that the wil of God is the soueraine & first cause of al things, because nothing happeneth but by his cōmaundement or sufferance. Surely hee faineth not God to sit still idle in a watch toure, when it is his pleasure to suffer any thing, whereas he vseth an actuall will (as I may so call it) which otherwise could not be called a cause.

Retr. lib. 1. ca. 1.

Quæst. lib. 83.

De Tri. lib. 3. cap. 4.

9 But forasmuch as the dulnesse of our vnderstanding can not by a great way attaine to the height of Gods prouidence, wee must vse a distinction to help to lift it vp. I say therefore, howsoeuer all things are ordeined by the purpose & certaine disposition of God, yet to vs they are chanceable, not that we thinke that fortune ruleth the world & men, & vndaduisedly tosseth al things vp & down (for such beastlinesse ought to be farre from a Christian heart) but because the order, meane, end, and necessitie of those things that happen, doth for the most part lie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chanceable, which yet it is certain to come to passe by the wil of God. For they seeme no otherwise, whether we consider thē in their own nature, or whether we esteeme them according to our knowledge & iudgement. As for an example, let vs put the case, ỳ a marchant being entred into a woode in companie of true men, doth vnwisely stray away from his fellowes, & in his wandering chanceth vpon a den of robbers, lighteth among theues, & is killed, his death was not onely foreseene with Gods eye, but also determined by his decree. For it is not said that he did foresee how farre ech mans life should extend, but that he hath set and appointed markes which can not be passed. And yet so farre as the capacitie of our minde conceiueth, all

A thing may be termed chanceable, and be said to happen by fortune in respect of vs who see not the cause, when in respect of God who hath appointed it, it is necessarie, & though not in it owne nature, yet by reason of his appointments inuitable.

Io. 14. 5.

things herein seeme happening by chaunce. What shall a Christian here think? euen this, whatsoeuer happened in such a death, he wil think it in nature chauncing by fortune as it is in deed, but yet he wil not doubt that the prouidence of God did gouerne to direct fortune to her end. In like manner are the happenings of things to come. For as al things that be to come are vncertaine vnto vs, so we hang them in suspense, as if they might fall on either part, yet this remaineth settled in our hearts, that nothing shal happen but that which God hath alreadie foreseene. In this meaning is the name of chaunce oft repeted in *Ecclesiastes*, because at the first sight men doe not attaine to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret prouidence of God, was neuer so blotted out of the hearts of men, but that euen in ỹ darknesse there alway shined some sparkes thereof. So the soothsayers of the *Philistians*, although they wauer in doubtfulnesse, yet they ascribe aduersitie partly to God, partly to fortune. If (say they) the arke go that way, wee shall know that it is God that hath striken vs: but if it goe the other way, then a chaunce hath light vpon vs. In deed they did foolishly, when their cunning
1. Sam. 6. 9. of soothsaying deceiued them, to flee to fortune, but in the meane while we see them constrained, so that they dare not thinke that the euill hap which chaunced vnto them did come of fortune. But how God with the bridle of his prouidence turneth al successes whither pleaseth him, may appeare by one notable example. Behold euen at one moment of time, when *Dauid* was found out & neere taken in the desert of *Maon*, euen then the *Philistians* inuaded the land, & *Saul* was compelled to depart. If God meaning to
1. Sam. 23. 26. prouide for the safetie of his seruant did cast this let in *Saules* way, surely although the *Philistines* going to armes were sodeine, & beside the expectatiõ of men, yet may we not say that it came by chaunce. But those things that seeme to vs to happen by chance, faith wil acknowledge to haue beene a secret mouing of God. I graunt there doth not alway appeare the like reason, but vndoubtedly wee ought to beleeue, that whatsoeuer changes of things are seene in the world, they come by the secret stirring of the hand of God. But that which God purposeth is so of necessitie to come to passe, that yet it is not of necessitie precisely nor by the nature of it self. As thereof is a familiar example in the bones of Christ. Forasmuch as he had put on a body like vnto ours, no wise man will denye that his bones were naturally able to be broken, yet was it impossible that they should be broken: whereby we see againe that not without cause were in scholes inuented the distinctions of necessitie in respect, & necessitie absolute, of consequent and consequence, whereas God had subiect to brickleneſſe the bones of his sonne, which hee had exempted from being able to be broken, & so brought to necessitie by reason of his owne purpose, that that thing could not be, which naturally might haue ben.

The xvij. Chapter.

Wherto & to what end this doctrin is to be aplyed, that we may be certain of the profit therof.

NOW forasmuch as mens wits are bent to vaine curious suttleties, it is scarcely possible but that they shall encomber themselues with entan-

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gled doubts, whosoeuer doe not know the true & right vse of this doctrine. Therfore it shalbe expedient here to touch shortly, to what ende the Scripture teacheth, that al things are ordered by God. And first of all is to be noted, that the prouidence of God ought to be considered as well for the time to come as for the time past: secondarily, that the same is in such sort the gouernour of all things, that somtime it worketh by meanes, sometime without meanes, & somtime against al meanes. Last of al, that it tendeth to this end, ỹ god may shew ỹ he hath care of al mãkind, but specially ỹ he doth watch in ruling of his church, which he vouchsafeth more neerely to looke vnto. And this is also to be added, that although either the fatherly fauour & bountifulnes of God, or oftentimes ỹ seueritie of his iudgemẽt do brightly appeare in the whole course of his prouidence: yet somtime the causes of those things that happen are secret, so that this thought creepeth into our mindes, ỹ mens matters are turned & whirled about with the blinde sway of fortune, or so ỹ the flesh stirreth vs to murmure, as if God did to make himself pastime, tosse them like tennise balles. True it is, that if wee were with quiet & stil minds readie to learne, the verie successe it self would at length plainly shew, that God hath an assured good reason of his purpose, either to train them ỹ be his to patiẽce, or to correct their euil affectiõs & tame their wantonnesse, or to bring them downe to the renouncing of themselues, or to awake their drowsinesse: on the other side to ouerthrowe the proude, to disappoint the suttletie of the wicked, to confound their deuises. But howsoeuer the causes be secret & vnknowen to vs: we must assuredly holde that they are layde vp in hidden store with him, & therefore wee ought to cry out with *Dauid*, God, thou hast made thy wonderful workes so many, ỹ none can count in order to thee thy thoughts toward vs. I would declare & speak of them, but they are more than I am able to expresse. For although alwaies in our miseries we ought to think vpon our sins, that the verie punishment may moue vs to repentance, yet doe wee see how Christ giueth more power to the secret purpose of his father, than to punish euery one according to his deserving For of him that was borne blind he saith: neither hath this man sinned nor his parents, but that the glorie of God may be shewed in him. For here natural sense murmureth when calamitie commeth euen before birth, as if God did vnmercifully so to punish the silly innocent, that had not deserued it. But Christ doth testifie ỹ in this looking glasse the glory of his father doth shine to our sight, if we haue cleere eyes to beholde it. But we must keepe modestie, that we drawe not God to yelde cause of his doings, but let vs so reuerence his secret iudgements, that his will be vnto vs, a most iust cause of all things. When thick clouds do couer the heauen, and a violent tempest ariseth, then because both a heauisome mystinesse is cast before our eyes, & the thunder troubleth our eares, & all our senses are amased with terrour, wee thinke that all things are confounded & troubled together: & yet al the while there remaineth in the heauen the same quietnesse and calmenesse that was before. So must wee thinke that while the troublesome state of things in ỹ world taketh from vs abilitie to iudge, God by the pure light of his righteousnesse and wisedome, doeth in well framed

Foure things in considering the prouidence of god do make the consideration thereof sweete & comfortable, that it serueth for things to come, as well as past: that it worketh by, with, & without meanes: that it respecteth principally the church of God: & that it worketh euen when the course of things doth seeme to perswade the contrary

Psa. 40.

Iohn. 9.

order gouerne & diſpoſe euen thoſe verie troubleſom motions themſelues to a right end. And ſurely verie monſtrous is ỹ rage of many in this behalfe, which dare more boldly cal the works of God to account & examine his ſecret meanings, & to giue vnaduiſed ſentence of things vnknowen, than they wil do of the deeds of mortal men. For what is more vnorderly than to vſe ſuch modeſtie toward our egals, ỹ we had rather ſuſpend our iudgemẽt than to incurre ỹ blame of raſhnes, & on the other ſide proudly to triumph vpon the dark iudgemẽts of God, which it became vs to regarde with reuerence?

As vvee are to yeld obedience to the knowen reuealed vvill of hu lavv, ſo reuerence is due to the ſecret vvil, according vvhereunto he ruleth by prouidence.

2 Therfore no man ſhal wel & profitably way the prouidence of God, but he that conſidering that he hath to do with his creator & the maker of the world, doth with ſuch humilitie as he ought ſubmit himſelf to feare & reuerence. Hereby it commeth to paſſe, that ſo many dogs at this day doe with venimed bitings, or at leaſt barking, aſſaile this doctrine, becauſe they will haue no more to be lawful for God, than their own reaſon informeth them. And alſo they raile at vs with al the ſpitefulnes ỹ they are able, for that not contented with the commandements of the law, wherein the wil of God is comprehended, we do further ſay, ỹ the world is ruled by his ſecret counſels. As though the things that we teach were an inuention of our own braine, & as though it were not true that the holy Ghoſt doeth euery where expreſly ſay the ſame, & repeteth it with innumerable formes of ſpeech. But becauſe ſome ſhame reſtraineth them, ỹ they dare not vomit out their blaſphemies againſt the heauen: they faine that they contend with vs, to the ende they may the more freely play the madmen. But if they do not graunt that what ſoeuer happeneth in the worlde, is gouerned by the incomprehenſible purpoſe of God, let them anſwere, to what end ỹ Scripture ſaith, that his iudgements are a deepe bottomleſſe depth. For, wheras *Moſes* crieth out that the wil of God is not to be ſought afarre of in the cloudꝭ, or in the depthes, becauſe it is familiarly ſet forth in the law: it followeth, that his other hidden wil is compared to a bottomleſſe deapth. Of the which *Paul* alſo ſaieth: O deapth of the richneſſe & of the wiſedom, & of the knowledge of God: how vnſearchable are his iudgements, & his waies paſt finding out? for who hath knowen the mind of the Lord, or who hath beene his counſellour? And it is in deede true, that in the goſpel & in the law are contained myſteries which are farre aboue the capacitie of our ſenſe: but foraſmuch as God for the cõprehending of theſe myſteries which hee hath vouchſafed to open by his word, doth lighten the mindes of them that be his, with the ſpirit of vnderſtanding: now is therein no bottomleſſe deapth, but a way wherin we muſt ſafe walke, & a candle to guide our feete, & the light of life, & the ſchoole of certaine & plainly diſcernable trueth. But his marueilous order of gouerning the worlde, is worthily called a bottomleſſe deapth: becauſe while it is hidden from vs, we ought reuerently to worſhip it. Right wel hath *Moſes* expreſſed them both in fewe words. The ſecret things (ſaith he) belong to the Lord our God: but the things reueiled belong to vs & to our children for euer. We ſee how he biddeth vs not onely to ſtudie in meditation of ỹ law, but alſo reuerently to looke vp vnto the ſecret prouidence of God. And in the booke of *Iob* is rehearſed one title of this deapth, that it humbleth our mindes.

Pſa.36.7.

Rom.11.33.

Deu.29.29.

mindes. For after that the author of that booke in surueying vp & down the frame of the world, had honorably entreated of the works of God, at length he addeth: Loe, these be part of his wayes, but how little a portion heare we of him? According to which reason in another place he maketh difference betweene the wisedom that remaineth with God, and the measure of wisedome that he hath appointed for men. For after he hath preached of ỹ secretes of nature, he saith that wisedome is knowen to God only, & is hidden from the eyes of al liuing creatures. But by and by after, he sayeth further, that it is published to the end it should be searched out, because it is said vn to man: beholde, the feare of God is wisedom. For this purpose maketh the saying of *Augustine*: Because we know not all things which God doeth concerning vs in most good order, that therefore in only good will we do according to the law, because his prouidence is an vnchangeable law. Therefore, sith God doth claime vnto himselfe the power to rule the worlde, which is to vs vnknowen, let this be to vs a law of soberneſſe and modestie, quietly to obey his soueraigne authoritie, that his wil may be to vs the only rule of iustice, and the most iust cause of al things. I meane not that absolute will, of which the Sophisters do babble, separating by wicked and prophane disagreement his iustice from his power, but I meane that prouidence, which is the gouerneſſe of al things, from which proceedeth nothing but right: although the causes therof be hidden from vs.

Iob. 26. 14.

Iob. 28. 12.

Lib. 83. quæst. cap. 23.

3 Whosoeuer shalbe framed to this modestie, they neither for the time past wil murmure against God for their aduersities, nor lay vppon him the blame of wicked doings, as *Agamemnon* in *Homer* did, saying, I am not the cause, but *Iupiter* and destenie: nor yet againe, as carried away with destenies, they wil by desperation throwe themselues into destruction, as that yong man in *Plautus* which said: Vnstable is the chaunce of things: the Destenies driue men at their pleasure, I wil get me to some rock there to make an end of my goods and life together. Neither yet (as an other did) they will pretend the name of God to couer their own mischieuous doings: for so sayeth *Lyconides* in an other comedie: God was the mouer. I beleeue it was the will of the gods: for if it had not beene their will, I knowe it should not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy ghost, they may trauaile to attaine therevnto. And also being readie to followe God, whither soeuer he calleth, they shewe in deede that nothing is more profitable than the knowledge of his doctrine. Verie foolishly do prophane men turmoile with their fondnesses, so that they in manner confound heauen & earth together as the saying is: If God haue marked the point of our death, we cannot escape it: then it is labour vainly lost in taking heed to our selues. Therfore, whereas one man dareth not venture to go the way ỹ he heareth to be dangerous, lest he be murthered of theeues: another sendeth for Phisitians, & wearieth himself with medicines to succour his life: another forbeareth grosse meates for feare of appeiring his feeble health: an other dreadeth to dwell in a ruinous house: Finally, whereas men deuise al wayes and endeuour with all diligence of minde whereby they may attaine that

The leud collections which wicked men inferre vpon the doctrine of Gods prouidēce because they do not rightly & soberly discerne of it.

which

which they desire: either al these remedies are vaine, which are sought, as to reforme the wil of God, or els life & death, health & sickncs, peace and warre, & other things, which men as they couet or hate them, doe by their trauaile endeuour to obtaine or escape, are not determined by his certeine decree. And further they gather, that the prayets of the faithfull are disordered, or at the least superfluous, wherin petition is made that it wil please ỹ Lord to prouide for those things which he hath alreadie decreed from eternitie. To be short, they destroy al counsels that men do take for time to com as things against the prouidence of God, which hath determined what hee would haue done, without calling them to counsaile. And then whatsoeuer is alreadie happened, they so impute it to the prouidence of God, that they winke at the man whom they know to haue done it. As, hath a ruffian slaine an honest citizen? he hath executed (say they) the purpose of god. Hath one stolen, or committed fornication? because he hath done the thing that was foreseene & ordeined by the Lord, he is a minister of his prouidence. Hath the sonne carelesly, neglecting al remedies, waited for the death of his father? he could not resist God that had so before appointed from eternitie. So al mischiuous doings they cal vertues, because they obey ỹ ordinance of god.

The prouidence of God doth not abolish but establish the meanes by leauing the end certaine only to it self, to vs vncertaine, that vve might take the vvayes vvhich ar likely to bring vnto that ende vvhich vvee should propose to our selues.

4 But as touching things to come, *Salomon* doth well bring in agreement together, the purposes of men with the prouidence of god. For as he laugheth to scorne their folly, which boldly doe enterprise any thing without the Lorde, as though they were not ruled by his hande: so in an other place hee speaketh in this manner: The heart of man purposeth his way, but the Lorde doeth direct his steppes, meaning that wee are not hindered by the eternal Decrees of God, but that vnder his will wee may both prouide for our selues, & dispose al things belóging to vs. And that is not without a manifest reason. For he that hath limitted our life within appointed boundes, hath therewithal left with vs ỹ care thereof, hath furnished vs with meanes & helps to preserue it, hath made vs to haue knowledge before hand of dãgers, & that they should not oppresse vs vnware, he hath giuen vs prouisions & remedies. Now it is plaine to see what is our duetie, that is to say: If God hath committed to vs our owne life to defende, our duetie is to defende it. If he offer vs helps, our duetie is to vse them. If he shewe vs dangers before, our duetie is not to ruune rashly into them. If he minister vs remedies, our duetie is not to neglect them. But no daunger shall hurt, vnlesse it be fatall, which by all remedies cannot be ouercome. But what if dangers bee therefore not fatal, because God hath assigned thee remedies to repulse & ouercome them? See how thy maner of reasoning agreeth with the order of Gods disposition, Thou gathereste that danger is not to be taken heede of, because forasmuch as it is not fatal, we shal escape it without taking heed at all: but the Lord doth therefore enioyne thee to take heed of it, because he wil not haue it fatal vnto thee. These madde men doe not consider that which is plaine before their eyes, that the skill of taking counsell and heede is inspired into men by God, whereby they may serue his prouidence in preseruing of their own life: as on the other side by negligence and slouth they procure to themselues those euils that he hath appointed for thé. For

how

how cōmeth it to passe, that a circumspect man while he prouideth for himselfe, doth wind himselfe out of euils ỹ hang ouer him, & the foole perisheth by vnaduised rashnes, but for that both folly & wisedome are the instrumēts of Gods disposition on both parts? Therfore it pleased God to hide from vs al things to come, to this end that we should meete with them as things doutful, & not ceasse to set prepared remedies against them, til either they be ouercome, or be past al help of care. And for this cause I haue before admonished, that the Prouidence of God doth not alway shewe it selfe naked, but as God by vsing of meanes doth in a certaine maner cloth it.

The prouidence of God doth not proue vvicked doers vnvvorthie of punishment. Pro. 6. 9.

5 The same men do vnorderly & vnaduisedly draw the chaunces of time past to the naked prouidence of God. For because vpon it do hang al things whatsoeuer happē, therfore (say they) neither robberies nor adulteries, nor manslaughters are committed without the wil of God. Why then (say they) shal a thiefe be punished, for that he spoyled him whome the Lords wil was to punish with pouertie? Why shal the murtherer be punished which hath slaine him whose life the Lord had ended? If all such men doe serue the will of God, why shal they be punished? But I denye that they serue the will of God. For we may not say, that he which is carried with an euil minde doth seruice vnto God as commaunder of it, where in deede he doeth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doeth labour to that ende, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his worde? Therefore in doing of things we must see that same wil of God, which he declareth in this worde. God requireth of vs only that which he commaundeth. If we do any thing against his commaundement, it is not obedience but obstinacie and transgression. But vnlesse he would, we should not do it. I graunt. But do we euil things to this end to obey him? But he doth not command vs to do them, but rather we runne on headlong, not minding what he willeth, but so raging with the intemperance of our own lust, that of set purpose wee bende our trauaile against him. And by these meanes in euill doing wee serue his iust ordinance, because according to the infinite greatnes of his wisdom he hath good skil to vse euil instruments to doe good. And see howe fooliish is their maner of arguing. They would haue the doers vnpunished for mischeuous acts, because they are not committed but by the disposition of God. I grant more: that theeues & murtherers & other euil doers are ỹ instrumēts of Gods prouidence, whom the Lord doth vse to execute those iudgements which he hath with himselfe determined. But I deny that their euill doings ought to haue any excuse thereby. For why? shal they either entangle God in the same wickednes with them, or shal they couer their naughtines with his righteousnes? They can do neither of both. Because they should not be able to excuse themselues, they are accused by their own conscience. And because they should not be able to blame God, they find al the euil in themselues, & in him nothing but a lawful vse of their euilnes. But he worketh by them. And whence I pray you, commeth the stinke in a dead carrion, which hath bin both rotted and discloſed by heat of the sunne? Al men do see that it is raised by the beames of the Sunne. Yet no man doeth therefore say,

that

say, that the sunbeames do stinke So when there resteth in an euil man, the matter and guiltinesse of euill, what cause is there why it should be thought that God is any thing defiled with it, if he vse their seruice at his pleasure? Away therefore with this doggish frowardnesse, which may indeede a farre off barke at the iustice of God, but cannot touch it.

The sweete and sober meditation which a Christian man ought to haue of Gods prouidence.

6 But these cauilations or rather doting errors of phrentike men, shal easily be shaken away, by godly & holy meditation of the prouidence, which the rule of godlines teacheth vs, so that therof may grow vnto vs a good & most pleasant fruit. Therfore a Christian heart when it is most assuredly perswaded ỹ al things come to passe by the disposition of God, & that nothing happeneth by chance, wil alway bend his eyes to him as to ỹ principal cause of things, & yet wil consider the inferior causes in their place. Then he wil not doubt that the singular prouidence of God doth watch for his preseruation, which prouidence wil suffer nothing to happen, but that which shal turne to his good & saluation. And because he hath to do first of al with men, & then with the other creatures, he wil assure himselfe that Gods prouidence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counsels, wils, enterprises and powers are vnder the hand of God, so that it is in Gods wil to bowe them whether he list, & to restraine them so oft as pleaseth him. That the singular prouidence of God doth keepe watch for the safetie of the faithfull, there are many and most euident promises to witnes. Cast thy burden vpon the Lord, & he shall nourish thee, & shal not suffer the righteous to fall for euer, because he careth for vs. He that dwelleth in the help of the highest, shal abide in the protection of the God of heauen. He that toucheth you, toucheth the apple of mine eye. I wil be thy shield, a brasen wall: I wilbe enemie to thy enemies. Although the mother forget her children, yet wil I not forget thee. And also this is the principall entent in the histories of the Bible, to teach that the Lord doeth with such diligence keepe the waies of the Saints, that they do not so much as stumble against a stone. Therfore as a litle before we haue rightfully reiected their opinion which doe imagine an vniuersall prouidence of God, that stoupeth not specially to the care of euerie creature: yet principally it shall be good to reknowledge the same special care toward our selues. Whervpon Christ after he had affirmed that not the sparowe of least value, doeth fal to the ground without the wil of the father, doth by & by applie it to this end, that we shold cõsider that how much we be more worth than sparowes, with so much neere care doth God prouide for vs, & he extendeth that care so far that we may be bold to trust that the haires of our head are numbred. What can we wish our selues more, if not so much as a haire can fal from our head but by his wil? I speake not only of all mankind, but because God hath chosen his Church for a dwelling house for himselfe, it is no doubt but that he doeth by singular examples shewe his care in gouerning of it.

Psa.55.23.
1.Pet.5.9.
Psa.91.1.
Zac.28.
Esa.26.2.
Mat.10.29.

The comfort which riseth frõ the consideration of Gods disposing both euil & good.

7 The seruant of God being strengthened with these both, promises and examples, will ioyne with them the testimonies which teach that all men are vnder Gods power, whether it be to winne their mindes to good will, or to restraine their malice that it may doe no hurt. For it is the Lorde

that

that giueth vs fauour not onely with them that will vs well, but also in the Egyptians, and as for the maliciousnesse of our enemies, he knoweth howe by diuerse waies to subdue it. For sometime he taketh away their wit from them, so that they can conceiue no sound or sober aduise, like as hee sent forth Satan to fill the mouthes of all the Prophets with lying to deceiue Achab. He made Rechabeam madde by the young mens counsell, that hee might be spoiled of his kingdome by his owne follie, Many times when he graunteth them wit, yet he maketh them so afraide & astonished, that they cannot wil or go about that which they haue conceiued. Sometime also when he hath suffered them to goe about that which lust & rage did counsell them, he doth in conuenient time breake off their violences, and suffereth them not to proceede to the end that they purposed. So did he before the time bring to nought the counsell of *Achitophel* that should haue beene to *Dauids* destruction. So also he taketh care to gouerne all his creatures for the benefite and safetie of them that be his, yea, and to gouerne the diuel himself, which as we see durst enterprise nothing against *Iob* without his sufferance and commandement. Of this knowledge necessarily ensueth both a thankfulnesse of minde in prosperous successe of things, and also patience in aduersitie, & an incredible assuredneſse against the time to come. Whatsoeuer therefore shal betide vnto him prosperously and according to his hearts desire, all that hee will ascribe vnto God, whether he feele the bountie of God by the ministerie of men, or be holpen by liueleſſe creatures. For thus he will thinke in his minde: Surely it is the Lorde which hath enclined their mindes to me, which hath ioyned them vnto me to be instruments of his goodnesse towardes me. In plentie of the fruites of the earth, thus he wil thinke, that it is the Lord which heareth the heauen, that the heauen may heare the earth, that the earth also may heare her fruites. In other things he will not doubt that it is the onely blessing of the Lorde, whereby all things prosper, and being put in minde by so many causes hee will not abide to be vnthankfull.

Exo.3.21.

1.King.22.22.
1.Kin.12.10.

2.Sam.17.7.

Iob.1.12.

8 If any aduersitie happen, he will by and by therein also lift vp his minde to God, whose hande auaileth much to imprint in vs a patience and quiet moderation of heart. If *Ioseph* had still continued in recording the falsehood of his brethren, hee coulde neuer haue taken a brotherly minde towarde them. But because he bowed his minde to the Lorde, he forgate the iniurie, and inclined to meekenesse and clemencie, so farreforth that of his owne arcorde hee comforted his brethren and saide: It is not you that solde me into Ægypt, but by the will of God I was sent before you to saue your liues. You in deede thought euil of me, but the Lord turned it to good. If *Iob* had had respect to the *Chaldees*, by whome hee was troubled, hee woulde forthwith haue beene kindled to reuenge. But because hee did therewithall acknowledge it to be the worke of God, hee comforted himselfe with this most excellent saying: The Lord hath giuen, the Lorde hath taken away, the Lords name be blessed. So *Dauid*: when *Semei* had rayled and cast stones at him, if hee had looked vpon man, hee woulde haue incouraged his souldiers to reacquite the iniurie. But because he vnderstoode that

To behold the hand of God in all things vvhich vve suffer, maketh vs both patient & penitent.

Gen.45.8.

Iob.21.

2.Sa.16.10.

that *Semei* did it not without the mouing of the Lorde, he rather appeased them. Let him alone (said he) for the Lord hath commanded him to curse. With the same bridle in another place doth he restraine the intemperance of sorow. I held my peace (saith he) & became as dumme, because thou O Lord, didst it. If there be more effectual remedie against wrath & impatiéce: surely he hath not a little profited which hath learned in this behalfe to thinke vpon the prouidence of God, that he may alway call back his minde to this point. It is the Lords wil, therefore it must be suffered, not onely because it is not lawful to striue against it, but also because he willeth nothing but that which is both iust & expedient. In summe this is the end, that being wrongfully hurt by men, we leauing their malice (which would do nothing but enforce our sorrow, & whet our mindes to reuenge) should remember to climbe vp vnto God, & learn to beleeue assuredly, that whatsoeuer our enimie hath mischeuously done against vs, was both suffered & sent by Gods disposition. *Paul*, to refraine vs from recompensing of iniuries doeth wisely put vs in mind, that we are not to wrastle with flesh & bloud, but with the spiritual enimie the Diuel, that wee may prepare our selues to striue with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as wel the diuel as al wicked men to striue with vs, & that he sitteth as iudge to exercise our patience. But if the misfortunes & miseries that oppresse vs, do chaunce without the worke of men, let vs remember the doctrine of the lawe: whatsoeuer is prosperous floweth from ỹ fountaine of Gods blessing, & that al aduersities are his cursings: & let that most terrible warning make vs afraide: If ye walke stubbornly against mee, I wil also walke stubbornly against you. In which is rebuked our sluggishnesse, when according to the common sense of the flesh accounting all to be but chance that happeneth of both sorts, we are neither encouraged by the benefits of God to worship him, nor pricked forward with his scourges to repentance. This same is the reason, wy *Hieremie* & *Amos* did so sharply rebuke the Iewes, because they thought that things as well good as euill came to passe without the commandement of God. To ỹ same purpose serueth that sermon of *Esay*. I the God that create light & fashion darknesse, that make peace and creat euil: I God do make all these things.

Psa.38.10.

Eph.6.12.

Deu.28.

Lam.3.38. Amo.3.6. Esa.45.6.

The vvay to consider vvisely of inferiour & second causes, vvhether they be of things past or things to come.

9 And yet in the meane time a godly man will not winke at the inferior causes. Neither wil he, because hee thinketh them the ministers of Gods goodnesse by whome he hath receiued benefite, therefore let them passe vnconsidered, as though they had deserued no thanke by their gentlenes: but he wil hartily think himselfe bound vnto them, & will willingly confesse his bonde, and trauell as he shal be able, and as occasion shall serue, to recompence it. Finally in benefites receiued hee will reuerence and praise God as the principall author, but he will honour men as the ministers, and as the trueth is in deede he will vnderstand that hee is by the will of God bounde to them, by whose hande it was Gods will to be beneficiall vnto him. If he suffer any losse by negligence or want of foresight, hee will determine in his mind, that the same was done in deede with the will of God, but he will impute it also to himselfe. If any man be dead by sickenesse whom hee

he hath negligently handled, whereas of duetie he ſhould haue taken good heede vnto him although he be not ignorant that the man was come to his appointed time beyond which he could not paſſe, yet wil he not therby leſſen his offence, but becauſe he had not faithfully diſcharged his duetie toward him, he will ſo take it as if he had periſhed by fault of his negligence. Much leſſe when there is vſed any fraud, and conceiued malice of mind in committing either murther or theft, wil he excuſe it vnder pretence of gods prouidence, but he will in one ſelf euil act ſeuerally behold both the righteouſnes of God, & the wickednes of man, as both doeth manifeſtly ſhewe themſelues. But principally in things to come he wil haue conſideration of ſuch inferior cauſes. For he wil recken it among the bleſſings of God if he be not diſappointed of the helps of men which he may vſe for his ſafetie. And ſo he neither wil be negligent in taking of counſell, nor ſlouthfull in crauing their help whom he ſeeth to haue ſufficient wherof he may be ſuccoured: but thinking that whatſoeuer creatures can any thing profit him, the ſame are offered into his hand by God, he will apply them to his vſe as the lawful inſtruments of Gods prouidence. And becauſe he doth not certainly knowe what ſucceſſe the buſines will haue that he goeth about, (ſauing that in al things he knoweth that the lord wil prouide for his benefit) he wil with ſtudie trauaile to that which he ſhall thinke expedient for himſelfe, ſo farre as he can conceiue in mind and vnderſtanding. And yet in taking of counſels he wil not be carried on by his own wit, but will commit & yeeld himſelfe to the wiſedome of God, that by the guiding thereof he may be directed to the right end. But his confidence ſhall not ſo ſtay vpon outward helps, that if he haue them he wil careleſly reſt vpon them, or if he wãt them he wil be afraid as left deſtitute, for he wil haue his mind alway faſtened vpon the Prouidence of God, neither wil he ſuffer himſelf to be drawen away frõ the ſtedfaſt beholding thereof, by conſideration of preſent things. So though *Ioab* acknowledged that the ſucceſſe of battaile is in the wil and hand of God, yet he gaue not himſelf to ſlouthfulnes but did diligently execute that which belonged to his calling, but he leaueth it vnto the Lorde to gouerne the end. We wil ſtand valiant (ſaith he) for our nation, & for the cities of our God: But the Lord do what is good in his eyes. This knowledge ſhal deſpoile vs of raſhnes & wrongful confidence, & ſhall driue vs to continual calling vpõ God: & alſo ſhal vphold our minds with good hope, ſo as we may not dout aſſuredly & boldly to deſpiſe thoſe dãgers ỹ cõpaſſe vs about. 2. Sam. 10. 12.

10 In this point doeth the ineſtimable felicitie of a godly minde ſhewe foorth it ſelfe. Innumerable are the euils that do beſeege mans life, and doe threaten him ſo many deaths. As, not to go further than our ſelues: foraſmuch as our bodie is a receptacle of a thouſand diſeaſes, yea, hath encloſed & doth nouriſh within it the cauſes of diſeaſes, man cannot carrie himſelfe but he muſt needs alſo carie about with him many formes of his owne deſtruction, & draw forth a life as it were entangled with death. For what may it elſe be called, where he neither is cold, nor ſweateth without peril? Now whither ſoeuer thou turne thee, al things that are about thee are not onely vntruſtie friends to thee, but do in maner openly threaten & ſeeme to ſhew thee preſent death. Go into a ſhip, there is but a foote thicknes betweene

The feares vvhich euery moment of our life bringeth, if our mindes be not ſetled in the knowvledge of Gods prouidence.

thee & death. Sit on horseback, in the slipping of one foot thy life is in danger. Go through the streets of ỹ citie: euen how many tyles are vpon the houses, to so many perils art thou subiect. If there be an iron toole in thy hand or thy friends, thy harme is readie prepared. How many wilde beasts thou seest, they are all armed to thy destruction. If thou meane to shutte vp thy selfe, euen in a garden wel fensed, where may appeare nothing but pleasantnesse of ayre and ground, there sometime lurketh a Serpent. The house which is continually subiect to fire, doeth in the day time threaten thee with pouertie, and in the night time with falling vppon thy head. Thy feelde, forasmuch as it lyeth open to hayle, frost, drowth & other tempestes, it warneth thee of barrennesse, and thereby famine. I speake not of prisonnings, treasons, robberies, open violence, of which, part do beseege vs at home, and part doe followe vs abroad. In these streightes must not man needes be most miserable, which euen in life halfe dead doeth plainly draw forth a careful and fainting breath, as if he had a sworde continually hanging ouer his necke? But thou wilt say, that these things chaunce seldome, or at the least not alwayes, nor to all men, and neuer all at once. I graunt, but seeing wee are put in minde by the examples of other, that the same things may happen to our selues, and that our life ought of dutie no more to be free than theirs, it cannot be but that we must dread & feare them as things that may light vpon vs. Now what can a man imagine more miserable than such a fearefulnesse? besides that, it is not without dishonourable reproch of God to say, that he hath set open man the noblest of al his creatures to their blinde and vnaduised strokes of fortune. But here my purpose is to speake onely of the miserie of man, which he should feele if hee should be brought subiect vnder Fortunes dominion.

VVhat boldnes, & quietnes of mind the knowledge of the prouidence of God vvorketh.

11 But when that light of Gods Prouidence hath once shined vppon a godly man: he is now releeued and deliuered not onely from the extreme anguish and feare wherewith he was before oppressed, but also from al care. For as iustly he feareth fortune, so he dare boldly commit himselfe to God, This is (I say) his comfort to vnderstande that the heauenly father doeth so holde in all things with his power, so ruleth them with his authoritie & countenance, so ordereth them with his wisedome, that nothing befalleth but by his appointment: and that he is receiued into Gods tuition, & committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so farre as it shall please God the gouernor to giue them place. For so is it song in the Psalme. For he shal deliuer thee from the hunters snare, and from the noysome pestilence. Hee will couer thee vnder his wings, and thou shalt be sure vnder his fethers. His trueth shal be thy shielde and buckler. Thou shalt not be afraide of the feare of the night, nor of the arrowe that flyeth by day, not of the pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone day. And from thence proceedeth that boldnesse of the Saints to glorie. The Lorde is my helper, I will not feare what flesh may doe to mee. The Lorde is my protector, why shall I be afraid? If whole campes stande vp against mee, if I walke in the middest of the shadow of death, I wil not cease to hope well. Whence, I pray you, haue they this that their assurednesse is neuer

Psa. 91. 3.

Psa. 118. 6.

shaken

ſhaken away from them? but hereby, that where the worlde ſeemeth in ſhewe to be without order whirled about, they knowe that God worketh euerie where, whoſe worke they truſt ſhall be for their preſeruation. Now if their ſafetie be aſſailed either by the diuell or by wicked men, in that caſe if they were not ſtrengthened with remembrance and meditation of Prouidence, they muſt needes by and by be diſcouraged. But when they call to minde, that the diuel & al the rout of the wicked, are ſo euery way holden in by the hande of God as with a bridle, that they can neither conceiue any miſchiefe againſt vs, nor goe about it when they haue conceiued it, nor if they goe neuer ſo much about it, can ſtirre one finger to bring it to paſſe but ſo farre are he ſhall ſuffer, yea, ſo farre as he ſhall commaunde, & that they are not onely holden faſt bound with fetters, but alſo compelled with bridle to doe ſeruice: here haue they aboundantly wherewith to comfort themſelues. For as it is the Lordes worke to arme their furie and to turne and direct it whither it pleaſeth him, ſo is it his worke alſo to appoint a meaſure and ende, that they doe not after their owne will licentiouſly triumph With which perſuaſion *Paul* being eſtabliſhed, did by the ſufferance of God appoint his iourney in an other place which hee ſaide was in one place hindered by Satan. If he had onely ſaide that he had beene ſtopped by Satan, he ſhould haue ſeemed to giue him too much power, as if it had beene in Satans hande to ouerthrowe the verie purpoſes of God: but when he maketh God the iudge, vppon whoſe ſufferance all iourneies do hang: he doeth therewithall ſhewe, that Satan whatſoeuer hee goe about, can attaine nothing but by Gods will For the ſame reaſon doeth *Dauid*, becauſe for the ſundrie chaunges wherewith mans life is toſſed and as it were whirled about, he doth flie to this ſanctuarie, ſaith that his times are in the hand of God. He might haue ſaid either the courſe of his life, or time in the ſingular number. But by the worde Times, he meant to expreſſe that howſoeuer the ſtate of man be vnſtedfaſt, whatſoeuer alterations doe nowe and then happen, they are gouerned by God. For which cauſe *Raſin* and the king of *Iſraell*, when ioyning their powers to the deſtruction of *Iuda*, they ſeemed as firebrandes kindeled to waſt and conſume the lande, are called by the Prophet ſmoking brandes, which can doe nothing but breath out a little ſmoke. So when *Pharao* was terrible to all men by reaſon of his richeſſe, ſtrength and number of men, he himſelf is compared to a beaſt of the Sea, and his armie to fiſhes. Therefore God ſaith that he will take the Captaine and the armie with his hooke and drawe them whither he liſt. Finally, becauſe I will not tarrie long vpon this point, if a man marke it he ſhall eaſily ſee that the extremitie of all miſeries is the ignorance of Gods Prouidence, and the cheefe bleſſedneſſe ſtandeth in the knowledge thereof.

1.The.2.18.
1.Cor.16.7.
Pſa.31.16.
Eſa.8.4.
Eze.29.4.

12 Concerning the Prouidence of God, this that is ſaide were enough for ſo much as is profitable both for the perfect learning and comfort of the faithfull, (for to fil the vaine curioſitie of men, nothing can be ſufficiēt, neither is it to be wiſhed that they be ſatisfied) were it not for certaine places, which ſeeme to meane otherwiſe than is aboue declared, that god hath not ſtedfaſt & ſtable purpoſe but changeable according to the diſpoſition

It diſproueth not the ſetled purpoſe of God in appointing all things that he is ſaid to repent him, and that plagues firſt denounced be afterwards recalled

of inferior things. First, in some places is spoken of the repentance of God, as that he repented him of the creating of man, of the aduancing of Saul to the kingdome. And that he wil repent him of the euil that he had determined to lay vpon his people, so soone as he perceiueth any conuersion of them. Againe, there are rehearsed diuers repelles of his decrees. He had declared by *Ionas* to the *Niniuites*, that after 40 dayes once past *Niniuie* should be destroyed, but by & by he was turned with their repentance to a more gentle sentence. He had by the mouth of *Esay* pronounced death to *Ezechias*, which he was moued by his teares and prayers to deferre. Hereupon many do make argument, that God hath not appointed mens matters by eternal decree, but yerely, daily, & hourly apointeth this or that, as euery mans deseruings are, or as he thinketh it equitie & iustice. Concerning his repentance this we ought to hold, that the same can no more be in God, than ignorance, errour & weakenesse. For if no man do wittingly and willingly throw himselfe into the case that he neede to repent, wee can not say that God doth repent, but that we must also say, that God is ignorant what wil come to passe, or that he cannot auoid it, or that he headlong and vnaduisedly runneth into a purpose wherof he by and by sorethinketh him. But that it is so farre from the meaning of the holy Ghost, that in the verie mention making of repentance he denieth that God had any repenting at al, because he is not a man that may repent. And it is to be noted, ỳ in the same chapter they are both so ioyned together, that the comparison doeth verie wel bring the shew of repugnancie to agreement. His changing is figuratiuely spoken, ỳ God repented that he had made *Saul* king, by & by after it is added: The strength of Israel shal not ly, nor shalbe moued with repenting. Because he is not a man ỳ he may repent. In which wordes his vnchangeablenes is affirmed plainly without any figure. Therfore it is certain ỳ the ordinance of God in disposing the matters of men, is perpetuall & aboue al repentance. And ỳ his constancie should not be doutful, his very aduersaries haue beene cõpelled to beare him witnes. For *Balaam* whether he would or no, could not choose but burst out into this saying, ỳ he is not like a man to lye: nor as a sonne of man to be changed, & ỳ it is not possible that he should not do that he hath said, & not fulfill whatsoeuer he hath spoken.

Gen.6.6. 1.Sam.15.11. Ier.18.8.

Ionas 3.4.

Esa.35.3.5. 2.King.20.5.

1 Sam.15.29.

Num.23.19.

God is said to repent himselfe, not because he changeth his purpose, but the euents vvhich his vnchangeable purpose vvas to change.

13 What meaneth then this name of repentance? euen in the same sort that al the other phrases of speach which do describe God vnto vs after the maner of men. For, because our weakenesse doeth not reach to his highnes, that description of him which is taught vs, was meete to be framed low to our capacitie, that we might vnderstand it. And this is the manner how to frame it low for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Whereas he himselfe is without al mouing of a troubled minde, he yet testifieth ỳ he is angrie with sinners. Like as therefore when we heare that God is angrie, we ought not to imagine that there is any mouing at all in him, but rather to consider that this speach is borrowed of our common sense, because God beareth a resemblance of one chafed and angrie so oft as he exerciseth iudgement: so ought we to vnderstand nothing else by this worde of Repentance but a changing of deedes, because men by changing of their deedes, are wont to declare

that

that they mislike them. Because then euerie change among men is an amendment of that which misliketh them, and amendment commeth of repentance: therefore by the name of repentance is meant that, that God changeth in his works. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth on with one continuall course that which he had from eternitie foreseen, allowed & decreed, howsoeuer the alteration seeme sodeine in the eyes of men.

14 Neither doeth the holy historie shewe that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Niniuites which had beene before pronounced, and that the life of *Ezechias* was prolonged after warning giuen him of death. They that so construe it are deceiued in vnderstanding of threatnings: which although they doe simply affirme, yet by the successe it shall be perceiued that they conteyned a secrete condition in them. For why did God send *Ionas* to the *Niniuites* to tel them aforehand of the ruine of their citie? Why did hee by *Isay* giue *Ezechias* warning of death? For he might haue brought to naught both him & them without sending them any worde of their destruction. Hee meant therfore an other thing, than to make them by foreknowing of their death to see it comming a far of. Euen this he meant: not to haue them destroyed, but to haue them amended that they should not be destroyed. Therefore this that *Ionas* prophecied that *Niniuie* should fall after 40. dayes, was done to this ende that it should not fall. That hope of longer life was cut off from *Ezechias*, was done for this purpose that hee might obtaine longer life. Now who doeth not see that God meant by such threatnings to awake them to repentance, whome he made afraide to the ende that they might escape the iudgement which they had deserued by their sins? If that be so agreed, the nature of the things themselues doeth lead vs to this, to vnderstande in the simple threatning a secrete emplyed condition, which is also confirmed by like examples. The Lorde rebuking the king *Abimeleche* for that he had taken away *Abrahams* wife from him, vseth these wordes: Beholde thou shalt die for the woman that thou hast taken, for shee hath a husband. But after hee had excused himselfe, God said thus: Restore the wife to her husbande, for he is a Prophet and shall pray for thee that thou maist liue. If not: know that thou shalt die the death and all that thou hast. You see howe in his first sentence hee vehemently striketh his minde to bring him to be more heedefully bent to make amends, & in the other doth plainly declare to him his will. Seeing the meaning of other places is like: do not gather of these that there was any thing withdrawen from the first purpose of God, by this that hee made voide the thing which hee had before pronounced. For God doth prepare the way for his eternal ordinance, when in giuing warning of the punishmēt he moueth those to repentance, whome his wil is to spare, rather than varieth any thing in his wil, no not in his word, sauing that he doth not expresse the same thing in sillables which is yet easie to vnderstande. For that saying of *Esay* must needes remaine true: The Lord of Hostes hath determined, and who shall be able to vndoe it? His hand is stretched out, and who shall turne it away?

Ion.3.10. Esa.35.5.

Whensoeuer a thing denounced from God is recald, it vvas denounced vvith condition, if not expreſt, yet secret.

Gen.16.3.

Esa.14.27.

The xviii. Chapter.

That God doeth so vse the seruice of vvicked men, and so bowveth their mindes to put his iudgements in execution, that yet still himselfe remaineth pure from all spot.

How God doth not only permit but appoint the things to be done vvhich vvicked men do.

THere ariseth a harde question out of other places, where it is saide that God boweth and draweth at his will, Satan himselfe and all the reprobate. For the sense of the flesh scarcely conceiueth how hee working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and iustly condemne his ministers. Vppon this was deuised the distinction betweene Doing and Suffering: because many haue thought this doubt vnpossible to be dissolued: that both Satan and al the wicked are so vnder the hande and power of God, that he directeth their malice, vnto what ende it pleaseth him, and vseth their wicked doings to the executing of his iudgements. And their modestie were peraduenture excusable, whom the shewe of absurditie putteth in feare, if it were not so that they do wrongfully with a lying defence goe about to deliuer the iustice of God from all vnrightfull blame. It seemeth to them vnreasonable, that man should by the will and commaundement of God be made blinde, and so by and by be punished for his blindnesse. Therefore they seeke to scape by this shifte, that this is done by the sufferance, but not by the wil of God. But he himselfe plainly pronouncing that he doeth it, doeth reiect that shift. As for this that men do nothing but by the secrete commaundement of God, and do trouble themselues in vaine with deliberating, vnlesse he do by his secrete direction stablish that which he hath before determined, it is proued by innumerable and plaine testimonies. It is certaine that this which we before alleaged out of the Psalme, that God doeth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of warre and peace, as it is there saide, and that without exception: who dare say that men are carried causelesly with blinde motion while God knoweth not of it, and sitteth still? But in speciall examples will be more lightsome plainnesse. By the first Chapter of *Iob* wee knowe, that Satan doeth no lesse appeare before God to receiue his commaundements than doe the Angels which doe willingly obey. In deede it is after a diuerse manner and for a diuerse ende: but yet so that hee cannot goe about any thing but with the will of God. Although there seeme afterwarde to be added a bare sufferance of him to afflict the holy man: yet because that saying is true: The Lorde hath giuen, the Lorde hath taken away, as it pleased God so is it come to passe: We gather that God was the author of that trial of *Iob*, whereof Satan and the wicked theeues were ministers. Satan goeth about to driue the holy man by desperation to madnesse. The *Sabees* cruelly and wickedly doe inuade and rob his goods that were none of theirs, *Iob* knowledgeth that he was by God stripped of all his goods and made poore, because it so pleased God. Therefore whatsoeuer men or Satan him selfe attempt, yet God holdeth the sterne to turne all their trauels to the executing of his iudgements. It was Gods will to haue the false

Iob. 1. 2.

king

king *Achab* deceiued: the diuel offered his seruice thereunto: hee was sent with a certaine commandement, to be a lying spirite in the mouth of all the Prophets. If the blinding and madnesse of *Achab* be the iudgement of God, then the deuise of bare Sufferance is vaine. For it were a fond thing to say, that the iudge doeth only suffer and not also decree what he wil haue done, & commaund the ministers to put it in execution. It was the Iewes purpose to destroy Christ, *Pilate* & the souldiers do follow their raging lust, and yet in a solemne prayer the disciples do confesse, that all the wicked men did nothing else but that which the hande and counsell of God had determined: euen as *Peter* had before preached, that Christ was by the decreed purpose & foreknowledge of God deliuered to be slaine. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly & willingly appoint that which the Iewes did execute, as in another place he rehearseth, that God which shewed before by all his Prophets ỳ Christ should suffer, hath so fulfilled it. *Absolon* defiling his fathers bed with incestuous aduulterie, committed detestable wickednesse. Yet God pronounceth that this was his own work. For the words are these: Thou hast don it secretly, but I will doe it openly, and before the sunne. *Hieremie* pronounceth that all the crueltie that the *Chaldees* vsed in Iury, was the worke of God. For which cause *Nabucadnezer* is called the seruant of God, God euery where crieth out that with his hissing, with the sound of his trumpet, with his power & commandement the wicked are stirred vp to warre. He calleth the *Assirian* the rod of his wrath, & the axe that he moueth with his hande. The destruction of the holy citie & ruine of the Temple he calleth his work. *Dauid* not murmuring against God, but acknowledging him for a righteous iudge, yet confesseth that the cursings of *Semei* proceeded of the cõmandement of God. The Lord (saith he) commanded him to curse. Wee often finde in the holy historie, that whatsoeuer happeneth it commeth of the Lord, as the departing of the ten tribes, the death of the sonnes of *Hely*, and verie many things of like sort. They that be meanly exercised in the Scriptures do see, that for shortnesse sake, I bring foorth of many testimonies but a few, by which yet it appeareth plainly enough, that they doe trifle & talke fondly, that thrust in a bare Sufferance in place of the Prouidence of God, as though God sate in a watch tower waiting for the chaunces of Fortune, & so his iudgements should hang vpon the will of men.

2.King.22.20.
Act.4.28.
Act.2.23.
Act.3.18.
2.Sam.16.22.
2 Sam.12.12.
Hier.50.25.
Esa.5.26.
Esa 10.5.
Esa.19.25.
2.Sam.10.10.
1.King.11.31.
1.Sa.2.34.

2 Now as concerning secret motions, that which *Salomon* speaketh of the heart of a king, that it is bowed hither or thither as pleaseth God, extendeth surely to al mankind, & is as much in effect as if he had said: whatsoeuer we conceiue in minde, is by the secret inspiration of God directed to his end. And truely if he did not worke in the mindes of men, it were not rightly said, that he taketh away the lip from the true speakers, & wisedome from aged men, that he taketh the heart from the Princes of the earth, that they may wander wher is no beaten way. And hereto belongeth that which we oft read, that men are fearful so farre forth as their hearts be taken with his feare. So *Dauid* went out of the campe of *Saul* & none was ware of it, because the sleepe of God was come vpon them all. But nothing can be desired to be more plainly spoken, than where he so oft pronounceth, that hee

Pro.21.1.
The prouidence of God is a gouernesse vvhich directeth all the inclinations of the minde of man vvhether they bend vnto good or euil.
Eze.7.26.
Leu.26.36.
1.Sam.26.

blindeth the eyes of men,& ſtriketh them with giddineſſe, that he maketh them drunke with the ſpirite of drowſineſſe,caſteth them into madnes,and hardneth their hearts. Theſe things alſo many doe referre to ſufferance,as if in forſaking the reprobate,hee ſuffered them to be blinded by Satan. But that ſolution is too fond,foraſmuch as the Holy ghoſt in plaine words expreſſeth,that they are ſtriken with blindneſſe & madnes by the iuſt iudgement of God. It is ſaid,that he hardned the heart of *Pharao*,alſo that he did make dul and ſtrengthen it. Some doe with an vnſauorie cauillation mocke out theſe phraſes of ſpeech, becauſe in an other place it is ſaide, *Pharao* did harden his owne heart,there is his own wil ſet for the cauſe of his hardning. As though theſe things did not verie wel agree togither, although in diuers maners,that man while he is moued in working by God, doeth alſo worke himſelfe. And I do turne backe their obiection againſt themſelues. For,if to harden do ſignifie but a bare ſufferance, then the verie motion of obſtinacie ſhal not be properly in *Pharao*. Now how weake & fooliſh were it ſo to expound,as if *Pharao* did only ſuffer himſelf to be hardened? Moreouer the Scripture cutteth off all occaſions from ſuch cauillations. For God ſaith,I wil hold his heart So of the inhabitants of the land of *Canaan*, *Moſes* ſaith, that they went foorth to battaile, becauſe the Lorde had hardened their hearts. Which ſame thing is repeated by another Prophet,ſaying: He turned their hearts that they ſhould hate his people. Again in *Eſay* he ſaith, that he wil ſend the *Aſſirians* againſt the deceitful nation,& wil commaund them to carrie away the ſpoiles,& violently take the pray,not meaning that he wil teach wicked & obſtinate men to obey willingly, but that he will bow them to execute his iudgements as if they did beare his commandements grauen in their mindes. Whereby appeareth that they were moued by the certaine appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans ſeruice as a meane, but yet ſo that Satan doth his office by Gods mouing,& proceedeth ſo farre as is giuen him. The euil ſpirite troubled *Saul*,but it is ſaid that it was of God, that wee may knowe that the madneſſe of *Saul*,came of the iuſt vengeance of God. It is alſo ſaid,that the ſame Satan doth blind the mindes of the vnfaithful: but how ſo, but only becauſe the effectual working of errour commeth from God himſelfe, to make them beleeue lyes that refuſe to obey the trueth? After the firſt maner of ſpeaking it is ſaid, If any Prophet ſhal ſpeake lyingly, I God haue deceiued him. According to the other maner of ſpeach it is ſaide, that hee giueth men into a reprobate mind:& to caſt them into filthie deſires, becauſe he is the chiefe author of his own iuſt vengeance,& Satan is but onely a miniſter therof. But becauſe we muſt entreat of this matter againe in the ſecond booke,where we ſhal diſcourſe of free or bond wil of man, I thinke I haue alreadie ſhortly ſpoken ſo much as this place required. Let this be the ſumme of al,that foraſmuch as the will of God is ſaide to be the cauſe of all things,his Prouidence is thought the gouerneſſe in all purpoſes & workes of men,ſo as it ſheweth forth her force not onely in the elect, which are gouerned by the holy Spirit,but alſo compelleth the reprobate to obedience.

Eccle.7.3. Rom. 7.21. Exo.8.15.

Exo.4.21.

Ioſ.11.20.

Pſa.105.25. Eſa.10.6.

1 Sam.16.14.

2.Cor.4.4.

Eze.14.9. Rom.1.28.

3 Foraſmuch as hitherto I haue recited only ſuch things as are written in the Scriptures,plainly & not doutfully, let them that feare not wrongfully

to slaunder the heauenly oracles, take heed what maner of iudgement they take vpon thē. For if by fained pretending of ignorance they seeke a praise of modestie, what can be imagined more proudly done, than to set one smal word against the authoritie of God? as *I thinke otherwise, I like not to haue this touched.* But if they openly speake euil, what preuaile they with spitting against the heauen? But this is no newe example of waywardnesse, because there haue bin in al ages wicked & vngodly men, that with raging mouth barked against this point of doctrine. But they shal feele that thing in deed to be true, which long ago the holy ghost spake by the mouth of *Dauid*, that God may ouercome when he is iudged. *Dauid* doth by the way rebuke the madnesse of men in this so vnbridled licentiousnesse, that of their owne filthinesse they do not only argue against God, but also take vppon them power to condemne him. In the meane time he shortly admonisheth, that the blasphemies which they vomit vp against the heauen do not reach vnto God, but that he driuing away the cloudes of cauillations, doth brightly shewe forth his righteousnesse, and also our faith (becausse being grounded vpon the word of God, it is aboue all the worlde) doeth from her high place contemptuously looke downe vpon these mystes. For first, where they obiect, that if nothing happen but by the will of God, then are there in him two contrarie willes, because he decreeth those things by secrete purpose, which he hath openly forbidden by his lawe, that is easily wiped away. But before I answere it, I wil once againe giue the readers warning that this cauillation is throwen out not against me, but against the Holy ghost, which taught the holy man *Iob* this confession: as it pleased God, so it came to passe. When he was spoiled by theeues, he acknowledged in the iniurie and hurt that they did him, the iust scourge of God. What saieth the Scripture in other places? The sonnes of *Hely* obeyed not their Father, because it was Gods will to kill them. Also another Prophet crieth out, that God which sitteth in heauen doth whatsoeuer he will. And now I haue shewed plainly enough that God is the author of al those things which these iudges would haue to happen only by his idle sufferance. He testifieth that he createth light and darkenesse, that he formeth good and euill, that no euill happeneth which he himself hath not made. Let them tel mee, I beseech them, whether he do willingly or against his will execute his owne iudgements? But as *Moses* teacheth, ỳ he which is slaine by ỳ falling of an axe by chance, is deliuered by God into the hand of the striker: so the whole church saith in *Luke*, that *Herode* & *Pilate* conspired to do those things, which the hande and purpose of God had decreed. And truely if Christ were not crucified with the will of God, whence came redemption to vs? And yet the will of God neither doeth striue with it selfe, nor is changed, nor faineth that hee willeth not the thing ỳ he wil: but where it is but one and simple in him, it seemeth to vs manifolde, because according to the weakenesse of our witte we conceiue not how God in diuers manner willeth and willeth not one selfe thing. *Paul*, after that he hath saide, that the calling of the *Gentiles* is a hidden mysterie, within a little after saith further, that in it was manifestly shewed the manifolde wisedome of God: because for the dulnesse of our witte the wisedome of God seemeth to vs manifolde, or (as the olde

There are not contrarie wils in God, although he forbid the doing of euil, & yet be wil ling to haue it done: but our blindnes vvherby vve discerne not hovv these tvvo do agree, maketh vs to imagine that they disagree vvhen in trueth they do not

Psa. 51. 6.
1. Iohn. 5. 4.
Iob. 1. 21.
1. Sam. 2. 25.
Psa. 115. 3.
Esa. 45. 7.
Amos. 3. 6.
Deu. 19. 5.
Acts 4. 28.
Ephe. 3. 10.

interpretour hath translated it) of many fashions: shal we therefore dreame that there is any varietie in God himselfe, as though he either changeth his purpose, or dissenteth from himselfe? Rather when wee conceiue not how God will haue the thing to be done, which he forbiddeth to doe, let vs call to mind our own weakneſſe, and therewithal consider that the light where-in he dwelleth, is not without cause called Inaccessible, because it is couered with darkneſſe. Therefore al godly & sober men will easily agree to this sentence of *Augustine*, that sometime man with good will willeth ỹ which God willeth not. As if a good sonne willeth to haue his father to liue, whom God wil haue to die. Againe it may come to passe, that man may will the same thing with an euil will, which God willeth with a good will. As if an euil sonne willeth to haue his father to die, and God also willeth the same. Now the first of these two sonnes willeth that which God willeth not, and the other sonne willeth that which God also willeth, and yet the naturalneſſe of the first sonne doth better agree with the will of God, although he willeth a contrarie thing, than the vnnaturalneſſe of the other sonne that willeth the same thing. So great a difference is there what to wil doeth belong to man, & what to God, & to what end the wil of euerie one is to be applied, to haue it either allowed or disalowed. For those things which God willeth wel he bringeth to passe by the euil willes of euil men. But a little before he had said, that the Angels apostataes in their falling away, and al the reprobate, in as much as concerneth themselues, did that which God would not, but in respect of the omnipotencie of God, they could by no meanes so do, because while they did against the will of God, the will of God was done vpon them. Whereupon he crieth out: Great are the works of God, & ought to be sought out of al them that loue them: that in maruelous maner ỹ same thing is not done without his wil which is also done against his wil, because it could not be done if he did not suffer it: and yet he doth it not against his wil, but willingly: and he being good, would not suffer a thing to be done euil, vnleſſe for that he is omnipotent, he could of euil make good.

1. Tim. 6. 16. Encherid. ad Laur. ca. 101.

Psa. 111. 2.

Wicked men are iustly condemned for the euil which they do, although God haue appointed it to be done.

4 In the same maner is assoiled or rather vanisheth away the other obiection: that if God do not onely vse the seruice of wicked men, but also gouerneth their counsels and affections, he is the author of all wicked doings, & therefore men are vnworthily condemned, if they execute ỹ which God hath decreed, because they obey his will: for it is done amisse to confound his wil & commandement together, which it appeareth by innumerable examples to differ farre a sunder. For though when *Absalon* abused his fathers wiues, it was Gods will to punish *Dauids* adulterie with that dishonor: yet did he not therefore commaunde the wicked sonne to commit incest, vnleſſe perhap you meane it in respect of *Dauid*, as he speaketh of the railings of *Semei*. For when he confesseth that *Semei* raileth at him by the commandement of God, hee doeth not therein commend his obedience, as if that froward dogge did obey the commandement of God, but acknowledging his tongue to be ỹ scourge of God, he patiently suffreth to be corrected. And this is to be holden in minde, that when God performeth by ỹ wicked that thing which he decreed by his secret iudgement, they are not to be excused, as though they did obey his commandement, which in deede of their

2. Sam. 16. 22.

owne

owne euil lust they do purpolely breake. Now how that thing is of God, & is ruled by his secret prouidence, which men doe wickedly, the election of king *Iarobeam* is a plaine example, in which the rashnesse and madnesse of the people is seuerely condemned, for that they peruerted the order appointed by God, and falsely fell from the house of *Dauid*, and yet we knowe it was his will that he should be annointed. Whereupon in the verie wordes of *Osee* there appeareth a certaine shewe of repugnancie, that where God complained that that kingdome was erected without his knowledge, and against his wil, in another place he sayeth, that he gaue the kingdom to *Iarobeam* in his rage. How shal these sayings agree? that *Iarobeam* reigned not by God, and that he was made king by the same God? Euen thus, because neither could the people fall from the house of *Dauid*, but that they must shake off the yoke which God had layed vpon them: neither yet had God his libertie taken away, but that he might so punish the vnthankfulnesse of *Salomon*. Wee see therefore how God in not willing false breach of allegeance, yet to another ende iustly willeth a falling away from their Prince, whereupon *Iarobeam* beside all hope was by holy annointing driuen to bee king. After this maner doth the holy historie say, that there was an enimie raised vp to spoyle *Salomons* sonne of part of his kingdome. Let the readers diligently wey both these things, because it had pleased God to haue the people gouerned vnder the hand of one king. Therefore when it was diuided in two partes, it was done against his will. And yet the diuision tooke beginning of his will For surely, where as the Prophet both by words & ceremonie of annointing did moue *Iarobeam* whē he thought of no such thing, to hope of the kingdom, this was not don without the knowledge or against the wil of God, which commanded it so to be done: and yet is the rebellion of the people iustly condemned, for that as it were against the will of God, they fell from the posteritie of *Dauid*. In this maner it is also afterward further said, that where *Rehabeam* proudly despised the requeste of the people, this was done by God, to confirme the worde which he had spoken by the hand of *Ahiha*, his seruant. Lo how against Gods will the sacred vnitie is torne in sunder, & yet with the will of the same God tenne tribes do forsake *Salomons* sonne Let vs adde another like example. Where the people consenting, yea laying their hands vnto it, the sonnes of *Ahab* were slaine, & all his ofspring rooted out. *Iehu* said in deede truely, that nothing of the words of God were fallen to the ground, but that he had done all that he had spoken by the hand of his seruant *Elias*. And yet not vniustly he rebuketh the citizens of *Samaria*, for that they had put their hands vnto it. Are yee righteous, saith he? If I haue conspired against my lord, who hath killed al these? I haue before (as I thinke) alreadie declared plainly, how in one selfe worke both the fault of man doth bewray it selfe, and also the righteousnes of God glorioufly appeareth. And for modest wittes this aunswere of *Augustine* shall alway suffise: where as the father deliuered the sonne, & Christ deliuered his body, and *Iudas* deliuered the Lord: why in this deliuering is God righteous, and man faultie? because in the same one thing which they did, the cause was not one, for which they did it. If any be more combered with this that wee now saye, that there is no consent of God with man, where

1. Kings. 12. 20.

Osee. 8. 4.

Osee 13. 11.

1. Kings 11. 23.

2. King. 10. 7.

Epist. 48. ad Vincen.

man

De gratia & libero arbitrio ad Valent. ca. 20.

man by the righteous mouing of God doeth that which is not lawfull, let them remember that which *Augustine* saith in another place: Who shall not tremble at these iudgements, where God worketh euen in the hearts of euil men whatsoeuer he wil, and yet rendreth to them according to their deseruings? And truely in the fulshod of *Iudas*, it shalbe no more lawfull to lay the blame of the wicked deede to God, becausse he himselfe willed him to be deliuered, and did deliuer him to death, than it shalbe to giue away the praise of our redemption to *Iudas*. Therefore the same writer doeth in an other place truely tel vs, that in this examination God doeth not enquire what men might haue don, or what they haue don, but what their wil was to do, that purpose and wil may come into the accompt. They that think this hard, let them a little while consider, how tolerable their owne waywardnesse is, while they refuse a thing witnessed by plaine testimonies of Scripture, becausse it exceedeth their capacitie, & do find fault that those things are vttered, which God, vnlesse he had knowen them profitable to be knowen, woulde neuer haue commaunded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meeke willingnesse to learne, and that without exception whatsoeuer is taught in the holy Scriptures. As for them that doe more frowardly outrage in prating against it, sith it is euident that they babble against God, they are not worthie of a longer confutation.

The end of the first booke.

THE SECOND BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION,

which entreateth of the knowledge of *God the Redeemer in Christ, which* knowledge was first opened to the Fathers in the time of the Lawe, and then to vs in the Gospel.

The First Chapter.

That by Adams sinne and falling away, mankind became accursed, and did degenerate from his first estate: wherin is intreated of Originall sinne.

VVe must learne throughly to know our selues that the consideration of the graces of God may make vs thankful and the beholding of our miseries, humble vs.

NOT without cause hath the knowledge of himselfe been in the olde prouerbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the course of mans life, then much more shamefull is the not knowing of our selues: whereby it commeth to passe, ỹ in taking counsell of any thing necessary, we be miserably daseled, yea, altogether blinded.

But

But how much more profitable this leſſon is, ſo much more diligently muſt we take heede, that we do not diſorderly vſe it, as we ſee ſome of the Philoſophers haue done. For they in exhorting man to knowe himſelfe, doe withall appoint this to be the ende, why he ſhould knowe himſelfe, that he ſhould not be ignorant of his owne dignitie and excellencie: and nothing elſe do they wil him to beholde in himſelfe, but that whereby he may ſwell with vaine confidence, and be puffed vp with pride. But the knowledge of our ſelues, firſt ſtandeth in this point, that conſidering what was giuen vs in creation, & how bountifully God continueth his gratious fauor toward vs, we may knowe how great had bin the excellencie of our nature, if it had continued vncorrupted: and we may withal thinke vpon this, that there is nothing in vs of our owne, but that we haue as it were gotten by borrowing al that God hath beſtowed vpon vs, that wee may alwayes hang vpon him. Then, that we call to minde our miſerable eſtate after the fall of Adam, the feling wherof may throw down al glorying & truſt of our ſelues, ouerwhelm vs with ſhame, & truely humble vs. For as God at the beginning faſhioned vs like his own image, to the end to raiſe vp our mindes both to the ſtudie of vertue & to the meditation of eternal life, ſo leaſt the ſo great nobleneſſe of our kind, which maketh vs different from brute beaſtes, ſhoulde be drowned with our ſlothfulnes, it is good for vs to know, that we are therfore endued with reaſon & vnderſtanding, that in keeping a holy & honeſt life, wee ſhould proceede on forward to the appointed end of bleſſed immortalitie. But the firſt dignitie cannot come in our mind, but by and by on the other ſide the heauie ſight of our filthines, & ſhame doth thruſt it ſelf in preſence, ſince we in the perſon of the firſt man are fallen from our firſt eſtate, where vpon groweth the hatred & loathing of our ſelues, & true humilitie, & there is kindled a new deſire to ſeeke for God, in whom euery of vs may recouer thoſe good things, whereof we are found altogither void and emptie.

Men are giuen to beare, and hurt by hearing their excellencie ouermuch aduanced.

2 This thing ſurely the truth of God appointeth to be ſought in examining of our ſelues, I meane, it requireth ſuch a knowledge as may both call vs away from all confidence of our owne power, and making vs deſtitute of all matter to glorie vpon, may bring vs to ſubmiſſion. Which rule it behoueth vs to keepe, if we wil attaine to the true mark both of right knowledge & well doing. Neither yet am I ignorant how much more pleaſant is that other opinion that allureth vs rather to conſider our good things, than to looke vpon our miſerable needineſſe and diſhonour, which ought to ouerwhelme vs with ſhame. For there is nothing that mans nature more coueteth, than to be ſtroked with flatterie: and therfore when he heareth the gifts that are in him to be magnified, he leaneth to that ſide with ouermuch lightneſſe of beleefe: whereby it is ſo much the leſſe to be marueled, y^t herein the greateſt part of men haue pernitiouſly erred. For ſith there is naturally planted in all mortall men a more than blind loue of themſelues, they doe moſt willingly perſwade themſelues, that there is nothing in them that they ought worthily to hate. So without any maintenance of other, this moſt vaine opinion doth ech where get credit, that man is abundantly ſufficient of himſelfe to make himſelfe liue well and bleſſedly. But if there be any that are content to thinke more modeſtly, howe ſoeuer they graunt ſome-

ſomewhat to God, leaſt they ſhould ſeeme arrogantly to take all to themſelues, yet they ſo part it, that the principall matter of glorie & confidence alwaye remaineth with themſelues. Now if there come talke, that with her allurements tickleth the pride that alreadie of it ſelfe itcheth within the bones, there is nothing that may more delite them. Therefore as any hath with his extolling moſt fauourably aduanced the excellencie of mans nature, ſo hath he beene excepted with the wel liking reioycement in manner of all ages. But whatſoeuer ſuch commendation there be of mans excellencie that teacheth man to reſt in himſelfe, it doeth nothing but delite with that her ſweetneſſe, and in deede ſo deceiueth, that it bringeth to moſte wretched deſtruction all them that aſſent vnto it. For to what purpoſe auaileth it for vs, ſtanding vpon al vaine confidence to deuiſe, appoint, attempt & go about thoſe things that we think to be for our behoofe, and in our firſt beginning of enterpriſe to be forſaken & deſtitute of ſound vnderſtanding & true ſtrength, & yet to goe on boldly till wee fall downe into deſtruction? But it cannot otherwiſe happen to them that haue affiance that they can do any thing by their own power. Therfore if any man giue heede to ſuch teachers that hold vs in conſidering only our owne good things, hee ſhal not profite in learning to know himſelfe, but ſhalbe carried violently away into the worſe kind of ignorance.

The true knowledge of our ſelues emboldneth not, but caſteth downe: it teacheth vs vvhat our duitie is, and howe vnable vve are to performe it.

3 Therefore, whereas in this point the truth of God doeth agree with the common naturall meaning of all men, that the ſecond part of wiſedom conſiſteth in the knowledge of our ſelues, yet in the verie manner of knowing there is much diſagreement, For by the iudgement of the fleſh, a man thinketh that he hath then well ſearched himſelfe, when truſting vpon his owne vnderſtanding and integritie, he taketh boldneſſe, and encourageth himſelfe to doing the duties of vertue, and bidding battel to vices, trauaileth with all his ſtudie to bende himſelfe to that which is comely and honeſt. But he that looketh vppon and tryeth himſelfe by the rule of Gods iudgement, findeth nothing that may raiſe vp his minde to good affiance: and the more inwardly that he hath examined himſelf, the more he is diſcouraged, til being altogither ſpoiled of all confidence, he leaueth to himſelfe nothing toward the wel ordering of his life. And yet would not God haue vs to forget the firſt noblenes that he gaue to our father Adam, which ought of good right to awake vs to the ſtudie of righteouſneſſe and goodneſſe. For we cannot conſider either our owne firſt eſtate, or to what end we are created, but we ſhalbe pricked forward to ſtudie vpon immortalitie, and to deſire the kingdome of God. But that conſideration is ſo farre from putting vs in courage, that rather diſcouraging vs, it throweth vs downe to humbleneſſe. For what is that firſt eſtate of ours? euen that from whence wee are fallen. What is that ende of our creation? euen the ſame from which we are altogether turned away: ſo that lothing our owne miſerable eſtate, wee may grone for ſorrowe, and in groning may alſo ſigh for the loſſe of that dignitie. But nowe when wee ſay that man ought to beholde nothing in himſelfe that may make him of bolde courage: wee meane that there is nothing in him vpon affiance wherof he ought to be proud. Wherefore, if any liſt to heare what knowledge man ought to haue of himſelfe, let

vs thus diuide it, that first he consider to what ende he is created, and endued with giftes that are not to be dispised, by which thought hee may be stirred vp to the meditation of the hearing of God and of the life to come. Then let him way his owne strength, or rather needie want of strength, by perceiuing wherof he may lye in extreme confusion, as one vtterly brought to naught. The first of these considerations tendeth to this ende, that hee may knowe what is his duetie: and the other, how much he is able to doe towards the performing of it. Wee will entreat of them both, as the order of teaching shall require.

Adams transgression proceeding from infidelitie ioyned with pride and vnthankefulneße, ended with reprochful apostasie from God.

4 But because it must needes be that it was not a light negligence, but a detestable wicked act which God so seuerely punished, wee must consider the verie forme of the same in the fall of Adam, that kindled the horrible vengeance of God vppon all mankinde. It is a childish opinion that hath commonly beene receiued, concerning the intemperance of gluttonie, as though the summe and head of all vertues consisted in the forbearing of one onely fruite, when there flowed on euery side store of al sortes of deinties that were to be desired, & when in that blessed fruitfulnesse of ỹ earth, there was not only plentie, but also varietie to make fare for pleasure. Therfore we must looke further, because the forbidding him from the tree of the knowledge of good & euil, was the trial of obedience, that *Adam* in obeying might proue that he was willingly subiect to the gouernement of God. And the name of the tree it selfe sheweth, that that commaundement was giuen for none other ende, than for this, that hee contented with his own estate should not with wicked lust aduaunce himselfe higher. But the promise whereby hee was bidden to hope for eternall life, so long as hee did not eate of the tree of life, and againe, the horrible threatening of Death so soone as hee should taste of the tree of knowledge of good & euil, serued to proue and exercise his faith. Hereof it is not harde to gather, by what meanes *Adam* prouoked the wrath of God against himselfe. *Augustine* in deede saith not amisse, when hee saith, that pride was the beginning of all euils. For if ambition had not lifted vp man higher than was lawfull & than was permitted him, he might haue continued in his estate: but we must fetch a more full definition from the manner of the tentation that Moses describeth. For sith the woman was with the deceite of the Serpent led away by infidelitie, now it appeareth that disobedience was ỹ beginning of the fall. Which thing *Paul* confirmeth, teaching that al men were lost by one mans disobedience. Rom. 5.19. But it is withal to be noted, that the first man fell from the subiection of God, for ỹ he not only was taken with the entisemẽts of *Satan*, but also despising the trueth, did turne out of the way to lying. And surely Gods word being once despised, all reuerence of God is shaken off. Because his maiestie doeth no other wayes abyde in honour among vs, nor the worship of him remaine inuiolate, but while wee hang vpon his mouth. Therefore infidelitie was the roote of that falling away. But thereupon arose ambition and pride, to which was adioyned vnthankfulnesse, for that *Adam* in coueting more than was graunted, did vnreuerently despise the so great liberalitie of God wherewith he was enriched. And this was a monstrous wickednesse, that the sonne of the earth thought it a small thing that

that he was made after the likeneſſe of God, vnleſſe he might alſo be made equall with God. If Apoſtaſie be a filthie and deteſtable offence, whereby man draweth him ſelfe from the allegeance of his creatour, yea, outragiouſly ſhaketh of his yoke: then it is but vaine to extenuate the ſin of *Adam*. Albeit it was no ſimple Apoſtaſie, but ioyned with ſhamefull reproches againſt God, while they aſſented to the ſclaunders of Satan, wherein he accuſed God of lying enuie, and niggardly grudging. Finally, infidelitie opened the gate to ambition, ambition was the mother of obſtinate rebellion, to make men caſt away the feare of God, and throwe themſelues whither their luſt carried them. Therefore *Bernard* doth rightly teach that the gate of ſaluation is opened vnto vs, when at this day wee receiue the Goſpell by our eares: euen as by the ſame windowes, when they ſtoode open to Satan, death was let in. For *Adam* would neuer haue been ſo bolde, as to do againſt the commaundement of God, but for this, that he did not beleeue his worde. Truely this was the beſt bridle for the right keeping of al affections in good order, to thinke that there is nothing better than to keepe righteouſneſſe in obeying the commandements of God, and then that the chiefe end of happie life is to be beloued of him. He therefore being carried away with the blaſphemies of the diuel, did (aſmuch as in him lay) extinguiſh the whole glorie of God.

Rom. 8.

All Adams offſpring through his ſinne are made ſinful, not by imitation only as Pelagius taught, but by propagation, receiuing the contagion of ſinne & vncleaneſſe before they behold he light of this life.

5 As the ſpirituall life of *Adam* was, to abide ioyned and bounde to his creatour, ſo his alienation from him was the death of his ſoule. Neither is it marueile if he by his falling away, deſtroyed all his own poſteritie, which peruerted the whole order of nature in heauen and in earth. All the creatures do grone, ſaith *Paul*, being made ſubiect to corruption againſt their will. If one ſhould aske the cauſe: no doubt it is for that they beare part of that puniſhment that man deſerued, for whoſe vſe they were created. Sith then the curſe that goeth throughout all the coaſtes of the worlde, proceeded from his fault both vpward and downwarde, it is nothing againſt reaſon, if it ſpread abroad into all his iſſue. Therefore after that the heauenly image in him was defaced, he did not alone ſuffer this puniſhment, that in place of wiſedome, ſtrength, holineſſe, trueth, and iuſtice (with which ornaments he had beene clothed) there came in the moſt horrible peſtilences, blindneſſe, weakeneſſe, filthineſſe, falſhood, and iniuſtice, but alſo hee entangled and drowned his whole offſpring in the ſame miſeries. This is the corruption that commeth by inheritance, which the olde writers called originall ſinne, meaning by this worde ſinne, the corruption of nature, which before was good and pure. About which matter they haue had much contention, becauſe there is nothing further off from common reaſon, than all men to bee made guiltie of one mans fault, and ſo the ſinne to become common. Which ſeemeth to haue beene the cauſe why the oldeſt Doctors of the Church did but darkely touch this point, or at the leaſt did not ſet it out ſo plainely as was conuenient. And yet that feareſulneſſe could not bring to paſſe, but that *Pelagius* aroſe, whoſe prophane inuention was that *Adam* ſinned onely to his owne loſſe, and hurted not his poſteritie. So through this ſurtletie, Satan went about by hiding the diſeaſe, to make it incurable. But when it was proued by manifeſt teſtimonie of

Scrip-

Scripture, that sinne passed from the first man into all his posteritie, hee brought this cauillation, that it passed by imitation, but not by propagation. Therefore good men trauailed in this point, and aboue all other *Augustine*, to shewe that we are corrupted not by forein wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to denie was too great shamelesnesse. But the rashenes of the *Pelagians* and *Celestians* will not seeme maruelous to him, which by the writings of the holy man shall perceiue, how shameleſſe beasts they were in all other things. Surely it is not doutfully spoken that *Dauid* confesseth that he was begotten in iniquities, and by his mother conceiued in sinne. He doth not there accuse the sinnes of his father or mother, but the better to set foorth the goodnesse of God towarde him, hee beginneth the confession of his owne wickednesse at his verie begetting. Forasmuch as it is euident that that was not peculiar to *Dauid* alone, it followeth that the common estate of all mankinde is noted vnder his example. All wee therefore that descende of vnclean seede, are borne infected with the contagion of sinne, yea, before that wee see the light of this life, wee be in the sight of God filthie and spotted. For who could giue cleane of the vncleanneſſe? not one: as it is in the booke of *Iob*.

Psa. 51. 7.

Iohn. 14. 4.

6 Wee heare that the vncleanneſſe of the parentes so passeth into the children, that all without any exception at their beginning are defiled. But of this defiling we shall not finde the beginning vnleſſe we go vp to the first parent of all vs, to the well head. Thus it is therefore, that *Adam* was not onely the progenitor, but also the roote of mans nature, and therefore in his corruption was all mankinde worthilie corrupted: which the Apostle maketh plaine by comparing of him and Christ. As (saith he) by one man sinne entred into the whole worlde, and death by sinne, and so death went ouer all men, forasmuch as all haue sinned: so by the grace of Christ, righteousnesse and life is restored vnto vs. What will the *Pelagians* here prate? that *Adams* sinne was spread abroad by imitation? Then haue wee no other profite by the righteousnesse of Christ, but that hee is an example set before vs to followe? Who can abide such robberie of Gods honour? If it be out of question that Christes righteousnesse is ours by communication, and thereby life: it followeth also that they both were so lost in *Adam*, as they be recouered in Christ: and that sinne and death so crept in by *Adam*, as they are abolished by Christ. The wordes are plaine, that many are made righteous by the obedience of Christ, as by the disobedience of *Adam* they were made sinners: and that therefore betweene them two is this relation, that *Adam* wrapping vs in his destruction, destroyed vs with him, & Christ with his grace restored vs to saluation. In so cleare light of trueth, I thinke wee neede not a longer or more laborious proofe. So also in the 1. Epistle to the Corinthians, when hee goeth about to stablish the godly in the trust of the resurrection, he sheweth that the life is couered in Christ, that was lost in *Adam*, he that pronounceth that wee all are dead in *Adam*, doeth also therewithall plainly testifie, that we were infected with the filth of sinne. For damnation coulde not reache vnto them that were touched with no guiltinesse of iniquitie. But it can be no way plainlier vnderstanded

In Adam our nature being corrupted commeth vnto vs such as he by sin had made it: vvhereupon it followeth, that vve are dead because he dead of vvhom vve are: sonnes of vvrath because they vvere so that begate vs: flesh because vve are borne of flesh.

Rom. 5. 12.

1. Cor. 15. 22.

ded what hee meaneth then by relation of the other member of the ſentence, where he teacheth that hope of life is reſtored in Chriſt. But it is well inough knowen that the ſame is don no other way, than when by marueilous manner of communicating, Chriſt powreth into vs the force of his righteouſnes. As it is written in another place, that the ſpirite is life vnto
Rom. 8. 10. vs, for righteouſneſſe ſake. Therefore we may not otherwiſe expound that which is ſaid that we are dead in *Adam*, but thus, that he in ſinning did not onely purchaſe miſchiefe and ruine to himſelfe, but alſo threwe downe our nature headlong into like deſtruction. And that not only to the corruption of himſelfe, which pertaineth nothing to vs, but becauſe he infected al his ſeede with the ſame corruption whereinto he was fallen. For otherwiſe the
Ephe. 1. 3. ſaying of *Paul* coulde not ſtande true, that all are by nature the ſonnes of wrath, if they were not alreadie accurſed in the wombe. And it is eaſily gathered that nature is there meant not ſuch as it was created by God, but ſuch as it was corrupted in *Adam*. For it were not conuenient, that God ſhould be made the author of death. *Adam* therefore ſo corrupted himſelfe, that the infection paſſed from him into all his ofspring. And the heauenly iudge himſelfe Chriſt, doth alſo plainly inough pronounce, that all
Iohn. 3. 6. are borne euil and corrupted, where he teacheth, that whatſoeuer is borne of fleſh, is fleſh, & that therefore the gate of life is cloſed againſt all men, vntil they be begotten againe.

Whether we haue our ſoules or no, by deriuation from our parents, as we haue our bodies, is a needeleſſe queſtion in this caſe. It ſufficeth vs to know what what God beſtowed vpon Adam, it was to hold, or to loſe, for, or from, both himſelfe & his. That the children of faithfull men are ſanctified, is no diſprofe of their originall corruption.

7 Neither for the vnderſtanding thereof is any curious diſputation needefull, which not a little combred the old writers, whether the ſoule of the ſonne doe proceede by deriuation from the ſoule of the father, becauſe in it the infection principally reſteth. We muſt be content with this, that ſuch giftes as it pleaſed the Lorde to haue beſtowed vppon the nature of man, he left them with *Adam*, and therefore when *Adam* loſt them after he had receiued them, he loſt them not onely from himſelfe, but alſo from vs all. Who ſhall be carefull of a conueyance from ſoule to ſoule, when hee ſhall heare that *Adam* receiued theſe ornaments which hee loſt, no leſſe for vs than for him ſelfe? that they were not giuen to one man alone, but aſſigned to the whole nature of man? Therefore it is not againſt reaſon, if hee being ſpoyled, nature be left naked and poore: if hee being infected with ſinne, the infection creepeth into nature. Therefore from a rotten roote aroſe vp rotten branches, which ſent their rottenneſſe into the other twigges that ſprong out of them. For ſo were the children corrupted in the father, that they alſo were infectiue to their children: that is to ſay, ſo was the beginning of corruption in *Adam*, that by continuall flowing from one to another, it is conueyed from the anceſters into the poſteritie. For the infection hath not her cauſe in the ſubſtance of the fleſh or of the ſoule, but becauſe it was ſo ordeined of God, that ſuch giftes as he had giuen to the firſt man, man ſhould both haue them, and loſe them as wel for himſelf as for his. As for this that the *Pelagians* do cauill, that it is not likely that the children do take corruption from godly parents, ſith they ought rather to be ſanctified by their cleanneſſe, that is eaſily confuted. For they deſcend not of their ſpirituall regeneration, but of their carnall generation.
Cont. Pelag. & Celeſt. Therefore as *Auguſtine* ſaieth, whether the vnbeleeuer be condemned as guiltie,

guiltie, and the beleeuer quitte as innocent, they both do beget not innocents, but guiltie, becauſe they beget of the corrupted nature. Now where as they do in manner partake of the parents holineſſe, that is the ſpeciall bleſſing of the people of God, which proueth not but that the firſt and vniuerſal curſe of mankind went before. For of nature is guiltineſſe, and ſanctification is of ſuperna urall grace.

What original ſin is, & that wee are not only ſubiect to the punishment wvhich our firſt fathers fault deſerued, but the infection of his faultineſſe is alſo in vs.

8 And to the ende that theſe things be not ſpoken of a thing vncertaine and vnknowen, let vs define Originall ſinne. But yet I meane not to examine all the definitions that are made by writers, but I will bring forth one onely, which I thinke to be moſt agreeable with trueth. Originall ſin therefore ſeemeth to be the inheritably deſcending peruerſneſſe and corruption of our nature, powred abroad into all the parts of the ſoule, which firſt maketh vs guiltie of the wrath of God, and then alſo bringeth foorth theſe workes in vs, which the Scripture calleth the workes of the fleſh: and that is it properly that *Paul* oftentimes calleth ſinne. And theſe workes that ariſe out of it, as are adulteries, fornications, theftes, hatreds, murthers, banketings, after the ſame manner hee calleth the fruites of ſinne, albeit they are likewiſe called ſinnes both commonly in the Scriptures, & alſo by the ſame *Paul* himſelfe. Therefore theſe two things are diſtinctly to bee noted: that is, that being ſo in all partes of our nature corrupted and peruerted, wee are nowe euen for ſuch corruption onely holden woorthily damned and conuicted before God, to whome is nothing acceptable but righteouſneſſe, innocencie and pureneſſe. And yet is not that bonde in reſpect of anothers fault. For where it is ſaide, that by the ſinne of *Adam* wee are made ſubiect to the iudgement of God, it is not ſo to bee taken, as if wee innocent and vndeſeruing did beare the blame of his fault. But becauſe by his offending wee are all clothed with the curſe, therefore is it ſaide that hee hath bounde vs. Neuertheleſſe, frō him not the puniſhment onely came vppon vs, but alſo the infection diſtilled from him, abideth in vs, to the which the puniſhment is iuſtly due. Wherefore howe ſo euer *Auguſtine* doeth often times call it an others ſinne, (to ſhewe the more plainly, that it is conueyed into vs by propagation) yet doeth hee alſo affirme withall that it is proper to euerie one. And the Apoſtle himſelfe expreſſely witneſſeth, that therefore death came vppon all men, becauſe all men haue ſinned, and are wrapped in Originall ſinne, and defiled with the ſpottes thereof And therefore the verie infantes them ſelues, while they bring with them their owne damnation from their mothers wombe, are bounde, not by an others, but by their owne fault. For though they haue not as yet brought forth the fruites of their owne iniquitie, yet they haue the ſeede therof encloſed within them: yea, their whole nature is a certain ſeede of ſinne: therefore it cannot be but hatefull & abhominable to God. Wherevpon followeth, that it is properly accounted ſinne before God: for there could be no guiltineſſe without ſinne. The other point is, that this peruerſeneſſe neuer ceaſſeth in vs, but continually bringeth foorth newe fruites, euen the ſame workes of the fleſhe that wee haue before deſcribed: like as a burning furnace bloweth out flame and ſparcles, or as a ſpring doeth without ceaſſing caſt out water. Therefore they which haue defined

Gal. 5. 19.

Rom. 5. 12.

Originall ſinne, to be a lacking of Originall righteouſnes which ought to haue beene in vs, although in deede they comprehende all that is in the thing it ſelfe: yet they haue not fully enough expreſſed the force and efficacie therof. For our nature is not onely bare and emptie of goodneſſe, but alſo is ſo plenteous and fruitfull of all euils, that it cannot be idle. They that haue ſaide, that it is a concupiſcence, haue vſed a worde not very farre from the matter, if this were added, which is not graunted by the moſte part, that whatſoeuer is in man, euen from the vnderſtanding to the will, from the ſoule to the fleſh, is corrupted and ſtuffed full with this concupiſcence: or, to ende it ſhortlyer, that whole man is of himſelfe nothing elſe but concupiſcence.

The verie vnderſtanding of man is corrupted & not the ſenſuall or inferior part only.

9 Wherefore, I haue ſaide that all the partes of the ſoule are poſſeſſed of ſinne, ſith *Adam* fell away from the fountaine of righteouſneſſe. For not onely the inferiour appetite allured him, but wicked impietie poſſeſſed the verie caſtle of his minde, and pride pearced to the innermoſt part of his heart. So that it is a fond and fooliſh thing, to reſtraine the corruption that proceeded from thence, only to the ſenſual motions as they call them, or to call it a certaine nouriture, that allureth, ſtirreth and draweth to ſinne only that part, which among them is called Senſualitie. Wherein *Peter Lombard* hath diſcloſed his groſſe ignorance, which ſeeking and ſearching for the place of it, ſaith that it is in the fleſh, as *Paul* witneſſeth not properly in deede, but becauſe it more appeareth in the fleſh, as though *Paul* did meane onely a part of the ſoule, and not the whole nature which is in compariſon ſet againſt ſupernaturall grace. And *Paul* there taketh away al doute teaching that corruption reſteth not in one part alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, hee doeth not onely condemne the inordinate motions of appetites that appeare, but ſpecially trauelleth to proue that the vnderſtãding mind is ſubiect to blindneſſe, and the heart to peruerſneſſe. And the ſame third Chapter to the *Romanes* is nothing elſe but a deſcription of originall ſinne. That appeareth more plainly by the renewing. For the ſpirite which is compared with the old man and the fleſh, doth not only ſignifie the grace whereby the inferiour or ſenſuall part of the ſoule is amended, but alſo containeth a full reformation of all the partes. And therfore *Paul* doth commaund, not onely that our groſſe appetites be brought to naught, but alſo that we our ſelues be renewed in the ſpirite of our mind, as likewiſe in an other place he biddeth vs to be transformed in neweneſſe of minde. Whereupon followeth, that the ſame part, wherein moſt of all ſhineth the excellencie and nobleneſſe of the ſoule, is not onely wounded, but alſo ſo corrupted, that it needeth not onely to be healed, but in manner to put on a newe nature. How farre ſinne poſſeſſeth both the vnderſtanding minde and the heart, we wil ſee hereafter. Here I onely purpoſed ſhortly to touch that the whole man from the head to the foote is ſo ouerwhelmed as with an ouerflowing of water, that no part of him is free from ſinne, & that therfore whatſoeuer proceedeth from him is accompted for ſinne, as *Paul* ſaith, that all the affections of the fleſh or thoughtes, are enmities againſt God, and therefore death.

10 Now let them go, that presume to make God author of their sinnes, because wee say that men are naturally sinfull. They doe wrongfully seeke the worke of God in their owne filthinesse, which they ought rather to haue sought in the nature of *Adam*, while it was yet sound and vncorrupted. Therefore our destruction commeth of the fault of our owne flesh and not of God, forasmuch as wee perished by no other meane but by this, that wee de;endred from our first estate. But yet let not any man here murmure and say, that God might haue better foreseene for our saluation, if he had prouided that *Adam* should not haue fallen For this obiection both is to be abhorred of all godly mindes, for the too much presumptuous curiositie of it, and also pertaineth to the secrete of predestination which shal after be entreated of in place conuenient. Wherefore let vs remember that our fall is to be imputed to the corruption of nature, that wee accuse not God himselfe the author of nature. True in deede it is, that the same deadly wound sticketh fast in nature: but it is much materiall to knowe, whether it came into nature from elsewhere, or from the beginning hath rested in it. But it is euident that the wound was giuen by sinne. Therefore there is no cause why we should complaine but of our selues: which thing the Scripture hath diligently noted. For *Ecclesiastes* saith: This haue I founde, that God hath made man righteous, but they haue sought many inuentions. It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as hauing gotten vprightnesse by the goodnesse of God, hee by his owne madnesse is fallen into vanitie.

Though wee be naturally sinfull, yet is not God the author of our sin.

Eccl. 7. 13.

11 We say therefore that man is corrupted with faultinesse natural, but such as proceeded not from nature. Wee denie that it proceeded from nature, to make it appeare that it is rather a qualitie come from some other thing, which is happened to a man, than a substantiall propertie that hath bene put into him from the beginning Yet we call it Naturall, that no man should thinke that euery man getteth it by euil custome, whereas it holdeth al men bound by inheritably descending right. And this we do not of our owne heads without authoritie. For, for the same cause the Apostle teacheth, that we are al by nature the children of wrath. Howe could God, whom all his meanest workes do please, be wrathfull against the noblest of al his creatures? But he is rather wrathfull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, man is not vnfitly saide to be by nature abhominable to God, it shalbe also not vnaptly called naturally peruerse and corrupted. As *Augustine* feareth not in respect of nature corrupted, to call the sinnes naturall, which do necessarily reigne in our flesh where the grace of God is absent. So vanisheth away the foolish trifling deuise of the *Manichees*, which when they imagined an euilnesse hauing substance in man, presumed to forge for him a new Creator, least they should seeme to assigne to the righteous god the cause and beginning of euill.

We are termed corrupt by nature, not because God hath put corruption as a naturall qualitie in vs, but because together vvith our nature it is derined into vs and not gotten by custome.

Ephe. 2. 3.

The second Chapter.

That man is vvo vv spoiled of the Freedome of vvill, and made subiect to miserable bondage.

The doctrine which concerneth the bondage of our will, must not make vs slothfull vnto good things, as if they did not appertaine vnto vs, but rather hūble and carefull, that knowing our owne weakenesse, we presume not to trust vnto our selues.

Sith we haue seene, that the dominion of sin, since the time that it helde the first man bound vnto it, doth not onely reigne in all mankind, but also wholy possesseth euery soule: now must we more neerely examine, since we are brought into that bondage, whether wee be spoiled of all freedome or no: and if yet there remaine any parcell, how farre the force thereof proceedeth. But to the ende that the trueth of this question may more easily appeare vnto vs, I will by the way set vp a marke, whereunto the whole summe may be directed. And this shalbe the best way to auoid errour, if the dangers be considered that are like to fall on both sides. For when man is put from al vprightnesse, by and by hee thereby taketh occasion of slouthfulnes: and because it is said, that by himselfe he can doe nothing to ỹ studie of righteousnes, forthwith he neglecteth it wholy, as if it pertained nothing vnto him. Againe, he can presume to take nothing vpon himselfe, be it neuer so little, but that both Gods honor shalbe thereby taken from him, and man himselfe be ouerthrowne with rash confidence Therefore to the ende we strike not vpon these rocks, this course is to be kept, that man being enformed that there remaineth in him no goodnesse, & being on euery side compassed about with most miserable necessitie, may yet be taught to aspire to the goodnes whereof he is voide, and to the libertie whereof he is depriued, and may be more sharply stirred vp from slouthfulnes, than if it were fained that he is furnished with greatest power. How necessarie this second point is, euery man seeth. The first, I see is doubted of by moe than it ought to be. For this being set out of controuersie, it ought then plainly to stande for trueth, that nothing is to be taken away from man of his own, as farre as it behoueth that he be throwne downe from false boasting of himself. For if it were not granted to man to glorie in himselfe euen at that time, when by the bountifulnes of God he was garnished with most singular ornamentes, how much ought he now to be humbled, sith for his vnthankfulnesse hee is thrust downe from hie glorie into extreme shame? At that time (I saye) when he was aduaunced to ỹ highest degree of honor, the Scripture attributeth nothing else vnto him, but that hee was created after the image of God, whereby it secretely teacheth, that man was blessed, not by his owne good things, but by the partaking of God. What therefore remaineth now, but that he being naked and destitute of al glorie, doe acknowledge God, to whose liberalitie hee could not be thankfull when hee flowed full of the richesse of his grace: and that now at length with confession of his owne pouertie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Also it is as much for our profit, that all praise of wisedome and strength be taken from vs, as it pertaineth to the glorie of God that they ioine our ruine with the robberie of God, that giue vnto vs any thing more than that which is true. For what is else done when wee are taught to fight of our owne force, but that we be lifted vp on hie on a staffe of a reede, that it may by and by breake, and we fall to the grounde? Albeit, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vaine men haue imagined and doe babble of them. Wherefore not without cause is this excellent sentence oft repeated by *Augustine*, that free will is rather throwne downe headlong, than

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ſtabliſhed by them that defend it. This I thought needefull to ſpeake before, as by way of preface for many mens ſakes, which when they heare mans power ouerthrowne from the ground, that the power of God may be builded in man, do much hate this maner of diſputing as dangerous, much more ſuperfluous, which yet appeareth to be both in religion neceſſarie, & for vs moſt profitable.

2 Whereas we haue a little before ſaid, that in the vnderſtanding mind, & in the heart are placed the powers of the ſoule, now let vs conſider what they both are able to do. The Philoſophers in deede with great conſent do imagine that in the vnderſtanding minde ſitteth reaſon, which like a lampe giueth light to al counſels, & like a Queene gouerneth the will, for they ſay that it is ſo endued with diuine light, that it can giue good counſell, & ſo excelleth in liuely force that it is able wel to gouerne. On the other ſide, that ſenſe is dull & bleare eyed, that it alway creepeth on ỹ ground, & walloweth in groſſe obiects, and neuer lifteth vp it ſelfe to true inſight. That the appetite, if it can abide to obey reaſon, and do not yeld it ſelfe to ſenſe to be ſubdued, is carried on to the ſtudie of vertues, holdeth on the right way, and is transformed into willibut if it giue it ſelfe ſubiect into the bondage of ſenſe, it is by it corrupted and peruerted, ſo that it degendreth into luſt. And wher as by their opinion there do ſit in the ſoule thoſe powers that I haue ſpoken of before, vnderſtanding, ſenſe, appetite or will, which worde will is nowe more commonly vſed, they ſay that vnderſtanding is endued with reaſon, the beſt gouerneſſe toward good and bleſſed life, ſo that it doe holde it ſelfe within his owne excellencie, & ſhew forth the force that is naturally giuen it. But that inferior motion of it, which is called ſenſe, wherewith man is drawne to error & deceit, they ſay to be ſuch, that it may be tamed with the rod of reaſon, & by litle & litle be vanquiſhed. They place will in the midſt betwene reaſon & ſenſe, as a thing at her own ordering, and hauing libertie whether it liſt to obey to reaſon, or giue forth it ſelfe to be raviſhed by ſenſe.

The opinion of Philoſophers concerning the freedom of mans will.

3 Sometime in deede they do not denie, being ouercome by verie experience, howe hardly man ſtabliſheth reaſon to raigne as Queene within himſelf, while ſometime he is tickled with entiſements of pleaſure, ſometime deceiued with falſe ſemblance of good things, ſometime importunatly ſtriken with immoderate affections, & violently haled out of the way as it were with ropes or ſtrings of ſinowes, as *Plato* ſaith. For which reaſon *Cicero* ſaith, that theſe ſparkes giuen by nature, are with peruerſe opinions and euil maners by and by quenched: But when ſuch diſeaſes haue once gotten places in the mindes of men, they graunt that they doe more outragiouſly ouerflow, than that they eaſily may be reſtrained: and they ſtick not to cõpare them to wild horſes which throwing away reaſon as it were caſting the Chariot driuen, do range vnruledly & without meaſure. But this they make no queſtion of, that vertues and vices are in our owne power. For if (ſay they) it be in our choiſe to do this or that, then is it alſo in our choiſe not to do. Now if it be in our choiſe not to do, then is it alſo to do, but of free choiſe we ſeeme to do thoſe things that we do, and to forbeare thoſe things that we forbeare. Therefore if we do any good thing when we liſt, wee may likewiſe leaue it vndone; if we do any euil, we may alſo eſchewe the ſame. Yet

Philoſophers imagine that man hath in and of himſelfe habilitie as to be vicious, ſo to make himſelf vertuous.

De leg. 16. li. 1. Tuſc quæ. li. 3.

Ari. eth. li. 3. c. 5.

Seneca.

some of them haue burst foorth into so great licentiousnesse, that they haue boasted that it is in deede Gods gift that wee liue, but our owne that we liue well and holily. And thence commeth that saying of Cicero in the person of Cotta: because euery man himselfe getteth vertue to himself, therefore neuer any of the wise men did thanke God for it. For (saith he) for vertue wee be praised, & in vertue wee glorie, which should not bee if it were the gifte of God, & not of our selues. And a litle after: This is the iudgement of all men that fortune is to be asked of God, but wisedome to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers: that the reason of mans vnderstanding is sufficient for a right gouernance: that Will being subiect to it, is in deede moued by Sense to euill things. But euen as it hath free election, so can it not be stopped, but that it follow reason for her guide in all things.

De nat. deor. li. 3

The ancient fathers for feare of contradicting the common receiued opinion of Philosophers, and least they should noozle men in sloth haue too much aduanced the strength of mans both reason and vvill.

4 Among the Ecclesiasticall writers, albeit there haue bene none that did not acknowledg both that the soundnesse of reason in man hath beene sore wounded by sinne, and his will exceedinglie entangled with peruerse desires, yet many of them haue too much assented to the Philosophers, of which the auncient, as I thinke, did so much aduaunce the streinght of man vpon this consideration, lest if they should haue expressely confessed his weakenesse, first they should haue made the Philosophers, with whom they then contended, to laugh at them: and then least they should giue to ỹ flesh which of it selfe was dull to goodnes, a new occasion of slouthfulnes. Therefore because they would not teach any thing that were an absurditie in the common iudgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that seconde point, not to make place for slothfulnesse, appeareth by their owne wordes. *Chrysostome* hath in one place: Because God hath put both good and euill things in our owne power, hee hath giuen vs Freedome of election, and he withholdeth not the vnwilling, but embraceth the willing. Againe, Oftentimes he that is euil, if hee will, is turned into good, and he that is good by slouthfulnesse falleth and becommeth euil, because God made our nature to haue free will, and he layth not necessitie vpon vs, but giuing conuenient remedies, suffreth all to lye in the mynde of the patient. Againe, As vnlesse wee be holpen by the grace of God, wee can neuer doe any thing well: so vnlesse wee bring that which is our owne, wee cannot obtaine the fauour of God. And hee had saide before, that it should not be all of Gods helpe, but wee must also bring somewhat. And this is commonly a familiar worde with him, let vs bring that which is ours, God will supply the rest. Wherewith agreeth that which *Hierom* sayeth, that it is our parte to begin, but Gods to make an ende: our part to offer what we can, his to fulfill what we cannot. You see nowe that in these sayings they gaue to man towarde the studie of vertue more than was meete, because they thought that they could not otherwise awake the dulnesse that was naturally in vs. But if they did proue that in it onely wee sinned, with what apt handeling they haue done the same, we shal after see. Surely that the sayings which wee haue rehearsed are most false, shall byandby appeare. Now although the Grecians more than other

Hom. de proditione Iudæ.

Chrysost. in Gen. hom. 18.

Hom. 52.

Dialog. 3. contra Pelagium.

and

and among them principally *Chrysostome* haue passed measure in aduauncing the power of mans will, yet all the olde writers, except *Augustine*, doe in this point so either varie, or wauer, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore wee will not tary vpon exact reckening of euerie one of their sayings, but here and there wee will touch out of euery one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while euery one for himselfe sought praise of wit, in defending of mans nature, they fell continually by litle and litle one after another into worse & worse, til it came so farre, that man was commonly thought to be corrupted only in his sensuall part, and to haue reason altogether, and will for the more part vncorrupted. In the meane time this flewe about in all mens mouthes, that the naturall giftes were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarsely the hundreth man did euen sleightly vnderstand. As for my parte, if I woulde plainly shewe of what sort is the corruption of nature, I could be easily contented with these wordes. But it is much materiall that it be heedefully weyed what a man, being in all partes of his nature corrupted and spoiled of his supernaturall gifts, is able to do. They therefore which boasted themselues to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Freewil stil remained among the Latines, as if man had stil abiden in vncorrupted state. And the Grecians were not ashamed to vse the word much more arrogantly: For they called it *Autexousion*, that is to say, of her owne power, as if a man had the power himselfe. Because therefore al, euen to the common people, had receiued this principle, that man was endued with Free wil, & many of them that would seeme excellent, cannot tel how farre it extendeth: first let vs search out the force of the word it self, & then let vs proceede on by the simplicitie of the Scripture, to shewe what man is able to do of his own nature, toward good or euil. What Free will is, where as it is a word commonly found in al mens writings, yet fewe haue defined. Yet it seemeth that *Origen* rehearsed that thing whereof they were all agreed, when he said that it is a power of reason to discerne good or euil, and a power of will to choose either of them. And *Augustine* varieth not from him, when he teacheth that it is a power of reason and will, whereby good is chosen while grace assisteth, and euil when grace ceasseth. *Bernard*, while he meaneth to speake more subtelly, speaketh more darkely, which sayeth, that it is a consent by reason of the libertie of wil that cannot be lost, & the iudgement of reason that cannot be auoyded. And the definition of *Anselmus* is not familiar enough, which saith that it is a power to kepe vprightnesse for it selfe. Therefore *Peter Lombard* and the other Scholemen, haue rather embraced *Augustines* definition, because it both was plainer and did not exclude the grace of God, without the which they saw that will was not sufficient for it selfe. But they bring also of their owne such things as they thought either to be better, or to serue for plainer declaration. First, they agree that the name of *Arbitrium*, that is free choise, is rather to bee referred to reason, whose part is to discerne betweene good and euil things: and the adiectiue Free, pertaineth properly to will, which may be turned

Lib. 3. περὶ ἀρχῶν.

Lib. 2. Dist. 24.

to either of both. Wherefore, sith Freedome properly belongeth to will,
Par. 1. quæst. 83. art. 3. *Thomas* sayeth, that it would very well agree, if Free will be called a power of choosing, which being mixt of vnderstanding & appetite, doth more encline to appetite. Nowe haue wee in what things they teach that the power of Free will consisteth, that is to say, in reason and will. Now remaineth that we shortly see how much they giue to either part.

Diuers kinds of spirituall freedome
5 They are commonly wont to make subiect to the free determination of man, things meane, that is which belong not to the kingdome of God: but they do referre true righteousnesse to the special grace of God & spirituall regeneration. Which thing while the author of the booke Of the calling of the Gentiles meaneth to shewe, he reckeneth vp three sortes of Willes, the first Sensitiue, the second Naturall, the third Spirituall, of which he sayeth, that man hath the first two at his owne libertie, the last is the worke of the holy Ghost in man. Which whether it be true or not, shalbe entreated in place fit for it, for now my purpose is but shortly to rehearse the opinions of other, and not to confute them. Hereby it commeth to passe, that when writers speake of free will, they principally seeke not what it is able to do to ciuil or outward doings, but what it can doe to the obedience of the law of God. Which later point I thinke so to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I trust, I shall shewe a good reason. There hath bene a distinction receiued in Schooles, that reckneth vp three sortes of freedomes, the first from necessitie, the second from sinne, the third from miserie. Of which the first so naturally sticketh fast in man, that it can by no meane be taken away: the other two are lost by sin. This distinction I willingly receiue, sauing that there necessitie is wrongfully confounded with compulsion: betwene which two how much difference ther is, and how necessarie that difference is to be considered, shal appeare in another place.

Amb. li. 1. ca. 2.

The schoolemens opinion touching free vvill.
6 If this be receiued, then shall it be out of controuersie that man hath not free will to do good workes, vnlesse he be holpen by grace, and that by speciall grace, which is giuen to the onely elect by regeneration. For I doe not passe vpon these phrantike men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether depriued of power to do well, or whether hee haue yet some power, although it be but litle & weake, which by it selfe in deede can do nothing, but by helpe of grace doeth also her part. While the Master of the Sentences goeth about to make that plaine, he sayeth there are two sortes of grace necessarie for vs, whereby wee may be made meete to doe a good worke: the one they call a working grace, whereby wee effectually will to doe good: the other a Together working grace, which followeth good wil in helping it. In which diuision this I mislike, that while he giueth to the grace of God an effectuall desire of good, he secretly sheweth his meaning that man alreadie of his owne nature, after a certaine manner, desireth good though vneffectually. As *Bernard* affirming that good will is in deede the worke of God, yet this he graunteth to man, that of his owne motion he desireth that good will. But this is farre from the meaning of *Augustine*, from whom yet *Lombard* would seeme to haue borowed this diuision. In the

Lib. 2. dist. 26.

second part of the diuision, the doubtfulnes of speach offendeth me, which hath bred a wrong exposition. For they thought that we do therefore work together with the Second grace of God, because it lieth in our power, either to make void the first grace by refusing it, or to confirm it by obediently following it. Whereas the author of the booke, Of the calling of the Gentiles, doth thus expresse it, that it is free for them that vse the iudgement of reason, to depart from grace, that it may be worthie reward not to haue departed, & that the thing which could not be done but by the working together of the holy Ghost, may be imputed to their merits, by whose wil it was possible to haue not bin done. These two things I had wil to note by ỹ way, that now, reader, thou maist see how much I dissent from the soundest sort of the schoolemen. For I do much farther differ from the later Sophisters, euen so much as they be farther gone from the auncient time. But yet somwhat, after such a sort as it is, we perceiue by this diuisiō, after what maner they haue giuen free wil to man. For at length *Lombard* saith, that we haue not free will therefore, because we are alike able either to doe or to thinke good and euill, but onely that we are free from compulsion: which freedom is not hindered, although we be peruerse and the bondmen of sinne, & can do nothing but sinne.

Amb.li.2.ca.4.

Lib.2.dist.25.

7 Therefore, man shalbe said to haue free will after this sort, not because he hath a free choise as wel of good as of euil, but because he doeth euil by Will, and not by compulsion. That is very well saide: but to what purpose was it to garnish so small a matter with so proude a title? A goodly libertie forsooth, if man be not compelled to serue sinne: so is he yet a willing seruant that his will is holden fast bound with the fetters of sinne. Truely I do abhorre striuing about wordes wherewith the Church is vainely wearied, but I thinke that such wordes are with great religious carefulnesse to bee taken heede of, which sounde of any absurditie, specially where the errour is hurtful. How fewe I pray you, are there, which when they heare that free will is assigned to man, do not by and by conceiue, that he is lorde both of his owne mind & wil, and that he is able of himself to turne himself to whether part he will? But some one wil say: that perill shalbe taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, he wil sooner conceiue an error of one litle worde, than a trueth out of a long tale. Of which thing we haue a more certaine experience in this verie worde, than is to be wished. For omitting that exposition of the old writers, all they in maner that came after, while they sticke vpon the naturall signification of the worde, haue bin caried into a trust of themselues that bringeth them to destruction.

The danger of vsing the name of free will though we take it in a harmlesse meaning.

8 But if the authoritie of the fathers do moue vs, they haue in deed continually ỹ word in their mouth: but they do withal declare, how much they esteeme the vse of it. First of all *Augustine*, which sticketh not to call it Bond will. In one place he is angrie with them ỹ denie free will: but he declareth his chiefe reason why, when he saieth only, Let not any man be so bolde to deny the freedome of will, that he go about to excuse sinne. But surely in an other place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subiect to lustes that do binde and conquere it.

S. Augustines meaning when he vseth the name of free will is sound & good.

Lib.7.cont.Iul.
Hom.53.in Ioan.
Ad Anast. ca.44.

Againe,

De perfec. iustic. Enchir. ad Laur. cap. 30. Ad Bonif. li. 3. c. 8 Ibid. cap. 7. Ad Boni. li. 1. c. 3. Ad Boni. li. 3. c. 7 De verb. Apost. sermone. 3. De spiritu & litera. cap 30.

Againe, that when will was ouercome with sinne whereinto it fell, nature began to want freedome. Againe, that man hauing ill vsed his free will, lost both himself & it. Againe, free wil is become captiue, that it can do nothing toward righteousnes. Againe, that it cannot be free, which the grace of god hath not made free. Againe, that the iustice of God is not fulfilled when the law commaundeth, and man doeth of his owne strength, but when the holy Ghost helpeth, and mans will not free, but made free by God obeyeth. And of all these things he shortly rendreth a cause, when in another place he writeth, that man receiued great force of free will when he was created, but he lost it by sinning. Therefore in another place, after that he had shewed that free will is stablished by grace, he sharply inueyeth against them that take it vpon them without grace. Why therefore (saith he) dare wretched men either be proud of free wil before that they be made free, or of their owne strength if they be alreadie made free? And they mark not that in the verie name of free will, is mention of freedom. But where the spirite of the Lorde is, there is freedom. If then they be the bondmen of sinne, why do they boast them of free will: For of whome a man is ouercome, to him he is made bond. But if they be made free, why do they boast them as of their owne worke? Are they so free, that they will not be his bondseruants, which saith: Without mee ye can do nothing? Beside that also in an other place hee seemeth sportingly to mocke at the vse of that worde, when he sayde, that will was in deede free, but not made free, free to righteousnesse, but the bondseruant of sinne. Which saying in another place hee repeateth and expoundeth, that man is not free from righteousnesse, but by choyse of will, and from sinne he is not free but by grace of the Sauiour. Hee that doeth testifie, that the freedome of man is nothing else but a freemaking or manumission from righteousnesse, seemeth trimly to mock at the vaine name thereof. Therefore if any man will permit the vse of this worde with no euill signification, he shall not be troubled by mee for so doing. But because I thinke it cannot be kept without great perill, and that it should turne to a great benefite to the church, if it were abolished: neither will I my selfe vse it, and I would wish other, if they aske mee counsell, to forbeare it.

2. Cor. 3. 8.

John. 15. 5

De correptione & gratia. cap. 13

That the fathers who in considerations before alleaged Section 4. seeme sometimes to furnish mã vvith hu owne armour, do notvvithstanding giue the praise of all good things to the holy ghost.

9 I may seeme to haue brought a great preiudice against my self, which haue confessed, that all the ecclesiasticall writers, except *Augustine*, haue spoken so doubtfully or diuersly in this matter, that no certeinty can be had out of their writings. For some wil so construe this, that I meant therefore to thrust them from giuing any voyce herein, because they are all against me. As for me, I meant it to no other end but this, that I simply and in good faith would haue godly wittes prouided for, which if they wait vppon those mens opinions in this point, they shall alway wauer vncertaine. In such sort doe they sometime teache, man being spoiled of all strength of free will, to flee to grace onely: sometime they furnish or seeme to furnish him with his owne armour. But it is not hard to make appeare, that in such doutfulnesse of speech, they nothing, or verie litle esteeming mans strength, haue giuen the praise of all good things to the holy Ghost, if I here recite certain sentences of theirs, whereby that is plainly taught. For what meaneth

that

that saying of *Cyprian*, which *Augustine* so often repeateth, that wee ought to glorie of nothing, because wee haue nothing of our owne, but that man wholly despoyled in himselfe, may learne to hang all vppon God. What meaneth that saying of *Augustine* and *Eucherius*, when they expound, that Christ is the tree of life, to whome he that reacheth his hand, shall liue? and that the tree of knowledge of good and euil, is the free choise of wil, whereof who so tasteth, forsaking the grace of God, he shall dye? What meaneth that of *Chrysostom*, that euery man is naturally not onely a sinner, but also altogether sinne? If we haue no good thing of our owne: If man from top to toe be altogether sinne: if it be not lawful to attempt how much the power of free will is able to do, how then may it be lawfull to part the praise of a good worke betweene God and man? I could rehearse of this sort verie many sayings out of other, but least any man should cauil, that I choose out those things only that make for my purpose, and doe craftily leaue out such things as make against mee, therefore I do forbeare such rehearsal Yet this I dare affirme, howsoeuer they be sometime to busie in aduancing free will, that this yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to haue his strength reposed in God alone. Nowe come I to the simple setting foorth of the trueth, in considering the nature of man.

De prædestinatione sanctorum lib.4. Augustin. in Gen. Homilia in aduent.

10 But I am here constrained to repeat that, which in the beginning of this Chapter, I spake by way of preface. As any man is moste discouraged and throwen downe with conscience of his owne miserie, needinesse, nakednesse and shame, so hath hee best profited in knowledge of himselfe. For there is no danger to be feared, least man wil take too much from himselfe, so that he learne, that what he wanteth is to be recouered in God, but to himselfe he can take nothing more than his own right, be it neuer so little, but that he shall destroy himselfe with vaine confidence, and conueying the honor of God to himselfe, become giltie of hainous sacriledge. And truely so oft as this lust inuadeth our mind, ỳ we desire to haue somwhat of our own, which may rest in our selues rather than in God, let vs knowe that this thought is ministred vs by no other counseller, but by him that persuaded our first parents, to haue a will to be like vnto Gods, knowing both good & euil. If it be the word of the diuell that raiseth vp man in himselfe, let vs giue no place vnto it, vnlesse wee list to take counsell of our enemie. It is pleasant in deede, for a man to haue so much strength of his owne, ỳ he may rest in himself. But that we be not allured to this vaine affiance, let so many sore sentences make vs afraid, by which we be throwen downe: as are, Cursed is he which trusteth in man, & setteth flesh to be his arme. Again, ỳ God hath not pleasure in the strength of a horse, neither deliteth in the legs of man, but deliteth in them that feare him, & attend vpon his mercy. Againe, that it is he which giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power, euen the yong men shall faint & be wearie, and the yong men shal stumble and fall, but they that wait vpon the Lord, shal renue their strength. All which sayings tend to this end, that wee leane not vpon any opinion of our owne strength, be it neuer so little, if wee meane to haue God fauourable vnto vs, which resisteth the proud, & giueth grace

A dangerous thing for man to haue an opinion of his owne strength. a blessed thing to mourne vvith the sense and feeling of his owne powertie and inuvarde vveaknes.

Hier. 17.5. Psa. 147.10. Psa. 40.29. Iac. 4.6.

Esa. 44. 3. grace to the humble. And then againe, let these promises come into our remembrance. I wil poure out water vpon the thirstie, and Flouds vppon the
Esa. 55. 1. dry ground. Againe, All ye that thirst, come vnto the waters. Which promises do testifie, that none are admitted to receiue the blessings of God, but they that pine away with feeling of their owne pouertie. And such promises are not to be passed ouer, as is that of *Esay*: Thou shalt haue no more sunne to shine by day, neither shal the brightnesse of the Moone shine vnto thee: for the Lord shalbe thine euerlasting light, & the God thy glorie. The Lord in deede doth not take away the shining of the Sunne or Moone from his seruants, but because he will himselfe alone appeare glorious in them, hee calleth their confidence farre away, euen from those things, that are counted in their opinion most excellent.

Humilitie therefore a precious vertue, because in acknowledging mans baseneße, Gods highneße is aduanced.

11 Truely, that saying of *Chrysostome* hath alway exceedingly wel pleased mee, that the foundation of our Wisedome is humilitie: but yet more that saying of *Augustine*, as (sayeth hee) that same Rhetorician being asked, what was the first thing in the rules of eloquence, answered Pronunciation: and what was the seconde, he answered Pronunciation: and what was the thirde, he answered Pronunciation: so if one aske mee of the rules of Christian religion, the First, the Seconde, and Thirde time, and alwaies I woulde answere Humilitie. But he meaneth not humilitie, when a man knowing some litle vertue to be in himselfe, abstaineth from pride and hautinesse of minde, but when he truely feeleth himselfe to be such a one, as hath no refuge but in humilitie: as in another place hee declareth. Let no man (sayeth he) flatter himselfe: of his owne he is a diuell. That thing whereby he is blessed, he hath of God onely. For what hast thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for righteousnesse is Gods. Againe, why is the possibilitie of nature so presumed on? it is wounded, maymed, troubled and lost, it needeth a true confession, and not a false defence. Againe, when euery man knoweth that in himselfe he is nothing, and of himselfe hee hath no helpe, his weapons in himselfe are broken, the warres are ceassed. But it is needefull, that all the weapons of wickednesse be broken in sunder, shiuered in peeces and burnt, that thou remaine vnarmed and haue no helpe in thy selfe. Howe much more weake thou art in thy selfe, so much the more the Lorde receiueth thee. So vppon the three score and tenne Psalme he forbiddeth vs to remember our owne righteousnesse, that wee may acknowledge the righteousnesse of God: and hee sheweth that God doeth so commende his grace vnto vs, that wee may knowe our selues to be nothing, that wee stand onely by the mercie of God, when of our selues wee are nothing but euill. Let vs not therfore striue here with God for our right, as if that were withdrawen from our saluation which is giuen to him. For as our humblenesse is his hieneße, so the confession of our humbleneße hath his mercy readie for remedie. Neither yet do I require that man not conuinced should willingly yeeld himselfe: nor if hee hath any power, that hee should turne his minde from it, to be subdued vnto true humilitie. But that laying away the disease of selfeloue and desire of victorie, wherewith being blinded, hee thinketh too highly of himselfe, hee should well consider himselfe in the

Hom. de perf. euange.

Epist. 56. ad Dios.

In Ioan. hom. 49.

Li. de Nat. & gratia, ca. 52. in Ps. 45.

true

true looking glasse of the Scripture.

n And the common saying which they haue borowed out of *Augustine* pleaseth mee well, that the naturall giftes were corrupted in man by sinne, and of the supernaturall he was made emptie. For in this latter part of supernaturall giftes, they vnderstand as well the light of faith as of righteousnesse, which were sufficient to the attaining of heauenly life and eternall felicitie. Therefore banishing himselfe from the kingdome of God, he was also depriued of the spirituall giftes, wherewith he had beene furnished to the hope of eternall saluation. Whereupon followeth, that he is so banished from the kingdome of God, that all things that belong to the blessed life of the soule, are extinguished in him, vntill by grace of regeneration he recouer them. Of that sort are faith, the loue of God, charitie towarde our neighbours, the studie of holinesse and righteousnesse. All these things, because Christ restoreth them vnto vs, are counted things comming from another to vs, and beside nature, and therfore we gather that they were once taken away. Againe, soundnesse of the vnderstanding minde and vprightnesse of heart were then taken away together, and this is the corruption of naturall giftes. For though there remaine somewhat left of vnderstanding and iudgement together with will, yet can we not say, that our vnderstanding is sound and perfect, which is both feeble and drowned in many darknesses. And as for our will, the peruersenes thereof is more than sufficiently knowen. Sith therefore reason, whereby a man discerneth between good and euil, whereby he vnderstandeth and iudgeth, is a naturall gift, it could not be altogether destroied, but it was partly weakened, partly corrupted, so that foule ruines thereof appeare. In this sense doeth *Iohn* say, Iohn. 1. 5 that the light shineth yet in darkenesse, but the darkenesse comprehended it not. In which words both things are plainly expressed, that in the peruerted and degendred nature of man, there shine yet some sparkes ỹ shewe that he is a creature hauing reason, and that he differeth from brute beasts, because he is endued with vnderstanding: and yet that this light is choked with great thickenesse of ignorance, that it cannot effectually get abroad. So will, because it is vnseparable from the nature of man, perished not, but was bounde to peruerse desires, that it can couet no good thing. This in deede is a full definition, but yet such as needeth to be made plaine with more wordes. Therefore, that the order of our talke may proceede according to that first distinction, wherein we deuided the soule of man into vnderstanding and will: let vs first examine the force of vnderstanding. So to condemne it of perpetuall blindnesse, that a man leaue vnto it no manner of skill in any kinde of things, is not onely against the worde of God, but also against the experience of common reason. For wee see that there is planted in man a certaine desire to search out trueth, to which he woulde not aspire at all, but hauing felt some sauour thereof before. This therefore is some sight of mans vnderstanding, that he is naturally drawen with loue of trueth, the neglecting whereof, in brute beastes prooueth a grosse Sense without reason, albeit, this litle desire, such as it is, fainteth before it enter the beginning of her race, because it by and by falleth into vanitie. For the witte of man cannot for dulnesse keepe the right way to search out trueth,

Man through sinne was made emptie of supernatural giftes, as faith, loue, righteousnes: naturall, as both vnderstanding & will, though they be not quite take away, yet the soundnesse of them is lost: the vnsoundnesse of his vnderstanding may be seene both by his often straying in that which he seeketh, & his not seeking that which belongeth most vnto him.

trueth, but strayeth in diuerse errours, and as it were groping in darkenesse, oftentimes stumbleth, till at length it wander and vanish away, so in seeking trueth, it doeth bewray howe vnfit it is to seeke and finde trueth. And then it is sore troubled with another vanitie, that oftentimes it discerneth not those things, to the true knowledge whereof it were expedient to bende it selfe, and therefore it tormenteth it selfe with fonde curiositie, in searching out things superfluous and nothing woorth: and to things moste necessarie to be knowen, it either taketh no heede, or negligently or seldome turneth, but surely scarse at any time applyeth her studie earnestly vnto them. Of which peruersenesse, whereas the prophane writers doe commonly complaine, it is founde, that all men haue entangled themselues with it. Wherefore *Salomon* in all his Ecclesiastes, when hee had gone through all these studies, in which men thinke themselues to bee verie wise, yet hee pronounceth that they are all vaine and trifling.

Mans naturall capacitie may attain to the knowledge of things belonging to this present life. As first there are in all mens minds certaine seedes of vnderstanding those things vvhereon ciuil order & policie is grounded.

13 Yet doe not all trauailes of Witte so alway become voide, but that it attaineth somewhat, specially when it bendeth it selfe to these inferiour things. Yea, and it is not so blockish, but that it tasteth also some little of the higher things, howsoeuer it more negligently apply the searching of them, but yet not that with like power of conceiuing. For when it is carried vppe aboue the compasse of this present life, then is it principally conuinced of her owne weakenesse. Wherefore, that wee may the better see how farre according to the degrees of her abilitie, it proceedeth in euery thing, it is good that I put foorth a distinction. Let this therefore be the distinction, that there is one vnderstanding of earthly things, an other of heauenly things. Earthly things I call those that doe not concerne God and his kingdome, true righteousnesse, and the blessednesse of eternall life, but haue all their respect and relation to this present life, and are as it were contained within the boundes thereof. Heauenly things, I call the pure knowledge of God, the order of true righteousnesse, and the mysteries of the heauenly kingdome. Of the first sort are policie, gouernance of household, all handy craftes, and liberall Sciences. Of the seconde sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this wee must confesse, because man is a creature by nature giuen to liue in companies togither: hee is also by naturall instinction bent to cheerish and to preserue the fellowship of these companies, therefore wee see that there are in the mindes of all men vniuersall impressions of a certaine ciuil honestie and order. Hereby it commeth to passe, that there is found no man that vnderstandeth not, that all companies of men ought to be kept in order with lawes, and that conceiueth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men vnto lawes, because the seedes thereof are naturally planted in all men without any teacher or lawmaker. And I weye not the dissensions and fightings that afterward arise while some desire to peruert lawe and right, the loose absolute gouernement of Kings, that lust strayeth abroade in steede of right, as theeues and robbers, some (which is a fault more than common) thinke

that

that to be vniuſt, which other haue ſtabliſhed for iuſt: and on the other ſide ſtiffely ſaye, that to be laudable, which other haue forbidden. For theſe men doe not therefore hate lawes, becauſe they doe not knowe that lawes are good and holy, but for that they raging with headie luſt, doe fight againſt manifeſt reaſon, and for their fantie doe abhorre that, which in vnderſtanding of minde they allowe. The latter ſort of it ſtriuing in ſuch, that taketh not away the firſt conceiuing of equitie. For when men doe ſtriue among themſelues, concerning the pointes of lawes, they agree together in a certaine ſumme of equitie. Wherein is prooued the weakeneſſe of mans wit, which euen then when it ſeemeth to followe the right way, yet halteth and ſtaggereth, but ſtill this remaineth true, that there is ſowne in all men a certaine ſeede of politike order. And that is a large proofe, that in the ordering of this life, no man is voide of the light of reaſon.

Men haue naturally a power & facilitie to learne & finde out artes: vvherin notvvithſtanding the liberalitie of God ſheneth: vvithout vvhich al vvould be as ſome are emen meere naturals.

¶ 14 Nowe do followe the artes, both the liberall, and the handie crafts, in learning whereof, becauſe there is in vs all a certaine aptneſſe, in them alſo doeth appeare the force of mans witte: but albeit, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is almoſt no man founde, whoſe conceite of witte doeth not in ſome arte or other ſhewe foorth it ſelfe. Neither haue they onely a power or facilitie to learne, but alſo to deuiſe in euerie arte ſome newe thing, either to amplifie or make perfecter that which hath bene learned of an other that went before, which thing, as it mooued *Plato* erroniouſly to teach, that ſuch conceiuing is nothing elſe, but a calling to remembrance, ſo by good reaſon it ought to compell vs to confeſſe, that the beginning thereof is naturally planted in the witte of man. Theſe pointes therefore doe plainly teſtifie, that there is giuen to men naturally an vniuerſall conceiuing of reaſon and of vnderſtanding. Yet is it ſo an vniuerſall benefite, that therein euery man ought for himſelf to acknowledge the peculiar grace of God. To which thankefulneſſe the creatour himſelfe doeth ſufficiently awake vs, when hee createth naturall fooles, in whome he maketh vs to ſee with what giftes mans ſoule excelleth, if it bee not endued with his light, which is ſo naturall in all men, that it is yet altogether a free gifte of his liberalitie towardes euery man. But the inuention and orderly teaching of the ſame artes, or a more inwarde and excellent knowledge of them which is proper but to a fewe, is no perfect argument of the common conceiuing of wit, yet becauſe without difference it happeneth to the godly and vngodly, it is righfully reckened among naturall giftes.

The skil vvhich Philoſophers had in ſundrie arts & ſciences, ſhevveth vvhat good God hath ſtill left the nature of man enriched vvithall, although he hath robbed & ſtripped himſelf of the chiefeſt giftes vvherevvith God endued him.

15 So oft therefore as wee light vppon prophane writers, let vs be put in minde by that maruellous light of trueth that ſhineth in them, that the wit of man, howe much ſoeuer it be peruerted and fallen from the firſt integritie, is yet ſtill clothed and garniſhed with excellent giftes of God. If we conſider that the ſpirite of God is the onely fountaine of trueth, we will neither refuſe nor deſpiſe the trueth it ſelfe, wherſoeuer it ſhal appeare, except we wil diſhonourably vſe the ſpirite of God: for the giftes of the holy Ghoſt cannot be ſet light by, without contempt and reproch of himſelfe:

And what? Shall wee denie that the trueth shined to the olde Lawyers, which haue set foorth Ciuil order and Discipline with so great equitie? Shall wee say that the Philosophers were blinde both in that exquisite contemplation, and cunning description of nature? Shall wee say that they had no witte, which by setting in order the arte of speach, haue taught vs to speake with reason? Shall wee say that they were madde, which in letting foorth Phisicke, haue employed their diligence for vs? What of all the Mathematicall sciences? shall wee thinke them doting errours of madde men? no, rather wee cannot read the writings of the olde men, concerning these things, without great admiration of their witte. But shall wee thinke any thing praise worthie or excellent, which wee doe not reknowledge to come of God? Let vs be ashamed of so great vnthankefulnesse into which the heathen Poets fell not, which confessed that both Philosophie and Lawes, and all good artes, were the inuentions of Gods. Sith then it appeareth that these men whome the Scripture calleth naturall men, were of so sharpe and deepe sight in searching out of inferiour things, let vs learne by such examples, how many good things the Lorde hath left to the nature of man, after that it hath beene spoyled of the true God.

The knowledge of artes and sciences is the gift of the spirit of God: neither is it to be neglected, although before God it be but a vanishing transitorie thing.

16 But in the meane time yet let vs not forget, that these are the most excellent good gifts of the spirite of God, which for the common benefite of mankinde hee dealeth abroad to whome it pleaseth him. For if it behoued, that the vnderstanding and skill that was required for the framing of the tabernacle, should be powred into *Beseleel* and *Oliab* by the spirite of God, it is no maruel if the knowledge of those things which are most excellent in mans life, be saide to be communicated vnto vs by the spirit of God. Neither is there cause why any man should aske, what haue the wicked to doe with Gods spirite, which are altogether estranged from God. For where it is saide that the spirite of God dwelleth in the faithful onely, that is to be vnderstanded of the spirit of sanctification, by the which we are consecrate to God himselfe, to be his temples: yet doth he neuertheless fill, moue and quicken all things with the vertue of the same spirite, and that according to the propertie of euery kind which he hath giuen to it by law of creation. If it haue beene the Lordes wil that we should be holpen by the trauell and seruice of the wicked in naturall Philosophie, Dialectike, the Mathematicall knowledges, and other: let vs vse it, least if wee neglect the giftes of God, willingly offered in them, wee suffer iust punishment for our slouthfulnes. But least any should thinke a man to be blessed, when vnder the elements of this worlde there is graunted vnto him so great an abilitie to conceiue trueth, it is also to be added that all this power to vnderstande, & the vnderstanding that followeth thereof, is a vanishing and transitorie thing before God, where is not a stedfast foundation of trueth. For *Augustine* teacheth most truely, whome (as we haue saide) the Master of the Sentences, and the other Scholemen are compelled to assent vnto, as the free giftes were taken from man after his fall, so these naturall giftes which remained, were corrupted. Not that they be defiled of themselues in asmuch as they come from God, but because they cease to be pure to a defiled man,

Exo. 31. 2. & 35. 30.

Lib. 2 dist. 25.

that

that he should haue no praise of them.

17 Let this be the summe: that it is seene that in all mankinde is reason which is proper to our nature, which maketh vs to differ from brute beasts, as brute beastes do differ in sense from things without life. For whereas there be borne certaine naturall fooles and idiots, that default obscureth not the generall grace of God: but rather by such sight we are put in mind, that what is left vnto our selues, ought iustly to be ascribed to the kindnesse of God, because if hee had not spared vs, our rebellion had drawne with it the destruction of our whole nature. But whereas some doe excell in sharpnesse of conceiuing, some other do passe in iudgement, some haue a quicker wit to learne this or that arte: in this varietie God setteth foorth his grace vnto vs, that no man shoulde claime to him selfe as his owne, that which floweth from Gods meere liberalitie. For how becõmeth one more excellent than an other, but that in common nature might appeare aboue other the speciall grace of God, which in omitting many, saith openly that it is bound to none. Beside that, God powreth in singular motions, according to the calling of euery man. Of which thing wee meete with many examples in the bookes of the Iudges, where it is saide, that the spirite of the Lord clad them, whom he called to rule the people. Finally, in euery noble act there is a speciall instruction. By which reason the strong men followed *Saul*, whose hearts the Lord had touched. And when his ministring in the kingdome was propheeied of, *Samuel* said thus: The spirit of the Lord shall come vpon thee, and thou shalt be an other man. And this was continued to the whole course of gouernement: as after it is spoken of *Dauid*, that the spirite of the Lord came vpon him from that day forward. But the same is spoken in an other place as touching particular motions: yea in *Homer* men are saide to excell in witte, not onely as *Iupiter* hath dealt to euery man, but also as the time required. And truely experience teacheth, while many times such men stand amased, as were most sharpe and deepe witted, that the wittes of men are in the hand & will of God to rule them at euery moment: for which reason it is said, that he taketh wit from the wise, that they may wander out of the way. But yet in this diuersitie we see remaining some markes of the Image of God, which do make difference betweene all mankinde and other creatures.

As God hath in common indued men with reson, so he doth particularly for special purposes powre special motions into them.

Iudg. 6. 34.

1. Sam. 10. 6.

1. Sam. 6. 13.

Psal. 107. 40.

18 Now is to be declared what mans reason seeth, when it commeth to the kingdome of God and to that spirituall insight, which consisteth chiefly in three things: to know God, and his fatherly fauour toward vs, wherein our saluation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second properly they that are most wittie, are blinder than molles. I denie not that there be here and there read in Philosophers, concerning God, many things well and aptly spoken, but yet such as doe alway sauour of a certaine giddie imagination. The Lord gaue them in deed, as is aboue said, a litle tast of his godhead, that they should not pretend ignorance to colour their vngodlinesse: and many times he moued them to speake many things, by confession whereof themselues might be conuinced. But they so sawe the things that they saw, that by such seeing they were not directed to y truth, much lesse did attaine

Touching heauenly things, as the knowledge of god, of his fauour towards vs, and of the way to frame our liues after his will, mans natural reason conceiueth very litle in the first, in the second nothing at all.

vnto it, like as a wayfaring man in the middest of the fielde, for a sodaine moment, seeth farre and wide the glistering of lightning in the night time, but with such a quickly vanishing sight, that hee is sooner couered againe with the darkenesse of the night, than he can stirre his foote, so farre is it off that he can be brought into his way by such a help. Beside that, those smale droppes of trueth, wherewith as it were by chaunce, they sprinkle their bookes, with how many and how monstrous lies are they defiled? Finally, they neuer so much as smelled that assurednesse of Gods good will toward vs, without which mans witte must needes be filled with infinite confusion. Therefore mans reason neither approcheth, nor goeth towarde, nor once directeth sight vnto this trueth, to vnderstand who is the true God, or what a one he will be toward vs.

To knowe God is the speciall gift of God.

19 But becaũse wee being drunke with a false persuasion of our owne deepe insight, do verie hardly suffer our selues to be persuaded, that in matters of God it is vtterly blinde and dull: I thinke it shalbe better to confirm it by testimonies of Scripture, than by reasons. This doeth *Iohn* verie well teach in that place which I euen nowe alleaged, when hee writeth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did shine in darkenesse, and the darkenesse comprehended it not. He sheweth in deede, that mans soule is lightened with the brightnesse of Gods light, so that it is neuer altogether without some small flame, or at least some sparcle of it, but yet, that with such a light hee comprehendeth not God. And why so? becaũse mans quickenesse of witte, as toward the knowledge of God, is but meere darkenesse. For when the holy Ghost calleth men darkenesse, he at once spoileth them of all ability of spirituall vnderstanding. Therefore he affirmeth, that the faithful which embrace Christ, are borne not of bloud, or of the will of the flesh, or of man, but of God. As if he should say: flesh is not capable of so high wisedome to conceiue God and that which is Gods, vnlesse it be lightened with the spirite of God. As Christ testified, that this was a speciall reuelation of the father, that *Peter* did know him.

Iohn 1. 13.

Math. 16. 7.

It is the principal illuminatiõ of the spirite which openeth the eyes of Gods elect: and theirs only to see the things that are of God.

20 If we were persuaded of this which ought to be out of all controuersie, that our nature wanteth al that, which our heauenly father giueth to his elect by the spirit of regeneration, then here were no matter to doubt vpon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing, when he saith, that no man can call Iesus the Lord, but in the holy Ghost. And *Iohn Baptist* seeing the dulnesse of his disciples, crieth out, that no man can receiue any thing, vnlesse it be giuen him from aboue. And that he meaneth by gifte a speciall illumination, and not a common gift of nature, appeareth hereby, that he complaineth, in so many wordes as he had spoken to commend Christ to his disciples, he preuailed nothing. I see (saith he) that wordes are nothing to informe mens mindes concerning diuine things, vnlesse the Lord giue vnderstanding by his spirite. Yea, and *Moses*, when he reprocheth the people with their forgetfulnesse, yet noteth this withall, that they can by no meanes growe wise in the mysteries of God, but by the benefite of God. Thine eyes (sayeth he) haue seene those

Psal. 34. 10.
1. Corinth. 12.
Iohn 3. 27.

Deut. 29. 2.

those great tokens and wonders, &, The Lord hath not giuen thee a heart to vnderstand, nor eares to heare, nor eyes to see. What should he expresse more, if he called vs blockes in considering the workes of God? Whereupon the Lorde by the Prophet promiseth for a great grace, that hee will giue the Israelites a heart, that they may knowe him: signifying thereby, that mans wit is onely so much spiritually wise, as it is lightened by him. And this Christ plainly confirmed with his owne mouth, when he sayeth, that no man can come to him, but he to whom it shalbe giuen from the Father. What? is not he himselfe the liuely image of the Father in whom the whole brightnesse of his glorie is expressed vnto vs? Therefore he could not better shewe what our power is to knowe God, than when he sayeth, that we haue no eyes to see his image, where it is so openly set present before vs. What? came he not into the earth for this purpose, to declare his Fathers will vnto men? And did he not faithfully do his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inward scholemaster, the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that haue heard and beene taught of the Father. What manner way of learning and hearing is this? Euen, when the holy Ghost by marvellous and singular vertue formeth the eares to heare, and the mindes to vnderstand. And least that should seeme strange, he alleageth the prophesie of *Esay*, where when he promiseth the repairing of the Church, that they which shalbe gathered together to saluation, shal be taught of the Lorde. If God there foresheweth some peculiar thing concerning his electes, it is euident that he speaketh not of that kinde of learning that was also cõmon to the wicked and vngodly. It remaineth therefore that wee must vnderstand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy ghost by his enlightening shall make a new mind. But *Paul* speaketh most plainly of all, which of purpose entring into discourse of this matter, after he had condemned all mens wisedome of folly and vanitie, and vtterly brought it to nought, at the last concludeth thus: that the naturall man cannot perceiue those things that are of the spirite of God: they are fooleshnesse vnto him, and he cannot vnderstand them, because they are spiritually iudged. Whome doeth hee call naturall? euen him that stayeth vpon the light of nature. Hee I say comprehendeth nothing in the spirituall mysteries of God. Why so? is it because by slouthfulnes he neglecteth it? Nay, rather although he would trauel neuer so much, he can doe nothing, because forsooth they are spiritually iudged. What meaneth that? because being vtterly hidden from the sight of man, they are opened by the onely reuelation of the spirite: so that they are reckened for folly where the spirite of God giueth not light. Before he had auanced those things that God hath prepared for them that loue him, aboue the capacitie of eyes, eares and mindes. Yea, he testifieth that mans wisedom was as a certaine veile, whereby mans minde was kept from seeing God. What meane wee? The Apostle pronounceth, that the wisedome of this worlde is made folly by God: and shal we forsooth giue vnto it sharpnesse of vnderstanding, whereby it may pearce to the secrete places of the heauenly kingdome? Farre be such beastlines from vs.

Iere. 24.7.

Iohn 6.44.

Esay. 54.13.

1. Corinth. 2.14.

1. Cor. 1.20.

The vvord of god can neuer enlighten mens mindes vvithout his grace.
Ephe. 1. 15.

21 And so that which here he taketh away from men, in another place in a prayer, he giueth it to God alone. God (saith he) & the father of glorie, giue to you the spirite of wisedome & reuelation. Now thou heares that all wisedome and reuelation is the gifte of God. What followeth? and lighten the eyes of your mind. Surely if they neede a newe reuelation, then are they blind of themselues. It followeth after: That ye may know what is the hope of your calling. &c. Therefore he confesseth, that the wittes of men are not capable of so great vnderstanding, to knowe their owne calling. And let not some Pelagian babble here, that God doth remedie that dulnesse or vnskilfulnesse, when by the doctrine of his worde hee directeth mans vnderstanding, whither without a guide he could not haue atteyned. For *Dauid* had a lawe, wherein was comprehended all the wisedome that may bee desired, and yet not contented with that, he requireth to haue his eyes opened, that
Psal. 139. 18. he may consider the mysteries of the same lawe. By which speech truely he secretly saith, that the sunne riseth vpon the earth where the worde of God shineth to men: but they get not much thereby, vntill he himselfe, that is
Iac. 1. 17. therefore called the father of lightes, doe giue them or open their eyes, because whereseuer he shineth not with his spirit, all thinges are possessed with darkenesse. So the Apostles were well and largely taught by the best
Iohn 14. 26. scholemaster: yet if they had not needed the spirit of trueth to instruct their mindes in that same doctrine which they had heard before, hee would not haue bidden them looke for him. If the thing that we aske of God, wee doe thereby confesse that we want: & God in that that he promiseth it vs, doeth argue our neede, let no man doubt to confesse that he is so much able to vnderstande the mysteries of God as he is enlightned with his grace. He that giueth to himselfe more vnderstanding, is so much the more blinde, for that he doth not acknowledge his owne blindnesse.

There is in man some knowledge of that vvhich serueth for the vvell framing of his life: namely a certaine conscience of good and euil.
Rom. 2. 14.

22 Nowe remaineth the thirde pointe, of knowing the rule of well framing of life, which wee doe rightly call the knowledge of the workes of righteousnesse, wherein mans wit seemeth to bee of somewhat more sharpe sight, than in the other two before. For the Apostle testifieth, that the gentiles which haue no lawe, while they doe the workes of the lawe, are to themselues in steede of a lawe, and do shewe the law written in their harts, their consciences bearing them witnes, and their thoughtes accusing them within themselues or excusing them before the iudgement of God. If the Gentiles haue righteousnes naturally grauen in their mindes, surely we can not say that wee are altogether blinde in the order of life. And nothing is more cõmon, than that man by the law naturall, of which the Apostle speaketh in that place, is sufficiently instructed to a right rule of life. But let vs weye to what purpose this knowledge of the lawe is planted in men: then it shall by and by appeare, howe farre it bringeth them towarde the marke of reason and trueth. The same is also euident by the wordes of *Paul*, if a man doe marke the placing of them. Hee had sayde a little before, that they which sinned in the lawe, are iudged by the lawe, they that haue sinned without lawe doe perish without lawe. Because this might seeme vnreasonable, that the Gentiles should perish without any iudgement going before, he by and by addeth, that their conscience is to them in steede of a law, and there-

therefore is ſufficient fore their iuſt damnation. Therefor the ende of the lawe naturall is, that man may be made inexcuſable. And it ſhalbe defined not ill after this ſort, that it is a knowledge of conſcience, that ſufficiently diſcerneth betweene iuſt and vniuſt, to take away from men the pretence of ignorance, while they are proued guiltie by their owne teſtimonie. Such is the tenderneſſe of man towarde himſelfe, that in doing of euils, hee alway turneth away his minde ſo much as he may from the feeling of ſinne. By which reaſon it ſeemeth that *Plato* was moued to thinke that there is no ſin done but by ignorance. That in deede were fitly ſayde of him, if mens hypocriſie went ſo farre in hiding of vices, that the minde might not knowe it ſelfe guiltie before God. But when the ſinner ſeeking to eſchue the iudgement emprinted in him, is nowe and then drawen backe vnto it, & not ſuffered ſo to winke, but that he be compelled whether he wil or no, ſometime to open his eyes: it is falſely ſaide that he ſinneth onely by ignorance. In Protagora.

23 *Themiſtius* ſaith more truely, which teacheth that vnderſtanding is ſeldome deceiued in the generall defining of thinges, that it is blindneſſe when it goeth any further, that is, when it commeth downe to the ſpeciall caſe. Euery man, if it be generally asked, wil affirme, that manſlaughter is euill: but he that conſpireth to kill his enimies, deliberateth vpon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter himſelfe. This is ignorance, when a man cõming to the ſpeciall caſe forgetteth the rule, that he had lately agreed vpon in the generall queſtion. Of which thing *Auguſtine* diſcourſeth very finely in his expoſition of the firſt verſe of the lvij. Pſalme: albeit the ſame thing is not continuall. For ſometime the ſhamefulnes of the euill deede ſo preſſeth the conſcience, that not deceiuing himſelfe vnder falſe reſemblance of a good thing, but wittingly & willingly he runneth into euill. Out of which affection came theſe ſayinges: I ſee the better and allow it, but I follow the worſe. Wherefore, me thinke, *Ariſtotle* hath very aptly made diſtinction betweene Incontinence & intemperance. Where incontinence reigneth, he ſaith, that there by reaſon of troubled affection or paſſion, knowledge is taken away from the minde, that it marketh not the euill in his owne act, which it generally ſeeth in the like: and when the troubled affection is cooled, repentance immediatly followeth. But intemperance is not extinguiſhed or broken by feeling of ſinne, but on the other ſide obſtinately ſtandeth ſtill in her conceiued choiſe of euill.

The mind vvhich knovveth general ly that euil muſt be ſhunned is nõvvithſtanding blind in diſcerning particularly vvhat it ſhould ſhun as euil, and carried ſometimes vvittingly to embrace that euil vvhich it knovveth. Paraph. in lib. 3. de anima. cap. 46. Medæa apud Ouidium. Ethic. 7. ca. 3.

24 Now when thou hearеſt iudgement vniuerſally named in the difference of good and euill, thinke it not euery ſounde and perfect iudgement. For if mens heartes are furniſhed with choiſe of iuſt and vniuſt, only to this end, that they ſhould not pretende ignorance, it is not then needefull to ſee the trueth in euery thing. But it is enough & more, that they vnderſtand ſo farre that they cannot eſcape away, but being conuict by witneſſe of their conſcience, they euen now alreadie begin to tremble at the iudgement ſeat of God. And if we will trie our reaſon by the law of God, which is the examplar of true righteouſneſſe, we ſhall find how many wayes it is blinde. Truly it attaineth not at all to thoſe that are the chiefe thinges in the Firſt table, as of confidence in God, of giuing to him the praiſe of ſtrength and righteouſneſſe,

The vnderſtanding attaineth not at all to the chiefeſt duties of the firſt table of the lavv of God: in the ſecond although it perceiue more yet in manie things it faileth & neuer marketh that the ſecret tickling deſire vnto ſinne is ſinne.

teousneſſe, of calling vpon his name, of the true keeping of Sabbat. What ſoule euer by naturall ſenſe did ſmell out, that the lawfull worſhipping of God conſiſteth in theſe & like things? For when prophane men wil worſhip God, although they be called away an hundred times from their vaine trifles, yet they alway ſlide backe thither againe. They denie in deede that ſacrifices do pleaſe God, vnleſſe there be adioyned a pureneſſe of minde: whereby they declare, that they conceiue ſomewhat of the ſpirituall worſhipping of God, which yet they by and by corrupt with falſe inuentions. For it can neuer be perſuaded them, that all is true that the lawe preſcribeth of it. Shal I ſay, that that wit excelleth in any ſharpe vnderſtanding, which can neither of it ſelfe be wiſe, nor harken to teaching? In the commaundements of the Second table it hath ſome more vnderſtanding, by ſo much as they came neerer to the preſeruation of ciuil fellowſhip among men. Albeit euen herein alſo it is found manie times to faile. To euery excellent nature it ſeemeth moſt vnreaſonable, to ſuffer an vniuſt, & too imperious a maner of gouerning ouer them, if by any meane he may put it away: and the iudgement of mans reaſon is none other, but that it is the part of a ſeruile & baſe courage, to ſuffer it patiently: and againe, the parte of an honeſt & free borne heart, to ſhake it off. And reuenge of iniuries is reckened for no fault among the Philoſophers. But the Lorde condemning that too much nobleneſſe of courage, commaundeth his to keepe the ſame patience that is ſo ill reported among men. And in all the keeping of the lawe, our vnderſtanding marketh not concupiſcence at all. For a naturall man ſuffereth not himſelfe to be brought to this, to acknowledge the diſeaſes of his deſires. The light of nature is choked vp, before that it come to the firſt entrie of this bottomleſſe depth. For when the Philoſophers note immoderate motions of minde for faults, they meane thoſe motions that appeare and ſhewe forth themſelues by groſſe tokens, but they make no account of thoſe euil deſires that do gently tickle the minde.

Our vnderſtanding is altogether impotent & blind, except it be by grace illuminated not once but continually in euery diuine & heauenly thing vvhich vve haue to learn

25 Wherefore, as *Plato* was worthily found fault withall before, for that he imputed all ſinnes to ignorance, ſo is their opinion to be reiected, which teach that purpoſed malice and frowardneſſe is vſed in all ſinnes. For wee finde it too much by experience, how oft we fall with our good intent. Our reaſon is ouerwhelmed with ſo many ſortes of being deceiued, is ſubiect to ſo many errours, ſtumbleth at ſo many ſtayes, is entangled with ſo many ſtraites, that it is farre from ſure directing. But how litle it is eſteemed before the Lorde in all partes of our life, *Paul* ſheweth when he ſayeth, that we are not ſufficient to think any thing of our ſelues, as of our ſelues. Hee ſpeaketh not of wil or affection, but he taketh alſo this away from vs, that we ſhould not thinke that it can come in our mindes how any thing is to be done well. Is our diligence, inſight, vnderſtanding and heede ſo corrupted, that it can deuiſe or thinke vpon nothing that is right before the Lord? that ſeemeth too hard to vs, that doe vnwillingly ſuffer our ſelues to be ſpoyled of the ſharpneſſe of reaſon, which we account a moſt precious gift. But to the holy Ghoſt it ſeemeth moſt full of equitie, which knoweth that all the thoughts of wiſe men are vaine: and which pronounceth plainly, that al the inuention of mans heart is onely euil. If all that our witte conceiueth deui-

Cor. 3. 5.

Pſal. 94. 11.

ſeth

seth vpon, purposeth & goeth about, is alway euill, how can it come in our mindes to purpose that which pleaseth God, to whome onely holinesse and righteousnes is acceptable? So is it to be seene, that the reason of our mind, which way soeuer it turne it selfe, is miserably subiect to vanitie. *Dauid* knew this weakenesse in himselfe, when he prayed to haue vnderstanding giuen him, to learne the Lords commandements aright. For he secretely sayeth therein, that his owne wit sufficeth him not, which desireth to haue a newe giuen him. And that not only once, but almost tenne times, in one Psalme, he repeateth ỹ same prayer. By which repeting he priuily declareth, with how great neede he is driuen to pray it. And that which he prayeth for him selfe alone, *Paul* commonly vseth to pray for the Churches. We cease not (saith he) to pray for you, and to desire that ye may be filled with the knowledge of God in all wisedome and spirituall vnderstanding, that yee may walke worthily of God &c. But so oft as he maketh that thing the good gift of God, let vs remember that hee doeth withall testifie, that it lyeth not in mans power. And *Augustine* so farre acknowledged this defaut of reason to vnderstand those things that are of God, that he thinketh the grace of illumination to be no lesse necessarie for our mindes, than ỹ light of the sunne is for our eyes. And not content with that, he addeth a correction of that, saying, that we lift vp our eyes to see the light: but the eyes of our minde lye shut, vnlesse the Lorde open them. And the Scripture teacheth that our mindes are not enlightened one day alone, that they may afterwarde see by themselues: for that which I euen now alleged out of *Paul*, belongeth to continual proceedings & encreasings. And this doth *Dauid* expresly set out in these words: With my whole heart haue I sought thee, make mee not to stray from thy commaundements. For when he had beene regenerated, & had not slenderly profited in true godlinesse, yet hee confesseth, that for euery moment he needeth continuall direction, least he should swarue from the knowledge wherewith he is endued. Therefore, in an other place hee prayeth to haue the right spirite renued, which he had lost by his own fault, because it belongeth to the same God to restore vnto vs the same thing being lost for a time, which himselfe gaue at the beginning.

Gen.6.3.& 8.21

Psa.119.34.

Phil.1.4.

Col.1.9.

Aug.lib.2. De peccat. mer. & remis.ca.5.

Psa.119.10.

Psa.51.12.

26 Nowe is will to be examined, wherein standeth the chiefe libertie of free choise, for it hath bin alreadie seene, that choise doth rather belong to wil, than to vnderstanding. First, ỹ this thing which the Philosophers haue taught, & is receiued with common consent, that is, ỹ all things by naturall instinction desire that which is good, may not seeme to belong to ỹ vprightnesse of mans wil: Let vs marke that the force of free wil, is not to be considered in such appetite, as rather proceedeth of ỹ inclination of the essence, than of the aduisement of the vnderstanding minde. For euen the schoolemen do confesse, that free will hath no action, but when reason turneth it self to obiects, whereby they meane that the obiect of appetite must be such as may be subiect to choise, and goe before deliberation, which prepareth the way for choise. And truely, if a man consider what is the naturall desire of good in man, he shall finde that it is common to him with beastes. For they also desire to be wel, and when any shewe of good appeareth that moueth their sense, they follow it. But man doth neither chose by reason, ỹ he

Touching the vvill of man, the generall inclination vvhich it hath to that good vvhereof Philosophers do so much talke, proueth not any freedome or habilitie of desiring and aspiring vnto vertue vvithout the motion of the holy ghost.

may follow with diligence that thing which is in deede good for him, according to the excellencie of his immortal nature, nor taketh reason to counsel, nor bendeth his mind, but without reason, without counsel, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of wil, if a man by sense of nature be caried to desire that which is good: but this is requisite, that he discerne good by right reason, and when he hath known it, that he chose it, & when he hath chosen it, that he follow it. But least any man should doubt, there is to be noted a double sophisticall argument. For appetite is not here called the proper manner of will, but a naturall inclination: and good is called not as of vertue or iustice, but of estate, as we say: This man is well, or in good case. Finally, although a man do neuer so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternall blessednesse is not pleasant, yet is there none that aspireth vnto it, but by the mouing of the holy Ghost. Wherefore, sith the naturall desire in men to be well, maketh nothing to proue the freedome of will, no more than in metals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other things, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euil: or whether it keepeth still any parcel vnhurt, frō whence do growe good desires.

It is not sufficient to confesse that grace maketh the desires of our vvil effectual, vvhich othervvise vvold not be able to attaine any good thing vvhich is vvished for: but vvee must acknovvledge that it is the grace of the holy ghost vvhich vvorketh in vs the very first beginning to thinke of vvishing vvell.
Rom. 7. 15.
Gal. 5. 17.

27 They that do attribute to the first grace of God; that we wil effectually, seeme on the other side to say secretly, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot growe to a perfect affection, or raise vp any endeuour. And there is no doubt that the scholmen haue commonly embraced this opinion, or which was borrowed by *Origen* and certaine of the olde writers: forasmuch as they are wont to consider man in pure naturall things, (as they terme it) such a one as the Apostle describeth him in these words: I do not the good ẏ I woulde, but the euil that I would not, that I doe. To will is present vnto mee, but to performe it, I find not. But after this maner is the discourse ẏ *Paul* there followeth, altogether wrongfully peruerted. For he entreateth of the Christian wrastling (which he shortly toucheth to the *Galathians*) which the faithful continually feele within themselues, in the battell of the flesh & the spirit. But the spirit is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this, ẏ when he had said, that there dwelleth no goodnes in him, hee addeth an exposition, that hee meaneth it of his flesh And therfore he saith, that it is not he that doth the euil, but sinne that dwelleth in him. What meaneth this correction in mee, that is, in my flesh? Euen as much as if he had said thus: God dwelleth not in me of my self, for there is no good to be found in my flesh. Hereupon followeth that manner of excuse: I my selfe doe not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which do with the chiefe part of their soule tende vnto good. Now, the conclusion that is adioyned after, declareth all this matter euidently. I am delited (saith he) with the lawe, according to the inward man: But I see an other lawe in my members, fighting against the lawe of my minde. Who hath such a striuing in himself, but he that being regenerate by the spirit of God,

Rom. 7. 22.

carieth

carieth the leauings of his flesh about with him? Therfore *Augustine*, where as once he had thought, that that had beene spoken of the nature of man, reuoked his exposition as false, and ill agreeing together. And truely, if wee allow this, that men without grace haue som motions to good, though they be but small, what shal we answere to the Apostle which sayeth, that we are not sufficient so much as to thinke any good? What shall wee aunswere to the Lorde that pronounceth by *Moses*, that euerie inuention of mans heart is onely euill? Wherefore, sith they haue stumbled by false taking of one place, there is no cause why wee shoulde staye vppon their iudgement. Let rather this saying of Christ preuaile. Hee that doeth sinne is the seruant of sinne. Wee are all sinners by nature, therefore we be all holden vnder the yoke of sinne. Nowe if whole man bee subiect to the dominion of sinne, then must it needes be, that the will it selfe which is the chiefe seate thereof, be bound fast with most straite bondes. For otherwise the saying of *Paul* would not stande together, that it is God which worketh will in vs, if any will did goe before the grace of the Holy Ghost. Away therefore with all that many haue triflingly spoken concerning preparation. For although sometime the faithfull do pray to haue their heart formed to the obedience of the lawe, as *Dauid* doeth in many places: yet it is to bee noted, that euen that desire of praying is from God. Which wee may gather of his wordes, for when he wisheth to haue a cleane heart created within him, surely he taketh not on himselfe the beginning of creation. Therefore, let rather this saying of *Augustine* haue place with vs: God will preuent thee in all things: And sometime preuent thou his wrath. Howe? Confesse that thou hast all these things of God, that whatsoeuer good thou hast, is of him: whatsoeuer euill, it is of thy selfe. And a little after: Nothing is ours but sinne.

Ad Bonif. li. 1. ca. 10. Et in Retract.

2. Cor. 3. 5.

Gen. 8. 21.

Iohn. 8. 34.

Phil. 2. 13.

Psa. 51. 12.

De verbis Apost. Ser. 10.

The iii. Chapter.

That out of the corrupt nature of man proceedeth nothing but damnable.

BVT man cannot be any way better knowen in either parte of his soule, than if hee come forth with his titles wherewith the Scripture doth set him out. If hee be painted whole in these wordes of Christ, That which is borne of flesh, is flesh: as it is easie to proue, then is hee prooued to bee a verie miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimitie against God; and so is not subiect, nor can bee subiect to the lawe of God. Is flesh so peruerse, that with all her affection shee continually vseth enimitie against God? that she cannot agree with the righteousnesse of the law of God? Finally, that shee can bring foorth nothing but matter of death? Nowe, graunt that in the nature of man is nothing but flesh, and gather any good out of it if thou canst. But (they say) the name of flesh belongeth only to the sensuall, and not the higher part of the soule. But that is sufficiently confuted by the wordes of Christ, and of the Apostle. It is the Lordes argument, that man must bee borne againe, because hee is flesh. Hee commaundeth not to be borne againe according to the body. But in mind he is not borne againe, if a part of it be

The whole mind of man & not only the sensuall part is corrupted.

Iohn. 3. 6.

Rom. 8. 6.

Iohn. 3. 6.

it be amended, but when it is all renewed. And that doeth the compariſon, ſet in both places, confirme. For the ſpirite is ſo compared againſt the fleſh, that there is left no meane thing betweene them. Therefore whatſoeuer is not ſpiritual in man, is after the ſame reaſon called fleſhly. But wee haue nothing of the Spirit but by regeneration. It is therefore fleſh whatſoeuer wee haue of nature. But of that matter, if otherwiſe wee could haue any doubt, that is taken away from vs by *Paul*, where after he had deſcribed the old man, whome he had ſaid to be corrupt with concupiſcences of errour, he biddeth vs to be renewed in the ſpirite of our mind: you ſee he doth not place vnlawfull and euil luſtes onely in the ſenſitiue part, but alſo in the verie mind, and therefore requireth a renewing of it. And truely a little before he had painted out ſuch an image of mans nature, as did ſhewe that there was no part wherein we were not corrupted and peruerted: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in vnderſtanding, eſtranged from the life of God, by reaſon of the ignorance that is in them, and the blindneſſe of their heart: it is no doubt that this is ſpoken of al them whom the Lord hath not reformed to the vprightneſſe both of his wiſedome and iuſtice: which is alſo made more plaine by the compariſon by and by adioyned, where he putteth the faithfull in minde, that they haue not ſo learned Chriſt. For of theſe wordes wee gather, that the grace of Chriſt is the onely remedie whereby we be deliuered from that blindneſſe, and the euils that enſue thereof. For ſo had *Eſay* alſo prophecied of the kingdome of Chriſt, when he promiſed, ỳ the Lorde ſhould be an euerlaſting light to his Church, when yet darkeneſſe couered the earth, and a miſt the peoples. Whereas he teſtifieth, that the light of God ſhal ariſe onely in the Church, truely without the Church he leaueth nothing but darkeneſſe and blindneſſe. I will not rehearſe particularly ſuch things as are writen euery where, ſpecially in the Pſalmes and in the Prophets againſt the vanitie of man. It is a great thing that *Dauid* writeth, if he be weyed with vanitie, that he ſhall be vayner than vanitie it ſelfe. His wit is wounded with a greeuous weapon, when all the thoughtes that come out of it, are ſcorned as fooliſh, trifling, madde and peruerſe.

Ephe.4.13.

Ephe.4.17.

Eſa.60.2.

Pſa.62.10.

The manifold diſeaſes vvherevvith the ſoule either openly or couertly ſvvarmeth reckned vp by the Apoſtle.

Iere.17.9.
Rom.3.10.
Pſa.14 53.
Eſa.59.7.

2 No eaſier is the condemnation of the heart, when it is called guilefull and peruerſe aboue all things: but becauſe I ſtudie to be ſhort, I wil be content with one place alone, but ſuch a one as ſhalbe like a moſt bright looking glaſſe, wherein wee may beholde the whole image of our nature. For the Apoſtle, when he goeth about to throw downe the arrogancie of mankind, doth it by theſe teſtimonies: That there is not one righteous mã, there is not one man that vnderſtandeth or that ſeeketh God, Al are gone out of the way, they are made vnprofitable together, there is none that doeth good, no not one: their throte is an open ſepulcher, with their tongues they worke deceitfully, the poiſon of Serpents is vnder their lippes, whoſe mouth is full of curſing and bitterneſſe: whoſe feete are ſwift to ſhedde bloude, in whoſe wayes is ſorrowe and vnhappineſſe, which haue not the feare of God before their eyes. With theſe thunderboltes hee inueyeth, not againſt certaine men, but againſt the whole nation of the ſonnes of *Adam*. Neither declaimeth hee againſt the corrupt manners of one or two

ages,

ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all men are oppressed with calamitie, impossible to be ouercome, from which they cannot get vp againe, vnlesse they be plucked out by the mercie of God. And because, that could not be proued vnlesse it had beene by the ouerthrowe and destruction of nature, hee brought foorth these testimonies whereby is prooued that our nature is more than destroyed. Let this therefore remaine agreed, that men are such as they bee here described, not only by fault of euill custome, but also by corruptnesse of nature. For otherwise the Apostles argument cannot stande, that there is no saluation for man but by the mercie of God, because hee is in himselfe vtterly lost and past hope. I will not here busie my selfe in prooving the applying of these testimonies that no man should thinke them vnfitly vsed. I will so take them as if they had beene first spoken by *Paul*, and not taken out of the Prophets. First he taketh away from man righteousnesse, that is integritie and pureneſſe, and then vnderstanding. The want of vnderstanding, he proueth by Apostasie or departing from God, whome to seeke is the first degree of wisedome. But that want must needes happen to them that are fallen away from God. Hee sayeth further, that all are gone out of the way and become as it were rotten, that there is none that doth good, and then he adioyneth the haynous faults, wherewith they defile their members that are once let loose into wickednesse Last of all he testifieth that they are voide of the feare of God, after whose rule our steppes should haue bin directed. If these be the inheritable giftes of mankinde, it is in vaine to seeke for any good thing in our nature. In deede I grant that not all these faultes do appeare in euery man: yet can it not be denied that this *Hydra* lurketh in the hearts of al men. For as the body while it alreadie fostreth enclosed within it, the cause and matter of disease, although the paine be not yet vehement, cannot be called healthie: no more can ỹ soule be reckened sound, while it swarmeth ful of such diseases of vices, albeit the similitude doth not agree in all points. For in the bodie be it neuer so much diseased, there remaineth a quickenesse of life: but the soule being drowned in this gulfe of destruction, is not onely troubled with vices, but also altogether voide of all goodnesse.

3 The same question in a manner which hath bin before assoyled, nowe riseth vp againe of newe. For in all ages there haue bin some, which by guiding of nature haue bin bent to vertue in al their life. And I regard it not, though many slippings may be noted in their maners: yet by the verie studie of honestie they haue shewed a proofe, that there was some pureneſſe in their nature. What reward such vertues haue before God, although wee will more fully declare when we shall speake of the merites of workes, yet we must somewhat speake in this place: so farre as is necessarie for making plaine of this present argument. These examples therefore seeme to put vs in minde, that wee should not thinke mans nature altogether corrupt, for that by her instruction some men haue not onely excelled in some noble actes, but also in the whole course of their life haue behaued themselues most honestly. But here wee must thinke, how in this corruption of nature there

The morall honestie of prophane men vno argumẽt of puritie in nature, because it commeth not of them but of the grace of God vvorking in them: not the grace that regenerateth the heart, but that bridleth onely & restraineth the perverſneſſe of naturall inclination.

there is some place for the grace of God, not to cleanse it, but inwardly to restraine it. For if the Lord would suffer the mindes of all men as it were with lose reines to runne wildly into all sortes of lustes, without doubt there would be no man, but he would in plaine experience make vs beleeue, that al those euils wherewith *Paul* condemneth all nature, are most truely sayde of him. For what? Canst thou exempt thy selfe out of the number of them, whose feete are swift to shed bloud, their handes defiled with robberies and manslaughters, their throtes like vnto open Sepulchres, their tongues deceitfull, their lippes venomous, their workes vnprofitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruersenesse, whose eyes are bent to entrappings, their heartes lifte vp dispiteously to triumph ouer other, and all the partes of them applyed to infinite mischeeues. If euerie soule be subiect to al such monsters, as the Apostle boldly pronounceth, truely we see what would come to passe, if the Lorde would suffer the lust of man to wander after his owne inclination. There is no madde beast that is so hedlong caried away, there is no streame be it neuer so swift and strong, whereof the ouerflowing is so violent. The Lorde healeth these diseases in his elect by this meane that wee will by and by set forth. In some he onely restraineth thē with putting a bridle in their mouth, onely that they breake not out, so farre as he foreseeth to be expedient for preseruing of the vniuersitie of things. Hereby some are holdē in by shame, some by feare of lawes, that they burst not foorth into many sortes of filthinesse, howbeit they doe for a great part not hide their vncleannesse. Some because they thinke that an honest trade of life is good, doe after a certaine sorte aspire toward it. Some rise vp aboue the common sort, that by their maiestie they may keepe other in their duetie. So God by his prouidence bridleth the peruersnesse of nature, that it breake not forth into doing: but he cleanseth it not within.

Rom. 3. 10.

4 But yet the doubt is not dissolued. For either wee must make *Camillus* like vnto *Catiline*, or else in *Camillus* wee shall haue an example that nature, if it be framed by diligence, is not altogether without goodnesse. I graunt in deede that those goodly gifts which were in *Camillus* both were the gifts of God and seeme worthie to be commended, if they be weyed by themselues, but howe shall they be proues of naturall goodnesse in him? must wee not returne to the minde, and frame our argument in this sorte? If a naturall man excelled in such vprightnesse of manners, then nature is vndoubtedly not without power towarde the studie of vertue. But what if the minde were peruerse aud crooked, and following any thing rather than vpright streightnesse? And that it was such, there is no doubt, if you graunt that he was a naturall man. Nowe what power of mans nature to goodnesse will you rehearse vnto mee in this behalfe, if in the greatest shewe of pureneſse it be founde that he is alway carried to corruption? Therefore, least yee commende a man for vertue, whose vices deceiue you vnder vertues Image, do not so giue vnto the will of man power to desire goodnesse, so long as it remaineth fast in her owne peruersnesse. Albeit this is a most sure and easie solution of this question, that theese are not common giftes of nature, but speciall graces of God, which he diuerslie & to

The vertues of vngodly men doe neither come of naturall goodnesse and by naturall corruption they are so polluted, that in the sight of God they are loathsome.
Aug. lib. 4. cont. Iulianum.

a certaine

a certaine measure dealeth amonge men that are otherwise vngodlie. For which reason wee feare not in common speach to call one man well natured, and an other of euill nature, and yet wee cease not to include them both vnder the vniuersall state of mans corruption, but wee shewe what speciall grace God hath beestowed vpon the one, which hee hath not vouchsafed to geeue to the other. When his pleasure was to make *Saul* king, hee formed him as a newe man. And that is the reason why *Plato* alluding to the fable of *Homer*, saieth that Kings sonnes are created notable by some singular marke, because God prouiding for mankinde, furnisheth these with a princely nature whome he appointeth to beare gouernement: & out of this storehouse came all the great Captaines that are renoumed in histories. The same is also to be thought of priuate men. But because as euery man hath most excelled, so his ambition hath most moued him forwarde (with which spot all vertues are defiled, so that they lose all fauour before God) it is to be accompted nothing worth, whatsoeuer seemeth praise worthie in vngodly men, beside that the chief part of vprightnes faileth, where there is no studie to aduaunce the glorie of God, which al they want whom he hath not regenerate with his spirite. Neither is it vainly spoken in *Esay*, that vpon Christ resteth the spirite of the feare of God, whereby wee are taught, that so many as are strange from Christ are without ỹ feare of God, which is the beginning of wisedom. As for the vertues that deceiue vs with vaine shewe, I grant they shall haue praise in the court of policie, and in the common fame of men, but before the heauenly iudgement seate, they shall be of no value to deserue righteousnes. Esay.11.3.

5 With such bondage of sinne therefore as Will is deteined, it cannot once mooue it selfe to goodnesse, much lesse apply it selfe. For such mouing is the beginning of turning to God, which in Scriptures is wholy imputed to the grace of God. As *Ieremie* prayeth to the Lord to turne him, if he will haue him turned. Whereupon the Prophet in the same Chapter, describing the spiritual redemption of the faithful people, saith that they were redeemed out of the hand of a stronger, meaning with howe straite fetters a sinner is bound so long as being forsaken of the Lord, he liueth vnder the yoke of the Diuel. Yet Will stil remaineth, which with most bent affection is both enclined and hasteth to sinne. For man was not depriued of Will when he did cast himselfe into this necessitie, but of the soundnes of Will. And *Bernard* saith not vnaptly, which teacheth that to Will is in vs all: but to Will good is a profiting, to Will ill is a default: and therefore simply to Will, is the worke of man: to Will euill, of corrupt nature: to Will well, of grace. Now whereas I say, that will put from libertie is by necessitie drawne or led into euil, it is maruel if that should seeme a hard speach vnto any mā, which neither hath any absurditie in it, nor varieth from ỹ vse of holy men: But it offendeth them that can make no difference betweene necessitie & compulsion. But if a man aske them, is not God of necessitie good? is not the diuel of necessitie euill? what can they aunswere? For so is goodnesse knit with Gods diuinitie, that it is no more necessarie that he be God than that he be good. And the diuel is by his fall so estranged from partaking of goodnesse, that he can do nothing but euil. But nowe if any robber of God do

The vvil of man being corrupt, is of necessitie yet vvithout compulsion inclined vnto sinne.

Iere.31.18.

do barke against this and say, that God deserueth small praise for his goodnesse, which he is compelled to keepe: shall not this be a readie aunswere to him, that it commeth to passe by his infinite goodnesse and not by violent impulsion, that he cannot do euil. Therefore of this, that it is of necessitie that God doe well, doe not hinder the free will of God in doing well, if the diuell which cannot do but euil yet willingly sinneth, who shall then say that a man doeth therefore lesse willingly sinne for this that hee is subiect to necessitie of sinning? This necessitie, whereas *Augustine* ech where speaketh of it, euen then also when he was enuiously pressed with the cauillation of *Celestinus*, he sticked not to affirme in these wordes, by libertie it came to passe that man was with sinne, but nowe the corruption which flowed for punishment, hath of libertie made necessitie. And so oft as hee falleth into mention thereof, he doubteth not to speake in this manner of the necessarie bondage of sinne. Therefore let this summe of that distinction be kepte, that man since he is corrupted, sinneth in deede willingly and not against his will nor compelled, by a most bent affection of minde, and not by violent compulsion, by motion of his owne lust, and not by forraine constraint: but yet of such peruersnesse of nature as he is, hee cannot but be moued and driuen to euill. If this be true, then surely it is plainly expressed that he is subiect to necessitie of sinning. *Bernard* agreeing to *Augustine* writeth thus, onely man among all liuing creatures is free: and yet by meane of sinne, he also suffereth a certaine violence, but of will and not of nature, that euen thereby also he shoulde not be depriued of freedome, for that which is willing is free. And a little after, will being changed in it selfe into worse, by I wot not what corrupt and maruellous manner, so maketh necessitie that verie necessitie for as much as it is willing, cannot excuse will, and will forasmuch as it is drawne by allurement, cannot exclude necessitie, for this necessitie is after a certaine maner willing. Afterward he saith that we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage we are miserable, by reason of our will we are inexcusable, because wil when it was free, made it selfe the bondseruant of sinne. At length he concludeth, that the soule is so after a certaine maruellous and euil maner holden both a bond seruant and free, vnder this certaine willing and ill free necessitie: a bondseruant by reason of necessitie, free by reason of Will, and that which is more maruellous and more miserable, therein guiltie wherein it is free, therein bond wherein it is guiltie, and so therein bond wherein it is free. Hereby truely the readers doe perceiue that I bring no newe thing, which long agoe *Augustine* brought foorth out of the consent of all godly men, & almost a thousand yeres after was kept stil in monkes Cloysters. But *Lombard* when he could not distinguish necessitie from compulsion, gaue matter to a pernitious errour.

Lib. de perf. iust.

De Nat. & Grat. & alibi.

Sermone super Cant. 81.

God is the onely framer of the vvil vnto good things, from the first motion to the last perfection of euery good act, his hande vvorketh & vvorketh alone.

6 On the other side it is good to consider what manner remedie is that of the grace of God, whereby the corruption of nature is amended & healed. For whereas the Lorde in helping vs, giueth vs that which wee want, when wee shall knowe what his worke is in vs, it will streight way appeare on the other side what is our needinesse. When the Apostle sayth to the

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Philippians, that he truſteth that he which began a good work in them, will performe it vnto the day of Ieſus Chriſt: it is no doubt, that by the beginning of a good woorke, hee meaneth the verie beginning of conuerſion, which is in will. Therefore God beginneth a good worke in vs by ſtirring vp in our heartes the loue, deſire and endeuour of righteouſneſſe, or (to ſpeake more properly) in bowing, framing and directing our heartes to righteouſneſſe: hee endeth it in confirming vs to perſeuerance. And that no man ſhould cauill that good is begunne by the Lorde, when will being of it ſelfe weake is holpen: the holy Ghoſt in another place declareth what will is able to doe being left vnto it ſelfe. I will giue you (ſaieth hee) a newe heart. I will put a newe ſpirit in the middes of you. And I will take away the ſtonie heart from your fleſh, and I will giue you a heart of fleſh. And I will put my ſpirite in the middes of you, and I will make you to walke in my commaundements. Who ſhal ſay that the weakneſſe of mans will is ſtrengthened with helpe, whereby it may effectually aſpire to the choiſe of that that is good, when it muſt be whole transformed and renued? If there be any ſoftneſſe in a ſtone, which by ſome helpe being made tenderer will abide to bee bowed euerie way, then will I graunt that the heart of man is pliable to obey that which is right, ſo that that which in it is perfect, bee ſupplyed by the grace of God. But if hee meant to ſhewe by this ſimilitude, that no goodneſſe could euer be wrong out of our heart vnleſſe it be made throughly newe: let vs not part betweene him and vs, that which hee chalengeth to himſelfe alone. If therefore a ſtone be transformed into fleſh, when God turneth vs to the deſire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I ſay that will is taken away, not in that it is will, becauſe in the conuerſion of man, that which was of the firſt nature abideth whole: alſo I ſay that it is created newe, not that will then beginneth to be, but that it be turned from an euill wil into a good. And this I affirme to bee wholy done by God, becauſe wee are not able ſo much as to thinke, as the ſame Apoſtle witneſſeth: therefore in another place hee ſaieth, that God doth not onely helpe our weake will, or amende our peruerſe will, but that he worketh in vs to will. Whereupon is eaſily gathered, that which I ſaid before, that whatſoeuer good is in will, it is the worke of onely grace. In which ſenſe in an other place he ſaith, that it is God that worketh all in all. Neither doth he there intreat of the vniuerſall gouernement, but giueth vnto God alone the praiſe of all good things that the faithfull haue. And in ſaying, all, truely hee maketh God the author of ſpirituall life, euen from the beginning to the ende. Which ſelfe ſame thing he had taught before in other words, ſaying that the faithfull are of God in Chriſt, where he plainly maketh mention of the newe creation, wherein that which was of common nature before, is deſtroyed. For there is to be vnderſtanded a compariſon betweene Adam and Chriſt, which in another place hee more plainly expreſſeth, where hee teacheth that wee are the worke of God created in Chriſt to good works, which he hath prepared that we ſhould walk in them. For he goeth about by this reaſon to proue, that our ſaluation is of free gifte, becauſe the beginning of all goodneſſe, is at the ſeconde creation,

Eze. 36. 16.

2. Cor. 8. 6. Phil. 2. 13.

2. Corinth. 12. 6.

1. Cor. 8. 6.

which we obtaine in Christ. But if there were any power of our selues, were it neuer so small, wee should haue also some portion of merite. But hee to proue vs altogether nothing worth, reasoneth that wee haue deserued nothing, because we are create in Christ to good works, which God hath prepared. In which words he signifieth againe, that all partes of good workes euen from the first motion, are proper to God onely. For this reason, the Prophet after he had said in the Psalme that wee are the workemanship of God, that there should be no partition, addeth by and by, Wee made not our selues. That he speaketh there of regeneration, which is the beginning of spirituall life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. We see now how he not contented simply to haue giuen to God the praise of our saluation, doth expressely exclude vs from all fellowship with him, as if he would say, that there resteth no peece, be it neuer so litle, for man to glorie in, because it is all of God.

It is not enough to make God the principal actor & leader of our vvil vnto good things, but the vvhole processe must be ascribed intierly vnto him.

7 But there be some peraduenture that will graunt, that Will being of her owne nature, turned away from good, is conuerted by the onely power of the Lord: but so that being prepared before, it hath also her owne part in doing, as *Augustine* teacheth, that grace goeth before euery good worke, but so, that wil doth accompanie it and not leade it, as a wayting maide after it, and not a foregoer. Which thing being not euil spoken by the holy man, *Peter Lombard* doeth disorderly writhe to this purpose. But I affirme, that as well in the wordes of the Prophet which I haue alleaged, as in the other places, these two things be plainly signified, that the Lord doeth both correct our corrupted will, or rather destroy it, and also of himselfe putteth in place thereof a good will. In as much as it is preuented by grace, in that respect I giue you leaue to call it a wayting maide: but for that being reformed, it is the worke of the Lorde, this is wrongfully giuen to man that hee doth with will comming after, obey grace going before. Therefore it is not wel written of *Chrysostome*, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke verie well it selfe, as euen nowe wee haue seene by *Paul*. Neither was it *Augustines* purpose, when he called mans will the wayting maide of grace, to assigne vnto her a certaine second office in doing a good worke, but because this onely was his intent, to confute the wicked doctrine of *Pelagius*, which did set the principal cause of saluation in mans deseruing: therefore he stoode onely vpon this point, that grace was before all deseruing: which was sufficient for the matter that hee then had in hande, not medling in the meane time with the other question, concerning the perpetuall effect of grace, which yet in another place he excellently well handleth. For sometimes when he saith, that the Lord doeth preuent the willing that hee may will, and followeth the willing that he will not in vaine, hee maketh him altogether the whole author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing vpon them. Men (saith hee) doe labour to finde in our will something that is our owne and not of God, but how it may be found I knowe not. And in his first booke against *Pelagius* & *Celestius*, where he doeth expound that saying of Christ, Euery one that hath

Ad Bonif. Epi. 106.

Ser. de inuent. S. Crucis.

Aug. li. 2. de remiss. pecc. ca. 18.

Iohn. 6. 45.

hath heard of my father commeth to mee, he saith: Free will is so holpen not onely that it may knowe what is to be done, but also may doe it when it hath knowen it. And so when God teacheth, not by the letter of the lawe, but by the grace of the spirite, hee so teacheth, that hee that hath learned, doth not onely see it knowing, but also desire it in willing, and perfourme it in doing.

8 And because wee are nowe in hande with the chiefe point whereupon the matter hangeth, let vs go forward and proue the summe thereof to the readers, only with a fewe and the most plaine testimonies of the Scripture. And then, least any man shoulde accuse vs of wrongfull wresting the scripture, let vs shewe that the trueth which wee affirme being taken out of the Scripture, wanteth not the testimonie of this holy man, I meane *Augustine*. For I thinke it not expedient, that all the things be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shal be brought foorth, the way may be prepared to vnderstande all the rest that are here and there commonly read. And againe, I thinke it shall not be vnfitly done, if I openly shewe that I agree wel with that man whome worthilie the consent of godly men doeth much esteeme. Surely, it is euident by plaine and certaine proofe, that the beginning of goodnesse is from no where else but onely from God, for there can not be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also an other reason not vnlike vnto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whence faith it selfe commeth. For as much as the whole Scripture crieth out that it is a free gift of God, it followeth, that it is of the meere grace of God, when wee, which are with all our minde naturally bent to euill, begin to will that which is good. Therefore the Lorde, when he nameth these two things in the conuersion of his people, to take away from them a stonie heart, and to giue them a heart of flesh, plainly testifieth that that which is of our selues must be done away, that wee may be conuerted to righteousnesse: and that whatsoeuer commeth in place thereof, is from himselfe. And he vttereth not this in one place only. For he saith in *Ieremie*: I wil giue them one heart and one way, that they may feare mee all their dayes. And a little after, I will giue the feare of my name into their heart, that they depart not from mee. Againe in *Ezechiel*: I will giue them one heart, & I wil giue a new spirite in their bowels. I will take away the stonie heart out of their flesh, and I will giue them a heart of flesh. Hee could not more euidently claime to himselfe, & take from vs whatsoeuer is good and right in our will, then when he declareth that our conuersion is a creation of a new spirit, and of a newe heart. For it followeth alway, that both out of our will proceedeth no goodnesse til it be reformed, and that after reformation, so much as it is good, is of God, and not of vs.

Sith there is found a vvill bent to good in none but only in the elect, and the beginning to vvil vvel is faith, of vvhom our election & faith commeth of him the conuersion of our vvil must also of necessitie proceed.

* 9 And so read we the prayers of holy men made to that effect, as, The Lorde encline our heart to him (saith *Salomon*) that wee may keepe his commaundementes. He sheweth the frowardnesse of our heart which naturally

* *The prayers of holy men to haue their hearts framed vnto good things: the testimonie of Christ that vvithout him vve are like frutlesse and drie sticke: of Paul & Dauid ascribing both the first and last in our vvils to God as the author, proue sufficiently that our liking, desiring, following, attayning good, our going forvvard and continuing in it, is of him.*

turally reioyceth to rebell againſt the Lawe of God if it be not bowed. And
Pſa.119. the ſame thing is in the Pſalme: Lorde incline my heart to thy teſtimonies. For the compariſon of contrarietie is alway to be noted, which is betweene the peruerſe motion of the heart, whereby it is carried to obſtinacie, and this correction whereby it is led to obedience. When *Dauid* feeling himſelfe for a time without the directing grace, prayeth God to create a
Pſal.51.12. newe heart within him, to renue a right ſpirite within his bowels: doth he not acknowledge that all the partes of his heart are full of vncleanneſſe, and his ſpirite writhen with crooked peruerſneſſe? and in calling the cleanneſſe which he prayeth for, the creature of God, doeth hee not attribute it wholy to God? But if any man take exception and ſay, that the verie prayer is a token of a godly and holy affection: our aunſwere is readie, that though *Dauid* were by that time ſomewhat come to amendement, yet doeth he ſtil compare his firſt ſtate with that ſorrowfull fall that hee had felte. Therefore taking vpon him the perſon of a man eſtranged from God, he for good cauſe prayeth to haue giuen him al theſe things ỹ God giueth to his elect in regeneration. And ſo being like a dead man, hee wiſheth himſelfe to bee created of newe, that of the bondſlaue of Sathan, he may be made the inſtrument of the holy Ghoſt. Maruelous and monſtrous ſurely is the luſt of our pride. God requireth nothing more earneſtly, than that wee ſhoulde moſt religiouſly keepe his Sabbath, that is in reſting from our owne workes, but of vs nothing is more hardly obtained, than bidding our owne workes farewell, to giue due place to the workes of God. If ſluggiſhneſſe hindreth not, Chriſt hath giuen teſtimonie euident enough of his graces to make them not to be enuiouſly ſuppreſſed. I am (ſaith he) the Vine, you be the branches: My father is a husbandman. As the branch cannot beare fruite
Iohn 15.1. of it ſelfe, vnleſſe it abide in the Vine, no more can you, vnleſſe you abide in mee. For without mee you can doe nothing. If wee beare fruite none otherwiſe than a branch buddeth being plucked out of the grounde and without moiſture: wee neede no more to ſeeke what is the aptneſſe of our nature to goodneſſe. And this is a plaine concluſion: Without me you can do nothing. He doeth not ſay that wee are too weake to be ſufficient for our ſelues: but in bringing vs to nothing, he excludeth all opinion of power be it neuer ſo little. If wee being graffed in Chriſt, beare fruite like a Vine, which taketh her efficacie of liuelines both from the moyſture of the earth, and from the dewe of heauen, and from the cheriſhing of the ſunne: I ſee nothing remaine for vs in doing a good worke, if wee keepe whole for God that which is his. The fonde ſuttle deuiſe is alleaged in vaine, that there is iuyce alreadie encloſed within the branche, and a certaine power to bring foorth fruite, and that therefore it taketh not all from the earth or from the firſt roote, becauſe it bringeth ſomewhat of her owne. For Chriſt doeth meane nothing elſe, but that wee are a drie ſticke and nothing worth, when we be ſeuered from him, becauſe by our ſelues beeing ſeparate, we haue no power to do well: as alſo in another place hee ſaieth:
Mat.15.13. Euerie tree that my Father hath not planted ſhall be rooted vp. Wherefore the Apoſtle aſcribeth all the whole vnto him in the place alreadie al-
Phil.2.13. leaged. It is God (ſaith he) that worketh in vs both to will and to performe.

The

The first part of a good worke is will: the second is a strong endeuour in doing it: the author of both is God. Therefore we steale it from God, if wee take to our selues any thing, either in will or in effectuall working. If it were saide that God doth helpe our weake will, then somewhat were left for vs. But when it is saide that he maketh will, now all the good that is in it, is set out of vs. And because the good will is yet still oppressed with weight of our flesh that it cannot rise vp: He said further, that to ouercome the hardnesse of that battell, there is ministred vnto vs stedfastnesse of endeuour, euen to the effect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein we haue before taught that the whole course of spiritual life is comprehended For which reason, *Dauid*, after he had prayed to haue the wayes of the Lord opened vnto him, that he might walke in his trueth, by and by addeth: Vnite thou my heart to feare thy name. In which wordes he signifieth, that euen they that are well minded, are subiect to so many withdrawings of mind, that they easily vanish or fall away if they be not stablished to constancie. For which reason in another place, after he had praied to haue his steppes directed to keepe the worde of God, hee requireth also to haue strength giuen him to fight. Let not any iniquitie (saith he) beare rule ouer me. After this sort therefore doth the Lord both begin & end a good work in vs: that it may all be his worke, that will conceiueth a loue of that which is right, that it is enclined to the desire thereof, that it is stirred vp & moued to endeuour of following it. And then that our choise, desire, and endeuour faint not, but do proceede euen to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

1. Cor. 12. 6.

Psal. 86. 11.

Psa. 100. 19. 100. 33.

10 And he moueth the wil, not in such sort as hath in many ages beene taught & beleeued: that it is afterward in our choise, either to obey or withstand the motion, but with mightily strengthning it. Therefore that must be reiected which *Chrysostome* so oft repeateth: whom he draweth, he draweth being willing. Whereby he secretly teacheth that God doth only reach out his hand to see if we will be holpen by his aid. Wee grant that such was the state of man while he yet stoode, that he might bow to either part. But sith he hath taught by his example how miserable is free will, vnlesse God both wil and can in vs: what shal become of vs, if he giue vs his grace according to that small proportion? But rather wee do obscure and extenuate it with our vnthankfulnes. For the Apostle doeth not teach, that ỹ grace of a good wil is offered vs, if we do accept it, but ỹ he wil performe it in vs: which is nothing else, but that the Lord by his spirit doth direct, bowe and gouerne our heart, & reigneth in it as in his owne possession. Neither doth he promise by *Ezechiel*, that he will giue to the elect a newe spirite onely for this end, that they may be able to walke in his commaundements, but to make them walke in deede. Neither can Christs saying, (Euery one that hath heard of my Father commeth to me) be otherwise take, than to teach that the grace of God is effectuall of it selfe: as *Augustine* also affirmeth. Which grace God vouchesafeth not to giue to all men generally without regarde, as that saying (as I thinke) of *Occam*, is commonly spoken among the people. that it denieth nothing to him that doeth what lieth in him. Men are in deede

God doth not only make our vvil the offer to encline it, vvhich if vvee accept it vvorketh & not other vvise, but he setteth good before vs, giueth vs eyes to see it and effectually bowveth our mindes vnto it.

Ezc. 11. 19. & 36. 27.

Iohn 9. 45.

Lib. de prædest. Sanct.

to be taught that Gods goodneſſe is laide open for all men, without exception that ſeeke for it. But foraſmuch as they onely beginne to ſeeke for it, whome the heauenly grace hath breathed vpon, not ſo much as the little peece ought to be plucked away from his praiſe. Truely this is the prerogatiue of the elect, that being regenerate by the ſpitite of God, they are moued and gouerned by his guiding. Therefore *Auguſtine* doeth worthily as well mocke them, that claime any parte of willing to themſelues, as hee doeth reprehende other which thinke, that that is generally giuen to all men, which is the ſpeciall teſtimonie of free election. Nature (ſaith he) but not grace, is common to all men. Calling it a brickle ſubteltie of witte like glaſſe, that gliſtereth with meere vanitie, where it is generally extended to all which God giueth onely to whome it pleaſeth him. And in another place: Howe cameſt thou? by beleeuing. Feare thou, leaſt while thou takeſt vpon thee that thou haſt found the iuſt way, thou periſh out of the iuſt way. I came (ſaieſt thou) by Free will, I came by mine owne will, why ſwelleſt thou? wilt thou heare that this alſo is giuen thee? Heare euen him that calleth: No man commeth to mee vnleſſe my Father drawe him. And it is without controuerſie gathered out of *Iohns* wordes, that the heartes of the godly are ſo effectually gouerned by Gods working, that they followe with an vnchangeable affection. He that is begotten of God (ſaith he) can not ſinne, becauſe the ſeede of God abideth in him. For wee ſee that the meane motion which the Sophiſters imagine, which we at our libertie may either obey or refuſe, is openly excluded, where an effectuall conſtancie to continue is affirmed.

Aug. de verbis Apoſt. Ser. 11.

Iohn 6. 44.

1. Iohn. 3. 9.

At our firſt entrance into vvel-vvilling, ſo our continuance therein is alſo the vvorke and free gift of God: they erre vvhich holde either that the thankeful vſe of the firſt grace doth deſerue the ſecond, or that the firſt onely vvorketh alone, and vvith the ſeconde vve our ſelues are cooperators.

Mat. 25. 21. Luk. 19. 17.

11 Of continuance there ſhould no more doubt haue beene made, but that it ſhould haue beene taken for the free gift of God vnleſſe the moſt wicked errour had growen in force, that it is diſtributed according to the deſert of men, as euerie man hath ſhewed himſelfe not vnthankfull to the firſt grace. But foraſmuch as this errour hath growen vpon that point, that they thought it to be in our hand to refuſe or receiue the grace of God offered, that opinion being driuen away, this other doeth alſo fall of it ſelfe. Albeit herein they erre two manner of wayes. For beſide this that they teache that our thankfulneſſe towarde the firſt grace and our lawfull vſe thereof are rewarded with the latter giftes: they adde alſo, that nowe grace alone doeth not worke in vs, but that it is onely a worker together with vs. Of the firſt this wee ought to beleeue, that the Lorde while hee daily enricheth and heapeth his ſeruants with newe giftes of his grace, becauſe he liketh & fauoureth the worke which he hath begun in them, findeth in them ſomewhat whereupon to beſtowe greater graces. And hereto ſerue thoſe ſayings, To him that hath, ſhalbe giuen. Againe: Oh, good ſeruaunt, becauſe thou haſt beene faithfull in fewe things, I will ſet thee ouer many. But here two things are to be taken heede of, that neither the lawful vſe of the firſt grace be ſaid to be rewarded with the later graces, nor it bee ſo counted a rewarding, that it ceaſſe to be reckoned the free grace of God. I graunt therefore, that this bleſſing of God is to be looked for of the faithfull, that how much the better they haue vſed the firſt graces, they ſhall be encreaſed with ſo much the greater. But I ſay, that this vſe alſo is of the Lord,

and

and that this rewarding is of his free good wil. And they vse no lesse wrongfully than vnhappily that olde destruction of working & together working grace. *Augustine* vsed the same in deed, but delaying it with a fit definition, that God in together working with vs doth ende, that which in working he beginneth, & that it is stil the same grace but changeth name, according to the diuerse maner of effect. Whereupon followeth, that he doth not part it betweene God and vs, as if there were a mutuall meeting together by the motion of both, but only noteth the multiplication of grace. To which purpose belongeth that which in an other place he teacheth, that many giftes of God do goe before the good will of man, among the which the selfe same is one. Whereupon followeth, that he leaueth nothing that it may claime to it self. Which thing *Paul* also hath namely expressed: For when he had said that it is God, which worketh in vs both to wil & to performe, he by & Phil. 2. 13.
by addeth ẏ he doth them both of his good wil, declaring by this word, that it is his free goodnes. Whereas they are wont to say, that after wee haue once giuen place to the first grace, our owne endeuours do now worke together with the grace that followeth. To this I answere: If they meane that we, after we haue beene once by the power of the Lorde broken to the obedience of righteousnesse, do of our owne accord go forward, & are inclined to follow the working of grace, I speak nothing against it For it is most certaine, that there is such a readines of obeying, where the grace of god reigneth. But whence commeth that, but from this, that the spirit of God alway agreeing with it self, doth cherish & confirme to stedfastnesse of continuing the same affection of obeying, which it selfe engendred at the beginning. But if they meane that man taketh of himselfe somewhat whereby to labour with the grace of God, they are most pestilently deceiued.

12 And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I haue laboured more than they all: not I, but the grace of God with me. For they take it so: that because it might seeme somewhat arrogantly spoken that he preferred himselfe before them all, therfore he corrected it with referring the praise to the grace of god, but yet so, that he calleth himself a worker together with grace. It is maruell that so many which otherwise were not euil men, haue stumbled at this strawe. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partener of the labour, but rather by this correction he giueth away al the praise of the labor to grace only. It is not I (saith he) that haue laboured, but the grace of God that was with me. But the doutfulnesse of the speach deceiued them: but specially the ill translation wherein the force of the Greek article was left out. For if it be translated word for word, he doth not say, that grace was a worker together with him, but ẏ the grace that was with him was the worker of all. And the same thing doth *Augustine* teach, not darkly, though shortly, where he thus sayth: The good wil of man goeth before many giftes of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: His mercy hath preuented me: And his mercy shal follow me. It preuenteth man not willing, to make him wil: & it followeth him willing, that he wil not in vaine. With whom *Bernard* agreeth bringing in the church speaking thus:

1. Cor. 15. 10.

The Apostle S. Paul vvrested by Sophisters to maintain the freedom of mans vvil as a ioynt vvorker vvith the grace of God.

Psal. 59. 11.

Psa. 23. 6.

Ser. 2. in Cant.

Drawe mee in a manet vnwilling, that thou maist make mee willing: drawe me lying slouthfull, that thou maist make me runne.

S. Augustines doctrine, not that God doth offer his grace which man hath free election to receiue or refuse, but that the will & election of euery receiuer is by him thereunto framed.

13 Now let vs heare *Augustine* speaking in his owne words, least the *Pelagians* of our age, that is to say, the Sophisters of *Sorbon*, should as they are wont, lay to our charge that all antiquitie is against vs, wherein they follow their father *Pelagius*, by whome long ago *Augustine* was drawen foorth into the same contention. In his booke of Correption and Grace written to *Valentine* he entreateth largely that which I will rehearse shortly, but yet do it in his owne wordes: that to *Adam* was giuen the grace of continuing in good if he woulde: and to vs is giuen to will, and by will to ouercome concupiscence: that hee therefore had to be able if he woulde, but not to will that he might be able: to vs is giuen both to will and to be able. That the first libertie was to be able not to sinne, ours is much greater, not to be able to sinne. And least he should be thought to speak of the perefection to come after immortalitie (as *Lombard* wrongfully draweth it to that meaning) within a litle after he plucketh out this dout. For (saith he) the wil of holy men is so much kindled by the holy Ghost, that they therefore are able because they so will: they therefore wil, because God worketh that they so will. For if in so great weakenesse, in which yet behoueth the power to bee made perfect, for repressing of pride, their owne will were left vnto them, that by the help of God they may if they will, and God doeth not worke in them to wil: then among so many temptations wil should needs fall downe for weakenesse, and therefore could not continue. Therefore is succour giuen to the weakenesse of mans will, that it should be moued without swaruing or seuering by the grace of God, and therefore should not faint howe weake so euer it be. Then he entreateth more largely how our heartes do of necessitie follow the mouing of God that worketh affection in them. And he saith, that the Lord doth drawe men in deede with their own willes, but with such as he himselfe hath wrought. Now haue we that thing testified by *Augustines* mouth, which we principally desire to obtaine, that grace is not only offered by God to be receiued or refused at euery mans Free election, but also that grace is the same, that formeth the election & wil in the heart: so that euery good worke that followeth after, is the fruit and effect therof, and that it haue no other will obeying it, but the same which it hath made. For these are also his wordes out of another place, that nothing but grace maketh euery good worke in vs.

2. Cor. 12. 9.

Cap. 14.

Epi. 100. 5.

By grace freely & vndeseruedly giuē vnto Gods elect their vvil is conuerted vnto good and therin strengthened to continue.

Epi. 100. 6.

14 But whereas he saith in another place, that will is not taken away by grace, but from an euil will turned into a good, and holpen when it is good: he meaneth onely that man is not so drawen, that without any motion of heart he is caried as by an outward impulsion, but that he is inwardly so affected, that from his verie heart he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus vnto *Boniface*: Wee knowe that grace is not giuen to all men, and to them to whome it is giuen, it is not giuen according to the merites of workes, nor according to the merits of wil, but of free fauour: and to them to whom it is not giuen, we knowe that it is by the iust iudgement of God that it is not giuen. And in the same Epistle he strongly fighteth against that opinion, that the grace following is giuen

to

to the deseruings of men, because in not refusing the first grace, they shewed themselues worthie. For he wil haue *Pelagius* graunt, that grace is necessarie to vs for euery of our doings, and is not giuen in recompense to workes, that it may be grace in deede. But the matter cannot be comprehended in a shorter summe, than out of the eight Chapter of his booke to *Valentine* of Correption and Grace, where first he teacheth that mans will obtaineth not grace by libertie, but libertie by grace: and that by the same grace, by affection of delite printed in him, it is framed to continuance, that it is strengthened with inuincible force: that while grace gouerneth, it neuer falleth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God it both is conuerted to good, and being conuerted abideth in it, that the direction of mans will to good, and stedfastnesse after direction, hangeth vpon the only will of God, and not vpon any merite of his owne. And so to man is left such a free will, if we list so to call it, as he writeth of in another place, that can neither be turned to God, not abide in God but by grace, and by grace is able all that it is able. Epist. 46.

The iiii. Chapter.

Howe God worketh in the hearts of men.

Satan sitteth and ruleth in the wils of wicked men who of themselues are most willing to be stirred, led & guided by him.

IT is sufficiently proued, as I thinke, that man is so holden captiue with the yoke of sinne, that of his owne nature hee can neither aspire by desire, nor trauaile by endeuour to goodnesse: beside that, wee haue rehearsed a distinction betweene compulsion and necessitie, whereby it might appeare, that when hee sinneth of necessitie, yet neuertheleese hee sinneth willingly. But forasmuch as while he is subiect in bondage to the Diuel, he seemeth rather to be ledde by the diuels will than his owne, it resteth nowe to be declared of what sort are both kindes of working. And then is this question to be assoyled, whether in euil workes there be any thing to be attributed to God: in which the Scripture sheweth that there is vsed some working of his. In one place *Augustine* compareth mans will to a horse, which is readie to be ruled by the will of his rider: and God and the diuell he compareth to riders. If God (sayth he) sit vpon it, he like a sober and cunning rider, gouerneth it temperatly, spurreth it forward if it be too slow, plucketh it backe if it be too quicke, restrayneth the wantonnesse & wildnesse of it, tameth the stubbornnesse of it, and guideth it into the right way. But if the Diuel haue possessed it, hee like a foolish and wanton rider, violently carrieth it through places where no way is, drieueth it into ditches, rolleth it downe steepe places, spurreth it forwarde to stubbornnesse and fearcenesse: which similitude wee will for this time be contented with, sith there commeth not a better in place. Where it is sayde that the will of naturall man is subiect to the rule of the diuel, to be stirred by him, it is not ment thereby that man as it were striuing against it, and resisting is compelled to obey, as wee compell bondslaues against their will, by reason of being their lordes, to doe our commaundements: but that being bewitched with the deceites of Satan, it of necessitie yeldeth it selfe obedient to euery leading of him. For whome the Lorde vouchsaueth not to rule with his

ſpirite, them by iuſt iudgement hee ſendeth away to be mooued of Satan.
2. Cor.4.4. Wherefore the Apoſtle ſayeth, that the God of this worlde hath blinded the mindes of the vnbeleeuers ordained to deſtruction, that they ſhoulde not ſee the light of the Goſpell. And in another place: That he worketh in
Eph.2.2. the diſobedient children. The blinding of the wicked, and all the wicked deedes that followe thereupon, are called the workes of Sathan, of which yet the cauſe is not to be ſought elſewhere, than in the will of man, out of which ariſeth the roote of euil, wherein reſteth the foundation of the kingdome of Sathan, which is Sinne.

God & Satan & man vvorking one & the ſelfeſame act, vvorke diuerſly in reſpect as vvel of the end as the manner of doing.

2 But farre other is the order of Gods doing in ſuch things. And that the ſame may appeare more certainly vnto vs: let the hurt done to the holy man *Iob* by the *Chaldees*, be an example. The *Chaldees* killed his heardmen, & like enemies in warre, droue away his cattell for booties. Nowe is their wicked deede plainly ſeene, and in that worke Sathan is not idle, frō whome the Hiſtorie ſaith, that all this did proceede. But *Iob* himſelfe did acknowledge the worke of the Lord in it, whome he ſaith to haue taken away from him thoſe things, that were taken away by the *Chaldees*. How can wee referre the ſelfeſame worke to God, as author, to Sathan as author, & to man as author of it, but ẏ we muſt either excuſe Satan by the company of God, or report God to be the author of euil? Very eaſily: if firſt we looke vpon the end, why it was done, and then the maner how. The purpoſe of the Lord is by calamitie to exerciſe the patience of his ſeruant: The diuel goeth about to driue him to diſpaire. The *Chaldees* againſt right & lawe, ſeeke gaine of that which is another mans. Such diuerſitie in purpoſes, maketh great difference in the worke. And in the maner of doing there is no leſſe diuerſitie. The Lord leaueth his ſeruant to Sathan to be afflicted: and the *Chaldees*, whom he did choſe for miniſters to execute it, he did leaue & deliuer to him to be driuen to it. Sathan with his venemous ſtings, pricked forward the minds of the *Chaldees* which otherwiſe were peruerſe of themſelues to do that miſchiefe: they furionſly runne to do wrong, & do binde & defile all their members with wicked doing. Therefore it is properly ſaid, that Sathan doth worke in the reprobate, in whom he exerciſeth his kingdom, that is to ſay, the kingdome of wickedneſſe. It is alſo ſaid that God worketh in them after his manner, becauſe Sathan himſelfe, foraſmuch as hee is the inſtrument of his wrath, according to his bidding & cōmandement, turneth himſelfe hither & thither to execute his iuſt iudgements. I ſpeake not here of Gods vniuerſall mouing, whereby as all creatures are ſuſteined, ſo from thence they take their effectual power of doing any thing. I ſpeake only of that ſpecial doing, which appeareth in euery ſpecial act. Wee ſee therefore that it is no abſurditie, that one ſelf act be aſcribed to god, to Sathan, & to man: but the diuerſitie in the end & manner of doing, cauſeth that therein appeareth the iuſtice of God to be without fault, & alſo the wickedneſſe of Sathan & man bewrayeth it ſelfe to their reproch.

In the euil motions of vvicked mē God vvorketh after tvvo ſorts, the one by vvithholding his grace, vvherby they might be moued vnto good, the other by vſing the miniſterie of Satan to ſtir, frame and encline their vvils.

3 The old writers in this point alſo, are ſometime preciſely afraid, ſimply to confeſſe the trueth, becauſe they feare leſt they ſhould ſo open a window to wickedneſſe, to ſpeake irreuerently of the workes of God. Which ſobrietie as I embrace, ſo I thinke it nothing daungerous, if wee ſimply hold what

the Scripture teacheth. *Auguſtine* himſelfe ſometime was not free from the ſuperſtition, as where he ſaith, that hardning and blinding, pertaine not to the worke of God, but to his fore knowledge. But the phraſes of Scripture allow not theſe ſutteleties, which phraſes do plainly ſhew that there is therin ſomewhat elſe of God, beſides his foreknowledge. And *Auguſtine* himſelf in his fift booke againſt *Iulianus*, goeth earneſtly about with a long proceſſe to proue that ſinnes are not only of the permiſſion or ſufferance of God, but alſo of his power, that ſo former ſinnes might be puniſhed. Likewiſe, that which they bring forth, concerning permiſſion, is too weake to ſtande. It is oftentimes ſaid, that God blindeth and hardeneth the reprobate, that hee turneth, boweth, & moueth their hearts as I haue elſe where taught more at large. But of what manner that is, it is neuer expreſſed, if wee flee to free foreknowledge or ſufferance. Therfore we anſwere that it is done after two manners. For firſt, where as when his light is taken away, there remaineth nothing but darkneſſe & blindnes: whereas when his ſpirite is taken away, our hearts wax hard & become ſtones: where as when his direction ceſſeth, they are wreſted into crookednes, it is wel ſaid that he doth blind, harden & bow them from whom he taketh away the power to ſee, obey & do rightly. The ſecond maner, which commeth neere to the propertie of the words, is that for the executing of his iudgemẽts by ſathan the miniſter of his wrath, he both appointeth their purpoſes to what end it pleaſeth him, and ſtirreth vp their willes, & ſtrengtheneth their endeuours. So when *Moſes* rehearſeth that king *Sehon* did not giue paſſage to the people, becauſe God had hardened his ſpirit, & made his heart obſtinate, he byandby adioyneth the end of his purpoſe: that he might (ſaith he) giue him into our hands. Therefore becauſe it was Gods wil to haue him deſtroyed, the making of his heart obſtinate, was Gods preparation to his deſtruction.

Lib. de prædeſt. & grat.

Deu. 2. 30.

4 After the firſt manner this ſeemeth to be ſpoken. He taketh away the lip from the ſpeakers of trueth, & taketh away reaſon from the Elders. He taketh the heart away from them that are ſet ouer the people, he maketh them to wander where no way is. Again, Lord, why haſt thou made vs mad, and hardened our heart, that we ſhould not feare thee? Becauſe they iudge rather of what ſort God maketh men by forſaking them, than how he perfourmeth his worke in them. But there are other teſtimonies that go further: as are theſe of the hardening of *Pharao*. I wil harden the heart of *Pharao*, that he do not heare you, & let the people go. Afterward he ſaith, that he hath made heauie & hardened his heart. Did he harden it, in not ſuſteining it? That is true in deede: but he did ſomewhat more, that he committed his heart to Sathan to be confirmed with obſtinacy. Wherupon he had before ſaid: I wil hold his heart. The people went out of Ægypt, the inhabitants of that countrey came forth & met them like enimies. By whom were they ſtirred vp? Truely *Moſes* affirmeth to the people, that it was the Lorde that had hardened their hearts. And the Prophet reciting the ſame hiſtory, ſaith, that he turned their hearts, that they ſhould hate his people. Now can you not ſay, that they ſtumbled being left without the counſell of God. For if they be hardened & turned, then they are of purpoſe bowed to that ſelfe thing. Moreouer ſo oft as it pleaſed him to puniſh the tranſgreſſours of the people,

Iob. 12. 20.

Prooſes that God vvorketh both the foreſaid vvayes in the heartes of vvicked men.

Eſay. 63. 17.

Exo. 4. 21. & 7. 3. & 10. 1.

Exo. 3. 19.

Deut. 2. 30.

Pſa. 105. 25.

people, how did he performe his worke in the reprobate? so as a man may see, that the effectualnes of working was in him, and they onely did seruice as ministers. Wherefore sometime he threatened that he would call them out with his whistle, sometime that they should be like a net for him to entangle them, & sometime like a mallet, to strike the *Israelites*. But specially he then declared how he is not idle in them, when he called *Sennacherib* an Axe, which was both directed & driuen by his hand to cut. *Augustine* in one place doth not amisse appoint it after this sort: that inasmuch as they sinne, it is their own: inasmuch as in sinning they do this or that, it is of the power of God, that deuided the darkenesse as pleaseth him.

Esay.5.26.& 7.18. Eze.12.13.& 17.20. Ier.50.23. Esa.10.15. De prædest. sanct.

How Satan is vsed as gods minister in the vvorks of vvickednes.

5 Now that the ministerie of Sathan is vsed to prick forward the reprobate, so oft as the Lord by his prouidence apointeth them to this or to that, may sufficiently be proued, though it were but by one place onely. For it is oftentimes said in *Samuel*, that the euil spirit of the Lord, and an euil spirite from the Lord, did either violently carne or leaue *Saul*. To say that this spirite was the holy ghost, is blasphemous. Therefore the vncleane spirite is called the spirit of God, because it aunswereth at his commaundement and power, being rather his instrument in doing, than an author of it selfe. This is also to be added withall, which *Paul* teacheth, that the efficacie of errour & deceiuing is sent by God, that they which haue not obeyed the trueth, may beleeue lies. But there is alway great difference in one selfsame work, betweene that which the Lorde doth, and that which Sathan & the wicked goe about He maketh the euil instruments that he hath vnder his hande, & may turne whither he list to serue his iustice. They, in as much as they are euil, do bring foorth in effect the wickednesse that they haue conceiued by corruptnesse of nature. The rest, of such things as serue for to deliuer the maiestie of God from slander, and to cut off all shifting from the wicked, are alreadie set forth in the Chapter concerning Prouidence. For in this place my purpose was only to shewe how Sathan reigneth in the reprobate man, and how God worketh in them both.

1.Sam.16.& 18. 10.& 29

2.Thes.2.

Not only in spirituall, but in the administration euen of outvvard things, it is the speciall mouing of God, that maketh his creatures answvere vnto our desires in doing vs good, or turning euil avvay from vs.

6 Although we haue before touched, yet it is not plainly declared what libertie man hath in those doings, which are neither iust nor faultie of themselues, and belong rather to the bodily than the spirituall life. Some in such things haue graunted him free election, rather, as I thinke, because they would not striue about a matter of no great importance, than ỹ they minded certeinly to proue the same thing that they graunt. As for me, although I confesse that they which do holde that they haue no power to righteousnesse, do hold the thing that is principally necessarie to saluation: yet I doe thinke that this point also is not to be neglected, that we may knowe that it is of the speciall grace of the Lorde, so oft as it commeth in our minde to choose that which is for our profit, so oft as our will enclineth thereunto; againe, so oft as our wit & minde eschueth that which else woulde haue hurt vs. And the force of Gods prouidence extendeth thus farre, not onely to make the successes of things to come to passe, as he shal foresee to be expedient, but also to make the willes of men to tend therunto. Truly, if we consider in our wit the administration of outward things, wee shall thinke that they are so farre vnder the wil of man: but if we shall giue credit to so many

testimo-

testimonies, which cry out that the Lord doeth in these things also rule the hearts of men, they shall compell vs to yelde our will subiect to the speciall mouing of God. Who did procure the good willes of the *Egiptians* to the *Israelites*, to lende them all their most precious iewels? They would neuer haue found in their hearts to haue so done of their own accord. Therefore their heartes were more subiect to the Lord, than ruled by them selues. And truely if *Iacob* had not beene persuaded that God put into men diuerse affections as pleaseth him, he would not haue saide of his sonne *Ioseph*, whom he thought to be some Heathen *Egiptian*: God graunt you to finde mercie before this man As also the whole Church confesseth in the Psalme, that when it pleased God to haue mercie vpon it, he meekened the hearts of the cruel nations. Againe, when *Saul* so waxed on fire with anger, that hee prepared him to warre, the cause is expressed, for that the spirit of God did enforce him. Who turned away *Absolons* minde, from embracing the counsell of *Achitophel*, which was wont to be holden as an oracle? Who inclined *Rehabeam* to be persuaded with the yong mens aduise? Who made the nations that before were great, to be afraid at the comming of *Israel*? Truely, the harlot *Rahab* confessed, that it was done by God. Againe, who threwe downe the hearts of *Israel* with dread and fearefulnesse, but he that in the lawe threatened that he would giue them a fearefull heart?

Exo.11.3. Gen.43.14. Psa.106.46. 1.Sam.11.6. 2.Sam.17.10. Ios.2 9. Leui.26.36. Deu.28.63.

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things vniuersally ought not to be reduced. But I say, that by these is sufficiently prooued that which I affirme, that God so oft as he meaneth to prepare the way for his prouidence, euen in outwarde things doeth bowe and turne the willes of men, and that their choise is not so free, but that Gods wil beareth rule ouer the freedome thereof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choise, this daily experience shall compell thee to thinke whether thou wilt or no: that is, for that in things of no perplexitie thy iudgement and wit oft faileth thee, in things not harde to be done thy courage fainteth: againe in things most obscure, by and by present aduise is offred thee in things great and perillous, thou hast a courage ouercomming al difficultie. And so do I expound that which *Salomon* saith: That the eare may heare, that the eye may see, the Lorde worketh both. For I take it that hee speaketh not of the creation, but of the speciall grace of vsing them. And when he writeth that the Lord holdeth in his hand and boweth whither he will the heart of the king as the streames of waters: truely vnder the example of one special sort, he comprehendeth the whole generaltie. For if the will of any man be free from subiection, that preeminence principally belongeth to the will of a King, which vseth as it were a kingdome vpon the willes of other: but if the will of the King be ruled with the hande of God, no more shal our wil be exempted from y same estate. Vpon this point there is a notable saying of *Augustine*: The Scripture if it bee diligently looked vpon doth shew, that not only the good willes of men which he of euill maketh good, and so being made by himselfe doeth direct to good doings and to eternall life, but also these willes that preserue the creature of the worlde, are so in the power of God, that he maketh them to be inclined whither

Daily experience may enforce any man to confesse that in common outward things the freedome of our choise is ruled and guided by the hād of God vvith out vvhich vee could not of our selues see & attaine that vvhich is good, discerne & auoid that vvhich is euill.

Pro.20.12. Pro.21.1. Lib. de gratia & libero arb. ad Valent. cap. 20.

whither hee will and when hee will, either to doe benefites, or to execute punishmentes, by a iudgement moste secret in deede, but the same moste righteous.

The meaning of the question that concerneth the freedome of mans will, is not whether he be often hindered or no frō obteininge the things he wisheth for, but whether his iudgemēt and affection be so addicted vnto euill that he cannot of himself discerne or desire that which is good.

8 Here let the Readers remember, that the power of mans will is not to be weyed by the successe of things, which some vnskilful men are vnorderly wont to do. For they seeme to them selues to proue trimly and wittily that mans will is in bondage, because euen the highest Monarches haue not all things flowing after their owne desire. But this power whereof wee speake, is to be considered within man and not be measured by outward successe. For in the disputation of free will, this is not to the question, whether man may for outwarde impediments, perfourme and put in execution all those things that he hath purposed in mind: but whether he haue in euery thing both a free election of iudgement, and a free affection of will, which both if man haue, then *Attilius Regulus*, enclosed in the narrownesse of a tonne, set ful of sharpe prickes, shal no lesse haue free will than *Augustus Cæsar*, gouerning a great part of the world with the becke of his countenance.

The v. Chapter.

A confutation of the obiections that are wont to be brought for defence of Free will.

The necessitie of sinning doeth not excuse vs when we sinne, both because Adam of his owne accorde made himselfe & his subiect thereunto, and also for that he which necessarily sinneth, doth neuertheless sin voluntarily: which answereth their reason which argue in defense of free will. If sinne be necessarie, it ceaseth to be sinne: if voluntarie, then it may be auoided, and is not necessarie.

IT might seeme that we haue saide enough alreadie, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throwe it downe hedlong, did not on the contrarie parte pretende certaine reasons to assaile our meaning. First they heap vp together diuerse absurdities, whereby they may bring it in hatred as a thing abhorring from cōmon reason: afterward they set vpon it with testimonies of Scripture. Both these engines we shall beate backe in order. If (say they) Sinne be of necessitie, then ceaseth it to be sinne: if it be voluntarie, then may it be auoided. These were also the weapons of *Pelagius* to assaile *Augustine*, with whose name we will not yet haue them oppressed, till wee haue satisfied them, concerning the matter it selfe. I denye therefore that sinne ought the lesse to be imputed, because it is necessarie I denie againe that this doeth followe which they conclude, that it may be auoided, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his iudgement by this pretence, because he could none otherwise do: God hath that aunswer ready which we in an other place haue spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaues to sinne, can will nothing but euil. For whence commeth this want of powe? which the wicked would gladly pretend, but vpon this, that *Adam* of his owne accorde made himselfe subiect to the tyranny of the Diuel? Hereupon therefore grewe the corruption, with the bonds whereof we are holden fast tyed, for that the first man fell from his creator. If all men be iustly holden guiltie of his falling away, let them not thinke themselues excused by necessitie, in which it selfe they haue a moste euident cause of their damnation. And this I haue aboue plainly set footh, and I haue giuen an example in the Diuell himselfe, whereby it might appeare, that he which necessarily sinneth, doth neuer-

neuertheleſſe willingly ſinne: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceaſſeth not to be a will. Which ſame thing *Bernard* alſo aptly teacheth: that we are therefore the more miſerable becauſe our neceſſitie is voluntarie: which yet holdeth vs ſo ſubiect vnto it, that we be the bondſlaues of ſinne, as we haue before rehearſed. The ſecond part of their argument is faultie, becauſe from voluntarie it ſtraightway leapeth to free: but we haue before proued, that it is voluntarily done which yet is not ſubiect to free election. Ser. 81. in Can.

2 They further ſay, that if both vertues and vices proceede not of free choiſe of will, it is not reaſonable that either puniſhment ſhould be layde vpon man or rewarde giuen to him. This argument, although it be *Ariſtotles*, yet I graunt is in ſome places vſed by *Chryſoſtome* and *Hierome*. But that it was a common argument with the *Pelagians*, *Hierome* himſelfe hydeth not, and alſo rehearſeth it in their owne words. If the grace of God worke in vs: then it, not we that labour, ſhalbe crowned. Of puniſhments I anſwere, that they are iuſtly laid vpon vs from whom the guiltines of ſin proceedeth. For what matter maketh it, whether ſinne be done by free or bond iudgement, ſo it be done by voluntarie luſt: ſpecially ſith man is hereby prouoced a ſinner, for that he is vnder the bondage of ſinne? As to the rewards of righteouſneſſe: a great abſurditie forſooth it is, if we confeſſe that they hang rather vpon Gods bountifulneſſe, than vpon our owne deſeruings. Howe oft finde we this thing repeated in *Auguſtine*: that God crowneth not our deſeruings, but his owne gifts: and that they are called rewardes, not as due to our deſeruings, but ſuch as are rendred to the graces alreadie beſtowed vpon vs? Wiſely in deede they note this, that nowe there remaineth no place for deſeruings, if they come not out of the fountaine of free will: but where they reckon that which we ſay ſo farre differing from trueth, they are much deceiued. For *Auguſtine* doubteth not, commonly to teach for neceſſarie, that which they thinke ſo vnlawful to confeſſe, as where he ſaith: What be the merites of any men whatſoeuer they be? whē he commeth, not with due reward, but with free grace, then he alone being free, and that maketh free from ſinne? He findeth all men ſinners. Againe, If that ſhalbe rendred to thee that is due to thee, thou art to be puniſhed: what is done then? God hath not giuen thee puniſhment which is due, but giueth thee grace which is not due. If thou wilt be eſtranged from grace, boaſt of thy deſeruinges. In Epiſt. ad Cteſiphon. & Diacon. 1. In Pſal. 31. In Pſal. 70.

A ſecond argument in defenſe of free will, wherein is vr obiected that the deniall thereof is repugnant to Gods puniſhing or rewarding men. But he puniſheth them for their deſert, though they ſinne of neceſſitie, becauſe they are voluntarily in thoſe bonds: and he rewardeth them of his owne mercie, though, becauſe their doing well is meerly by grace, they cannot deſerue to be rewarded.

Againe: Thou art nothing of thy ſelfe, Sinnes are thine, but deſeruinges are Gods, puniſhment is due to thee: and when rewarde commeth, hee ſhall crowne his owne giftes, and not thy deſeruings. And in the ſame meaning in an other place, he teacheth that grace is not of deſeruing, but deſeruing of grace. And a litle after he concludeth, that God with his gifts goeth before all deſeruinges, that out of the ſame hee may gather his owne deſernings, and doeth giue altogether freely, becauſe he findeth nothing whereupon to ſaue. But what neede is it to make a longer regiſter, when ſuch ſentences are often found in his writings? But the Apoſtle ſhal yet better deliuer them from this error, if they heare from what beginning he conueieth ỹ glorie of the Saints: Whom he hath choſen, them he hath called, whome he hath called, them hee hath iuſtified: whom hee hath iuſtified, them hee hath Epiſt. 52. De verbis Apoſt. Ser. 47. 1. Cor. 4 7.

hath glorified. Why then, as witnesseth the Apostle, are the faithfull crowned? because by the Lords mercie and not by their owne endeuour they are both chosen and called and iustified. Away therefore with this vaine feare, that there shall no more be any deseruings, if free will shall not stand. For it is most foolish to be fraied away and to flee from that to which the Scripture calleth vs. If (saith he) thou hast receiued all things, why glorieſt thou, as if thou hadst not receiued them? Thou seest that for the same cause hee taketh all things from free will, to leaue no place for deseruings: but as the bountifulnesse and liberalitie of God is manifold, and impossible to be spent out, those graces which he bestowed on vs, because he maketh them ours, he rewardeth as if they were our owne vertues.

1. Cor. 4. 7.

A third reason arguing that if mans vvill vvere not naturally free vnto good & euil, but necessarily subiect to the one or the other, either all men shoulde be good or all men euil. As in trueth all men are by nature euil, that some are made good, it is by grace and not through the freedome of their vvill.

Ho. 22. in Gen. Lib. 2. cap. 4. Rom. 3. 10.

3 Moreouer they bring foorth that which may seeme to be taken out of *Chrysostome*: If this be not the power of our will, to chooſe good or euil, then they that are partakers of the same nature, must either all be euill or all be good. And not farre from that is hee, whatsoeuer hee was, that wrote the booke Of the calling of the Gentiles, which is carried about vnder ỹ name of *Ambrose*, when he maketh this argument, that no man shoulde euer depart from the faith, vnlesse the grace of God did leaue vnto vs the state of mutabilitie: wherein it is maruell that so excellent men fell beside themselues. For how chanceth it came not in *Chrysostomes* minde, that it is Gods election that so maketh difference betweene men? As for vs, we feare not to grant that which *Paul* with great earnestnesse affirmeth, that al together are peruerse and giuen to wickednes: but with him wee adioyne this that by Gods mercie it commeth to passe that al abide not in peruersenes. Therfore whereas naturally wee are all sicke of one disease, they onely recouer health vpon whome it hath pleased God to lay his healing hand. The rest whom by iust iudgement he passeth ouer, pine away in their owne rottennesse til they be consumed. Neither is it of any other cause, that some continue to the end, and some fall in their course begunne. For continuance it selfe is the gift of God, which he giueth not to all indifferently, but dealeth it to whom it pleaseth him selfe. If a man aske for a cause of the difference, why some continue constantly, and some faile by vnstedfastnes, wee knowe none other cause but that God susteineth the one sort strengthened with his power that they perish nor, and doeth not giue the same strength to the other sort, that they may be examples of inconstancie.

A fourth argument for free vvil to proue that exhorting & threatening ar in vain except man haue powver in himself to obey: vvhereas God himself vvho threateneth & exhorteth men, teacheth them neuertheleſſe vvithall, that an obedient heart is his free guift.

4 Further they presse vs, saying, that exhortations are vainely taken in hande, that the vse of admonitions is superfluous, that it is a fonde thing to rebuke, if it be not in the power of the sinner to obey. When the like things in time past were obiected against *Augustine* he was compelled to write the booke of Correption & grace. Where although he largely wipe them away, yet he bringeth his aduersaries to this summe: O man, in the commaundement learne what thou oughtest to doe: in correction learne that by thine owne fault thou hast it not: in prayer learne whence thou maist receiue that which thou wouldest haue. Of the same argument in a manner is the booke of the Spirite and Letter, where hee teacheth that God measureth not the commaundementes of his lawe by the strength of man, but when hee hath commaunded that which is right, hee freely giueth to his elect

power

power to fulfil it. And this is no matter of long disputation First we are not onely in this cause, but also Christ and all the Apostles. Nowe let the other looke how they will get the maisterie in striuing, that match themselues with such aduersaries. Doeth Christ, which testifieth that wee can doe nothing without him, any thing the lesse rebuke and chastice them, ỹ without him did euill? Doeth he lesse exhort euery man to applie himself to good workes? How seuerely doth *Paul* inuey against the *Corinthians* for neglecting of charitie? and yet hee prayeth for charitie to be giuen to the same men from God. He testifieth in the Epistle to the *Romanes*, that it is neither of him that willeth, nor of him that runneth, but of God that hath mercie, & yet he ceasseth not afterwarde to admonish, to exhorte, and to rebuke. Why doe they not therefore speake to the Lorde, that hee doe not so lose his labour in requiring of men those things, which hee himselfe alone can giue, and in punishing those things which are done for want of his grace? Why do they not admonish *Paul* to spare them, in whose power it is not to will or to runne, but in the mercie of God, going before them which nowe hath forsaken them? As if the Lorde had not a verie good reason of his doctrine, which offereth it selfe readily to be founde of them that reuerently seeke it, but howe much doctrine, exhortation and rebuking doe worke of themselues, to the changing of the minde, *Paul* declareth, when hee writeth, that neither he that planteth is any thing, nor hee that watereth, but the Lord that giueth the encrease onely, effectually worketh. So wee see that *Moses* seuerally stablisheth the commaundements of the Law, and the Prophets doe sharply call vpon them, and threaten the transgressors, whereas they yet confesse, that men doe then onely waxe wise, when a heart is giuen them to vnderstand, that it is the proper worke of God to circumcise the heartes, and in steede of stonie heartes to giue heartes of flesh, to write his lawe in the bowels of men: finally in renewing of soules to make that his doctrine may be effectuall.

Iohn.15.5.

2. Cor.3.3.

Rom.9.16.

1.Cor.3.7.

5 Wherefore then serue exhortations? For this purpose, if they be despised of the wicked with an obstinate heart, they shalbe for a witnesse vnto them when they shall come to the iudgement seate of the Lord, yea and euen now alreadie they beat and strike their conscience: for howsoeuer the most frowarde man laugheth them to scorne, yet can he not disproue them: but thou wilt say, what may sillie miserable man do, if the softnesse of heart, which was necessarily required to obedience, be denied him? Nay rather, why doeth he excuse himselfe, when he can impute the hardnes of hearte to none but to himselfe? Therefore the wicked that are willingly readie to mocke them out if they might, are throwen downe with the force of them whether they will or no. But the chiefe profite towardes the faithfull is to be considered: in whome as the Lord worketh all things by his spirite, so he leaueth not the instruments of his word, & vseth the same not without effect. Let this therefore stande which is true, that all the strength of the godly resteth in the grace of God, according to that saying of the Prophet: I wil giue them a new heart, ỹ they may walk in them. But thou wilt say, Why are they now admonished of their duetie, and not rather left to the direction of the holy Ghost? why are they mooued with exhortation, sith they can

The vse of exhortations both vnto vvicked and to godly men.

Ezec.11.19.

make no more haſt than the ſtirring forwarde of the holy ghoſt worketh? why are they chaſtiſed if at any time they be gone out of the way, ſith they fell by the neceſſarie weakeneſſe of the fleſh? O man, what art thou to appoint a law for God? If it be his pleaſure, that wee be prepared by exhortation to receiue the ſelfe ſame grace, whereby is wrought that the exhortation is obeyed, what haſt thou in this order to bite or carpe at? If exhortations and rebukings did nothing elſe profit with the godly, but to reproue them of ſinne, they were euen for that thing onely to be counted not altogether vnprofitable. Now, foraſmuch as by the holy Ghoſt working inwardly, they much auaile to enflame the deſire of goodneſſe, to ſhake of ſlugliſhneſſe, to take away the pleaſure and wenimous ſweeteneſſe of wickedneſſe, and on the other ſide to engender a hatred of irkeſomneſſe thereof: who dare cauil that they are ſuperfluous? If any man require a plainer anſwere, let him take this: God worketh after two ſortes in his elect, inwardly by his ſpirite, outwardly by his worde: By his ſpirite, by enlightning their mindes, by framing their hearts to the loue and keeping of iuſtice, he maketh them a new creature: By his word, he ſtirreth them to deſire, to ſeeke & attaine the ſame renuing, by them both he ſheweth foorth the effectuall working of his hand, according to the proportion of his diſtribution. When he ſendeth the ſame word to the reprobate, though not for their amendement, yet he maketh it to ſerue for an other vſe: that both for the preſent time they may be preſſed with witneſſe of conſcience, and may againſt the day of iudgement be made more inexcuſable. So though Chriſt pronounce
Iohn. 6. 44. that no man commeth to him, but whome the father draweth, & that the elect do come when they haue heard and learned of the Father: yet doeth not he neglect the office of a teacher, but with his voice diligently calleth them, whome it neceſſarily behoueth to bee inwardly taught by the holy
2. Cor. 2. 16. Ghoſt, that they may any thing profite. And *Paul* teacheth, that teaching is not in vaine with the reprobate, becauſe it is to them the ſauour of death to death, but a ſweete ſauour to God.

The lacke of free will in man and of abilitie to performe the lawe doth not proue the lawe to be giuen in vaine.

6 They be verie laborious in heaping together of teſtimonies of ſcripture: and that they do of purpoſe, that when they cannot oppreſſe vs with weight, they may yet with number. But as in battels, when it commeth to hande ſtrokes, the weaker multitude how much pompe and ſhewe ſoeuer it hath, is with a fewe ſtripes diſcomfited and put to flight: ſo ſhall it be verie eaſie for vs to ouerthrowe them with all their route. For, becauſe the places that they abuſe againſt vs, when they are once diuided into their orders, doe meete vpon a fewe ſpecial points, we ſhal with one aunſwere ſatiſfie many of them: therefore it ſhall not be needefull to tarrie vpon diſſoluing euerie one of them particularly. Their chiefe force they ſet in the commandements, which they thinke to be ſo tempered to our ſtrengthes, that whatſoeuer is proued to be required by the one, it neceſſarily followeth, that it may bee performed by the other. And therefore they runne through euerie of the commaundementes, and by them doe meaſure the proportion of our ſtrength. For (ſay they) either God mocketh vs when hee chargeth vs with holineſſe, godlineſſe, obedience, chaſtitie, loue and meekeneſſe: and when hee forbiddeth vs vncleanneſſe, idolatrie, vnchaſtneſſe,

neſſe, wrath, robberie, pride, and ſuch like: or he requireth only thoſe things that are in our power. Now, we may diuide into three ſortes in manner all the commaundements that they heape together. Some require our firſt conuerſion to God, ſome ſpeake ſimply of the keeping of the law: ſome command vs to continue in the grace of God that we haue receiued. Firſt let vs ſpeake of them all in generaltie, and then deſcend to the ſpeciall ſortes. To extend the power of man to the commandementes of the lawe, hath in deede long agoe begun to be common, and hath ſome ſhewe: but it proceeded from moſt rude ignorance of the law. For they that thinke it a heinous offence, if it be ſaid that the keeping of the lawe is impoſſible, doe reſt forſooth vpon this moſt ſtrong argument, that elſe the law was giuen in vaine. For they ſpeake in ſuch ſort, as if *Paul* had no where ſpoken of the lawe. For, I beſeech them, what meane theſe ſayings, that the lawe was ſet becauſe of tranſgreſſions: That by the lawe is the knowledge of ſinne: That the lawe maketh ſinne: that the lawe entred, that ſinne might abound: was it meant that the lawe was to be limitted to our ſtrengthes, leaſt it ſhoulde be giuen in vaine? or rather that it was ſet farre aboue vs to conuince our weakeneſſe? Truely by the ſame mans definition, the ende and fulfilling of the lawe is charitie. But when he wiſheth the mindes of the *Theſſalonians* to be filled with charitie, he doth ſufficiently confeſſe, that the law ſoundeth in our eares without profite, vnleſſe God inſpire the whole ſumme thereof in our heartes.

Gal.3.10. Rom.3.20. Rom.7.7. 1Tim.1.5. 1.Theſſ.3.12.

7 Truely, if the ſcripture did teach nothing elſe, but that the lawe is a rule of life whereunto we ought to frame our endeuour, I would alſo without delay agree to their opinion: but whereas it doeth diligently and plainly declare vnto vs the manifold vſe of the lawe: it is conuenient rather to conſider by that interpretation, what the lawe may doe in man. For ſo much as concerneth this preſent cauſe: it teacheth that ſo ſoone as it hath appointed what we ought to do, the power to obey commeth of the goodneſſe of God, & therefore moueth vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promiſe, then were our ſtrengths to be tried whether they were ſufficient to aunſwer the commaundement, but ſith there are promiſes ioyned withall, which crye out, ỹ not only our aid, but alſo all our whole power conſiſteth in the help of Gods grace, they do teſtifie ynough and more, that we are altogether vnfit, much more inſufficient to keepe the lawe. Wherefore let this proportion of our ſtrengthes with the commaundements of Gods lawe be no more enforced, as if the Lord had meaſured the rule of iuſtice, which he purpoſed to giue in his lawe, according to the rate of our weakeneſſe. Rather by his promiſes we ought to conſider, how vnreadie wee are of our ſelues which in euery behalfe do ſo much neede his grace. But who (ſay they) ſhalbee perſwaded that it is like to be true, that the Lord appointed his lawe to ſtocks and ſtones? Neither doth any man go about to perſwade it. For the wicked are neither ſtockes nor ſtones, when being taught by the lawe that their luſtes do ſtriue againſt God, they are proued guiltie by their owne witneſſe. Nor yet the godly, when being put in minde of their weakneſſe they flye vnto grace. For which purpoſe ſerue theſe ſayings of *Auguſtine*. The Lord

The vſe which the lawe of God ſtandeth vs in, although our weakneſſe doe not ſerue to fulfil it.

In Enchi. ad Lau. de grat. & arb. ca. 16. Ho. 29. in Io.

commandeth those things that we cannot do, that we may know what wee ought to aske of him. Great is the profite of the commaundementes, if so much be giuen to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commandeth, yea the lawe therefore commaundeth, that faith may obtaine that which was commaunded by the law: yea, God requireth faith it selfe of vs, and findeth not what to require, vnlesse he giue what to finde. Againe, Let God giue what hee commandeth, and commaund what he will.

Eph. 24.

Our first conuersion vnto God, our obedience vvhen vve are conuerted, and our continuance in obeying, commaunded in the Lavv, and yet his gift vvhich doth commaund them.

8 That shall more plainly be seene in rehearsing the three sortes of commaundements which we touched before. The Lord oftentimes commaundeth both in the lawe & in the Prophets, that wee be conuerted vnto him. But on the other side, the Prophet answereth, Conuert me Lord, and I shal be conuerted: for after that thou didst conuert me, I repented, &c. He commaundeth vs to circumcise the vncircumcised skinne of our heart: and by *Moses* he declareth that this circumcision is done by his owne hand. He each where requireth newnesse of heart, but in an other place he testifieth that it is giuen by himselfe. That which God promiseth (saith *Augustine*) we do not by free will or nature, but he himself doth it by grace. And this is the same note that hee himselfe rehearseth in the fifth place among the rules of *Ticonius*, that wee well make difference betweene the lawe and the promises, or betweene the commaundements and grace. Now let them go that gather by the commaundements whether man be able to do any thing toward obedience in such sort that they destroy the grace of God, by which the commaundements themselues are fulfilled. The commaundements of the second sort are simple, by which we are bidden to honour God, to serue & cleaue vnto his wil, to keepe his commaundementes, to followe his doctrine. But there are innumerable places that doe testifie that it is his gifte whatsoeuer righteousnesse, holinesse, godlinesse, or puritie may be had. Of the thirde sort was that exhortation of *Paul* and *Barnabas* to the faithfull, which is rehearsed by *Luke*, that they should abide in the grace of God. But from whence that strength of constancie is to be had, the same *Paul* teacheth in another place. That remaineth, saieth he, brethren, be yee strong thorough the Lorde. In another place hee forbiddeth vs, that wee doe not grieue the spirite of God, wherewith wee are sealed vp vnto the day of our redemption. But because the thing that he there requireth, could not be perfourmed by men, therefore he wisheth it to the *Thessalonians*, from God, namely that he would reckon them worthie of his holy calling: & fulfill all the purpose of his goodnes, and the worke of faith in them. Likewise in the second Epistle to the *Corinthians*, entreating of almes, hee oftentimes commendeth their good & godly wil, yet a little after, he thanketh God that put it in the heart of *Titus*, to take vpon him to giue exhortation. If *Titus* could not so much has vse the office of his mouth, to exhort other, but onely so far as God did put vnto him, howe should other haue beene willing to doe, vnlesse God himselfe had directed their hearts?

Ioel. 2. 12. Iere. 31. 18. Deut. 10 16. & 30. 26. Eze. 36. 26. Lib. de Do. Christ. 3.

Eph. 6. 16. Ephe. 4 30.

Thess. 12.

2. Cor. 8. 11.

The shifts vvhich defenders of free-vvill vse to delude the foresaid testimonies of scripture.

9 The craftier sort of them doe cauill at all these testimonies: because there is no impediment, but that wee may ioyne our owne strengthes, and God to helpe our weake endeuours. They bring also places out of the

Pro-

Prophets, where the effect of our conuersion seemeth to be parted in halfe betweene God and vs. Turne ye to me, and I will turne to you. What manner of helpe the Lord bringeth vs, we haue aboue shewed, & it is not needefull here to repete it. This one thing I would haue graunted mee, that it is vainly gathered, that there is required in vs a power to fulfill the lawe, because God doth commaunde the obedience of it: For as much as it is euident, that for the fulfilling of all the commaundements of God, the grace of the lawe giuer is both necessarie for vs and promised vnto vs. Thereby then it appeareth, that at the least there is more required of vs than we are able to pay. And that saying of *Hieremie* cannot be wiped away with any cauillations: that the couenant of God made with the auncient people was voide, because it was onely literall, and that it coulde no otherwise be stablished, than when the spirite commeth vnto it, which frameth the harts to obedience. Neither doth that saying, Turne ye to mee, and I will turne vnto you, fauour their errour. For there is meant, not that turning of God, wherewith he renueth our hearts to repentance, but wherewith he by prosperitie of things doth declare himselfe fauourable and mercifull: as by aduersitie he sometime sheweth his displeasure. Whereas therefore the people being vexed with many sortes of miseries, and calamities, did complaine that God was turned away from them: he answereth, that they shall not be destitute of his fauour, if they returne to vprightnesse of life, & to himselfe that is the paterne of righteousnes: Therefore the place is wrongfully wrested, and it is drawen to this purpose, that the worke of our conuersion should seeme to be parted betweene God and men. These things we haue comprehended so much the shortlier, because the proper place for this matter shalbe where we entreat of the law.

Zach. 1, 3.

Iere. 13. 3.

10 The second sort of their arguments is much like vnto the first. They alleadge the promises whereby God doeth couenaunt with our will, of which sorte are: Seeke good and not euill, and yee shall liue. If yee will and doe heare, yee shall eate the good things of the earth: but if yee will not, the sworde shall deuoure you, because the Lordes mouth hath spoken it. Againe, if thou put away thine abhominations out of my sight, then shalt thou not be driuen out: If thou shalt obey diligently the voice of the Lorde thy God, and obserue and doe all his commaundementes which I commaunde thee this day, then the Lorde thy God will set thee on high aboue all the nations of the earth. And other like. They doe inconueniently and as it were in mockerie thinke, that these benefites which the Lorde doeth offer in his promises, are assigned to our owne will: vnlesse it were in vs to stablish them or make them voide. And right easie it is to amplifie this matter with eloquent complaints, that the Lorde doeth cruelly mocke vs, when hee pronounceth that his fauour hangeth vppon our will, if the same will bee not in our power: And that this liberalitie of GOD shoulde be a goodly thing forsooth, if hee so set his benefites before vs, that wee haue no power to vse them: and a maruellous assuredneſse of his promises, which hang vppon a thing impossible, so as they might neuer be fulfilled. But of such promises as haue a condition adioyned, wee will speake in an other place: so that it shall be plaine, that there is no absurditie in

The vse of conditionall promises although it be not in our owne power to fulfill the condition whereon they depend.

Amos. 5, 14.
Esay. 1. 16.
Iere. 4. 1.
Deu. 28. 1.
Leu. 26. 3.

the impossible fulfilling of them. And for so much as concerneth this place I denye that God doeth vngently mocke vs, when hee mooueth vs to deserue his benefites, whome hee knoweth to be vtterly vnable to doe it. For whereas the promises are offered both to the faithfull and to the wicked, they haue their vse with both sortes. As God with his commaundementes pricketh the consciences of the wicked, that they shoulde not too sweetely take pleasure in their sinnes, without any remembrance of his iudgementes: so in his promises hee doeth in a manner take them to witnesse, howe vnworthie they are of his goodnesse. For who can denye that it is moste rightfull and conuenient, that the Lorde doe good to them of whome hee is honoured, and punish the despisers of his Maiestie, according to his seueritie? Therefore God doeth well and orderly when in his promises hee adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then onely enioy his benefites, if they departe from their wickednesse: or for this purpose onely, that they may vnderstande that they are worthily excluded from these things, that are due to the true worshippers of God. Againe, because hee seeketh by all meanes to stirre vp the faithful to call vppon his grace, it shall not bee inconuenient, if hee attempt the same thing also by promises, which we haue shewed that hee hath done to great profite with commaundementes towarde them. Being enformed of the will of God, by his commandements, wee are put in minde of our miserie, which doe withall our heart too farre dissent from the same, and wee bee therewithall pricked forwarde to call vpon his spirite, whereby wee may be directed into the right way. But because our sluggishnesse is not sufficiently sharpened with commaundements, there are added promises which with a certaine sweetenesse may allure vs to the loue of them. And that the more desire that wee haue of righteousnesse, wee may be the more feruent to seeke the fauour of God. Lo how in these requestes, (if you will: If you shall heare,) the Lorde neither giueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

The vnthankefull may iustly be vpbraided with refusing the offer that God doth make of all good things, though without his grace which offreth they haue no power to attaine the things that are offred.

Num. 14.43. Iere. 32 13. Iere. 32.

11 The thirde sort of their argumentes, hath also great affinitie with the two former. For they bring foorth the places wherein God reprocheth the vnthankefull people, and saieth that they themselues onely were the cause that they receiued not of his tender loue all kinde of good thinges. Of which sort are the places: *Amaleck* and the *Chananee* are before you, with whose sworde you shall fall, because yee woulde not obey the Lorde, because I called and yee aunswered not, I will doe to this house as I did to *Silo*. Againe, this nation hath not heard the voice of the Lorde their God, nor hath receiued discipline, therefore it is cast away from the Lorde. Againe, because yee haue hardened your heart and woulde not obey the Lorde, all these euils are happened vnto you. Howe (say they) coulde such reproches be layde against them which might readily aunswere? As for vs, wee loued prosperitie, and feared aduersitie. But where as for to obteine the one and auoide the other wee obeyed not the Lorde, nor hearkened to his voyce: this was the cause thereof, for that it was not at our libertie so to do, because we were subiect to the dominion of sinne. Vainely there-

therefore are these euils layde to our charge, which it was not in our power to auoide. But leauing the pretence of necessitie, wherein they haue but a weake & sickly defence, I aske of them whether they can purge themselues of al fault. For if they be found guiltie of any fault, then the Lord doth not without cause reproche them, that it came to passe by their peruersnes, that they felt not the fruite of his clemencie. Let them aunswere therefore, whether they can denie, that their frowarde will was the cause of their stubbourneſſe. If they finde the spring head of the euill within themselues, why gape they to finde out foreine causes, that they might seeme not to haue beene authors of their own destruction? But if it be true that by their owne fault and none others, sinners are both depriued of the benefits of God, & chastised with punishments, then is there great reason why they shoulde heare these reproches at the mouth of God: that if they goe obstinatly forward in their faultes, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of vniust crueltie: that if they haue not cast off al willingnesse to learne, they may be werie of their sinnes, by the deseruings whereof they see themselues miserable & vndon, and may returne into the way, and acknowledge the same with earnest confession which the Lorde rehearseth in chiding them. For which purpose it appeareth by the solemne prayer of *Daniel*, which is in the ninth Chapter, that those chidings of the Prophets which are alleged, did anaile with the Godly. Of the first vse we see an example in the Iewes, to whome *Hieremie* is commaunded to declare the cause of their miseries, whereas yet it should not haue fallen otherwise than the Lorde had foresaide. Thou shalt speake vnto them all these wordes, and they shall not heare thee: thou shalt call them, and they shall not aunswere thee. To what ende then did they sing to deafe men? that being euen loth and vnwilling, yet they shoulde vnderstand ỳ it was true that they heard, that it were wicked sacriledge if they should lay vpon God the blame of their euils which rested in themselues. By these fewe solutions thou maist easily deliuer thy selfe from the infinite heap of testimonies, which, for to erect an image of free will, the enimies of the grace of God are wont to gather together, as wel out of the commandments as out of the protestations against the professors of the law. It is reprochfully spoken in the Psalme concerning the Iewes: A froward generation that haue not made their heart streight. Also in another Psalm, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacie remaineth in the peruersnesse of men. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is only of God. The Prophet saith: I haue enclined my heart to keepe thy commaundements, because he had willingly and with a cherefull earnest affection of minde addicted himselfe to God, and yet hee doeth not boast himselfe to be the author of his owne inclination, which he confesseth in the same Psalme to be the gift of God. Therefore wee must holde in minde the admonition of *Paul*, where he biddeth the faithfull to worke their owne saluation with feare and trembling, because it is the Lord that worketh both the willing and the perfourming. In deede hee assigneth them offices, to be doing, that they shoulde not giue themselues to

Dan. 9.

Iere. 7. 27.

Psa. 78. 8.

Psa. 55 8.

Psa. 119. 112.

Phi. 2. 12.

sluggishnesse of the flesh: but in that he commaundeth them to haue feare and carefulnesse, he so humbleth them, that they may remember that the same thing which they are commaunded to do, is the proper worke of God, wherein plainly he expresseth, that the faithfull worke passiuely, as I may so call it, in so much as power is ministred them from heauen, that they should claime nothing at all to themselues. Wherefore when *Peter* exhorteth vs
2. Pet. 1. 5. that wee should adde power in faith, he graunteth not vnto vs a second office, as if we should do any thing seuerally by our selues, but onely hee awaketh the slothfulnesse of the flesh, wherewith commonly faith it selfe is choked. To the same purpose seemeth that saying of *Paul*: Extinguish not the
1. Thess. 1. 9. spirite, for slothfulnesse doeth oftentimes creepe vpon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their owne choise to cherish the light being offred them, his ignorance shalbe easily confuted: because the selfe same diligence that *Paul* requireth, commeth
2. Cor. 7. onely from God. For wee are also oftentimes commaunded to purge our selues from all filthinesse: whereas the holy Ghost doeth claime to himselfe alone the office of making holy. Finally, that by way of granting, the same thing is conueyed to vs that properly belongeth to God, is plaine by the
1. Iohn. 5. 18. wordes of *Iohn*: Whosoeuer is of God, saueth himselfe. The aduaunсers of free will take holde of this saying, as if wee were saued partly by the power of God, and partly by our owne: as though wee had not from heauen the verie same safe keeping, whereof the Apostle maketh mention. For which cause, Christ also prayeth his Father to saue vs from euill, and wee knowe
Ioh. 17. 15. that the godly, while they warre against Satan, doe get the victorie by no other armour & weapons, but by the armour and weapons of God Wherefore when *Peter* commaunded vs, to purifie our soules in the obedience of
1. Pet. 1. 22. trueth, hee by and by addeth as by way of correction, (by the holy Ghost.) Finaly, how all mens strength are of no force in the spirituall battell, *Iohn* briefely sheweth, when hee sayeth, that they which are begotten of God,
1. Iohn. 3. 9. cannot sin, because the seede of God abideth in them. And in another place
1. Iohn. 5. 4. he rendreth a reason why: for that our faith is the victorie that ouercommeth the worlde.

Vvhē Moses doth seeme to intimate a kind of facilitie in man to fulfil the lavv of God: he meaneth by the lavv the promises of the Gospell, vvhich are easily receiued not in respect of our habilitie but of Gods mercie vvhich vvorketh mightily in framing our hearts.

12 Yet there is alleged a testimonie out of the law of *Moses*, which seemeth to be much against our saluation. For after the publishing of the lawe, he protesteth vnto the people in this maner. The commaundement that I commaund thee this day, is not hid from thee, neither farre of: It is not in heauen, but hard by thee, it is in thy mouth and in thy heart, thou shouldest do it. Truely, if this be taken to be spoken of the bare commandementes, I graunt they be of no smal weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easinesse & readinesse of obseruation, but of knowledge: yet euen so, peraduenture it would also leaue some doubt. But the Apostle which is no doubtfull expositor, taketh away all doubt from vs, which affirmeth that *Moses* here spake of the doctrine of the Gospel. But if any obstinate man will say, that *Paul* violently wrested those words, ỹ they might be drawen to the Gospel, although his boldnes so to say shal not be without impietie, yet is there sufficiēt matter beside the authoritie of the Apostle to conuince him withal. For if *Moses*
Deu. 30. 11.
Rom. 10. 8.

spake

ſpake of the commaundements onely, then he puffed vp the people with a moſt vaine confidence. For what ſhould they elſe haue done, but throwen themſelues downe hedlong, if they had taken vpon them the keeping of the law by their own ſtrength, as a thing not hard for them? Where is then that ſo readie eaſineſſe to keepe the law, where there is no acceſſe vnto it, but by a hedlong fall to deſtruction? Wherefore there is nothing more certaine, than that *Moſes* in theſe words did meane the couenant of mercie, which he had publiſhed together with the ſtreight requiring of the law. For in a fewe verſes before he had taught, that our hearts muſt be circumciſed by ỹ hand of God, that we may loue him. Therefore he placed that eaſineſſe, whereof he ſtreightway after ſpeaketh, not in the ſtrength of man, but in the help & ſuccor of the holy Ghoſt, which perfourmeth his worke mightily in our weakeneſſe. Albeit the place is not ſimply to be vnderſtanded of the commandements, but rather of the promiſes of the Goſpel, which are ſo far frō ſtabliſhing a power in vs to obtaine righteouſneſſe, that they vtterly ouerthrowe it. *Paul* conſidering that ſame, proueth by this teſtimonie, that ſaluation is offred vs in the Goſpel, not vnder that hard & impoſſible condition, wherewith the law dealeth with vs, that is, that they onely ſhal attaine it which haue fulfilled all the commaundements, but vnder a condition that is eaſie, readie, & plaine to come vnto. Therefore this teſtimonie maketh nothing to chalenge freedome to the will of man. Deu. 30. 8.

13 There are alſo certaine other places wont to be obiected, whereby is ſhewed that God ſometime, withdrawing the ſuccor of his grace, trieth mē, and waiteth to ſee to what ende they will apply their endeuours, as is that place in *Oſee*: I will go to my place till they put it in their heart & ſeeke my face. It were a fond thing (ſay they) if the Lord ſhould conſider whether *Iſrael* would ſeeke his face, vnleſſe their minds were pliable that they might after their own wil incline themſelues to the one ſide or ỹ other. As though this were not a thing commonly vſed with God in the Prophets, to make a ſhewe as if he did deſpiſe and caſt away his people, till they haue amended their life. But what will the aduerſaries gather out of ſuch threatnings? If they meane to gather, that the people being forſaken of God, may purpoſe their owne ſaluation: all the Scripture ſhall crye out againſt them in ſo doing. If they confeſſe that the grace of God is neceſſarie to conuerſion, why ſtriue they with vs? But they ſo graunt it neceſſarie, that ſtill they will haue mans power preſerued vnto him. Howe proue they that? truely not by this place, nor any like to it. For it is one thing, to depart aſide from man, and to looke what he will do being giuen ouer and left to himſelfe, and another thing to helpe his litle ſtrength after the meaſure of his weakeneſſe. What then (wil ſome man ſay) do theſe manners of ſpeaking meane? I anſwer that they are aſmuch in effect, as if God had ſaid: Foraſmuch as I preuaile nothing with this ſtubborne people by admoniſhing, exhorting and rebuking, I will withdraw my ſelfe awhile: and ſit ſtil and ſuffer them to bee afflicted: I will ſee if at length, after long miſeries, they will begin to remember mee, to ſeeke my face. The Lordes going farre away, ſignifieth the taking away of Prophecy: his looking what men will doe, ſignifieth that hee keeping ſilence, and as it were hiding himſelfe, doeth for a time exerciſe them with

That God is ſaid to withdraw himſelfe, and to trie whether mē will ſeeke after him, is no argumēt that of themſelues they can ſeeke vnto him: but that he by hiding his face doth bring them to ſee that without his grace they are nothing. Oſee. 5. 14.

diuerſe afflictions. Both theſe things he doeth to humble vs the more. For wee ſhoulde ſooner bee dulled than amended with the ſcourges of aduerſitie, vnleſſe he did frame vs to that tractableneſſe by his ſpirite. Now whereas the Lord being offended, and in a manner wearied with our obſtinate ſtubborneſſe, doeth for a time leaue vs (that is by taking away his worde in which he is wont to giue vs a certaine preſence of himſelfe) and doeth make a proofe what we would do in his abſence, it is falſly gathered hereof that there is any ſtrength of free will that he ſhould beholde & trie, foraſmuch as he doth it to no other ende, but to driue vs to acknowledge our owne being nothing.

As the euil vvorkes vvhich vve do are ours, ſo the good vvorkes vvhich are termed ours vve do: howbeit, ſo that to do is ours by nature, but to doe vvell by grace vvhich is giuen vs from aboue.

14 They bring alſo for their defence the continuall manner of ſpeaking, that is vſed both in the Scriptures and in the talke of men. For good works are called ours, and it is no leſſe ſayde that wee doe the thing that is holy and pleaſing to God, than that wee committe ſinnes. But if ſinnes be iuſtly imputed to vs, as proceeding from vs, truely in righteous doings alſo ſome. what by the ſame reaſon ought to be aſſigned vnto vs. For it were againſt reaſon that it ſhould be ſayd that we do thoſe things, to the doing whereof being vnable of our owne motion, we are moued by God like ſtones. Therefore though we giue the chiefe part to the grace of God, yet theſe manners of ſpeaking doe ſhewe that our endeuour hath alſo yet a ſeconde parte. If that thing onely were ſtill enforced, that good workes are called ours, I would obiect againe, that the bread is called ours, which wee pray to haue giuen vs of God. What wil they get by the title of poſſeſſion, but that by the bountifulneſſe and free gift of God, the ſame thing becommeth ours, which otherwiſe is not due vnto vs? Therefore either let them laugh at the ſame abſurditie in the Lords prayer, or let them not recken this to bee laughed at, that good workes are called ours, in which we haue no propertie, but by the liberalitie of God. But this is ſomewhat ſtronger, that the Scripture oftentimes affirmeth that we our ſelues do worſhip God, obey the law & apply good works. Sith theſe ar the ductics properly belonging to the minde and wil: how could it agree that theſe things are both referred to the holy Ghoſt, and alſo attributed to vs, vnleſſe there were a certaine communicating of our endeuour with the power of God? Out of theſe ſnares we ſhal eaſily vnwinde our ſelues, if we well conſider the manner how the ſpirite of the Lorde worketh in the holy ones. The ſimilitude wherewith they enuiouſly preſſe vs is from the purpoſe, for who is ſo fond to thinke that the mouing of man differeth nothing from the caſting of a ſtone? Neither doth any ſuch thing follow of our doctrine. We recken among the naturall powers of man, to allowe and refuſe, to will & not to will, to endeuour and to reſiſt, that is, to allow vanitie and to refuſe perfect goodneſſe, to will euill and to be vnwilling to good, to endeuour our ſelues to wickednes, & to reſiſt righteouſneſſe What doth the Lord herein? If it be his will to vſe that peruerſeneſſe as an inſtrument of his wrath, he directeth and appointeth it to what ende he will, that he by an euil hand may execute his good worke. Shal we then compare a wicked man that ſo ſerueth the power of God, when he laboureth only to obey his own luſt, to a ſtone that being throwne by the violence of an other, is caried neither with mouing nor ſenſe nor will of his owner

Mat. 6.

We

We see how much difference there is. But what doeth he in good things, of which is our principal question: when he erecteth his kingdom in them, he by his spirit restraineth mans will, that it be not caried vp and downe with wandering lustes, according to the inclination of nature: and that it may be bent to holinesse and righteousnes, he boweth, frameth, fashioneth and directeth it to the rule of his righteousnes: and that it should not stumble or fall, he doth stablish & confirme it with the strength of his spirit. For which reason *Augustine* saith: Thou wilt say vnto me: then are we wrought & work not. Yea, thou both workest & art wrought, and thou workest wel when thou art wrought of that which is good. The spirite of God that worketh thee, helpeth them that worke, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first part he teacheth, that mans working is not taken away by the mouing of the Holy ghost, because will is of nature, which is ruled to aspire to goodnesse. But where hee byandby addeth, that by the name of helpe, may be gathered that wee also doe worke somewhat, we ought not so to take it, as if he did giue any thing seuerally to vs: but because he would not cherish slouthfulnesse in vs, he so matcheth the working of God with ours, that to will may be of nature, and to will well of Grace. Therefore he said a little before, Vnlesse God help vs, wee shal not be able to ouercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we speake of regeneration) is the rule of the spirite, to direct & gouerne the wil of man. And it cannot gouerne it, vnlesse it correct it, reforme it, and renewe it (from whence wee say that the beginning of regeneration is, that that which is ours might be destroyed) and vnlesse it moue it, stirre it, driue it forward, cary it and hold it. Whereupon wee do truely say, that all the doings that proceede from it, are wholy the only worke of the same grace. In the meane time we denie not that it is verie true that *Augustine* teacheth, that wil is not destroied by grace, but rather repaired. For both these things do stand verie well together: that mens wil be said to be restored, when the faultinesse and peruersnesse thereof being reformed, it is directed to the true rule of iustice: and also that a new wil be said to be created in man, forasmuch as it is so defiled and corrupted, that it needeth vtterly to put on a new nature. Now is there no cause to the contrarie, but that we may well be saide to do the same thing that the spirite of God doeth in vs, although our own will do of it selfe giue vs towarde it nothing at all that may be seuered from his grace. And therfore we must keepe that in minde, which wee haue elsewhere alleged out of *Augustine*, that some do in vaine trauaile to find in the will of man some good thing that is properly her owne. For whatsoeuer mixture men studie to bring from the strength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatsoeuer good is in the will of man it proceedeth from the meere instinct of the holy Ghost, yet because it is naturally planted in vs to wil, it is not without cause said, that wee doe those things whereof God chalengeth the praise to himselfe. First, because it is ours whatsoeuer by his goodnes he worketh in vs, so that we vnderstand it to be not of our selues: and then because the minde is ours, the will is ours, the

Those things vvhich the grace of the Spirite vvorketh in vs, vve our selues are said to do, because the faculties vvhereby vve vvorke and the very act of vvorking are ours although the moving & the framing them to good be vvholy & meerely his.

the endeuour is ours, which are by him directed to good.

That vvhich is ſpoken to Cain concerning the ſubiection of appetite u farre from proouing freevvill. Gen. 4. 7.

16 Thoſe other teſtimonies beſide theſe, that they ſcrape togither here and there, ſhall not much trouble euen meane wittes that haue wel conceiued onely the ſolutions aboue ſaide. They alleage that ſaying out of Geneſis, Thine appetite ſhalbe vnder thee, and thou ſhalt beare rule ouer it. Which they expound of ſinne, as if the Lorde did promiſe to *Cain*, that the force of ſinne ſhould not get the vpper hand in his minde, if he would labour in ſubduing of it. But wee ſay that it better agreeth with the order of the text, that this be taken to be ſpoken of *Abel*. For there Gods purpoſe was to reproue the wickednes of the enuie that *Cain* had conceiued againſt his brother. And that he doth two wayes. One, that in vaine he imagined miſchiefe to excel his brother in Gods ſight, before whom no honour is giuen but vnto righteouſneſſe: the other, that he was too much vnthankfull for the benefit of God which he had already receiued, which could not abide his brother, although he had him ſubiect vnder his authoritie. But leaſt we ſhould ſeeme therefore to embrace this expoſition, becauſe the other is againſt vs: let vs admit that God ſpake of ſinne. If it be ſo, then God either promiſeth or commandeth that which he there declareth. If he command, then haue we alreadie ſhewed, that thereby followeth no proofe of the power of man. If he promiſe, where is the fulfilling of the promiſe? for *Cain* became ſubiect to ſinne, ouer which he ſhould haue had dominion. They will ſay, that in the promiſe was included a ſecret condition, as if it had bin ſaid, that he ſhould haue the victorie if he would ſtriue for it. But who wil receiue theſe crooked compaſſes? For if this dominion be meant of ſinne, then no man can doubt that it is ſpoken by way of commandement, wherein is not determined what we are able to do, but what we ought to do, yea though it be aboue our power. Albeit both the matter it ſelfe & the order of Grammar do require, that there be a compariſon made of *Cain* & *Abel*, becauſe the elder brother ſhould not haue beene ſet behind the yonger, vnleſſe he had become worſe by his owne wicked doing.

S. Pauls vvords ſpeaking in one place of mans vvil & Gods mercie, in another of their labour vvith God vvhoſe ſeruice god vſeth, foullie abuſed by vpholders of freevvill. Rom. 9. 16. Li. 7. in Epi. ad Rom. Hiero. dial. in Pela.

17 They vſe alſo the teſtimonie of the Apoſtle, which ſaith, that it is not of him ỹ willeth, nor of him ỹ runneth, but of God that hath mercie. Whereby they gather that there is ſomewhat by mans wil and endeuour, which of it ſelfe though it be weake, being holpen by the mercie of God, is not without proſperous ſucceſſe. But if they did ſoberly wey what matter *Paul* there intreateth of, they would not ſo vnaduiſedly abuſe this ſentence. I knowe that they may bring foorth *Origen* and *Hierome* for maintainers of their expoſition: and I could on the other ſide ſet *Auguſtine* againſt them. But what they haue thought it maketh no matter to vs, if we know what *Paul* meant. There he teacheth that ſaluation is prepared onely for them, to whome the Lord vouchſafeth to graunt his mercy: and that ruine & deſtruction is prepared for all thoſe that he hath not choſen. He had vnder the example of *Pharao* declared the ſtate of the reprobate, and had alſo confirmed the aſſuredneſſe of free election by the teſtimonie of *Moſes*, I will haue mercy vpon whom I will haue mercy. Now he concludeth, that it is not of him that willeth, or of him that runneth, but of God that hath mercie. If it be thus vnderſtanded, ỹ will or endeuour are not ſufficient, becauſe they are too weake for

so great a weight, that which *Paul* saith had not bin aptly spoken: Therefore away with these subtleties, to say: It is not of him that willeth, nor of him that runneth, therefore there is some will, there is some running. For *Pauls* meaning is more simply, thus: It is not will, it is not running that get vs the way to saluation, herein is onely the mercie of God. For he speaketh no otherwise in this place than he doth to *Titus*, where he writeth, that ỹ good. Tit. 3. 4.
nesse and kindnesse of God appeareth not by the workes of righteousnesse which we haue don, but for his infinite mercie. They themselues that make this argument, that *Paul* meant that there is some will and some running, because he said, that it is not of him that willeth, nor of him that runneth, would not giue me leaue to reason after the same fashion, that we haue don some good workes, because *Paul* saith, that we haue not attained the goodnesse of God by the good works that we haue done. If they see a fault in this argument, let them open their eyes, and they shal perceiue that their owne is not without the like deceit. For that is a sure reason that *Augustine* resteth Epi. 107. ad Vitalem.
vpon, if it were therefore saide that it is not of him that willeth nor of him that runneth, because neither the wil nor the running is sufficient. Then it may be turned on the contrary part that it is not of the mercie of God, because it alone worketh not. Sith this second is an absurditie, *Augustine* doth rightfully conclude, that this is spoke to this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, not but that wee ought both to wil and to runne, but because God worketh both in vs. No lesse vnaptly do some wrest that saying of *Paul*: We are the workers with God, which out 1. Cor. 3. 9.
of doubt ought to be restrained onely to the ministers: and that they are called workers with him, not that they bring any thing of themselues, but because God vseth their seruice, after that he hath made them meete and furnished with necessarie giftes.

18 They bring foorth *Ecclesiasticus*, who, as it is not vnknowen, is a writer of whose authoritie is doubted. But although wee refuse it not (which yet we may lawfully doe) what doth he testifie for free will? He saith, that man so soone as he was created, was left in the hande of his own counsell: that Eccl. 15. 14.
commandements were giuen him, which if he obserued, he shoulde againe be preserued by them: that before man was set life and death, good & euill: that whatsoeuer he would, should be giuen him. Bee it, that man receiued from his creation power to obtain either life of death. What if on the other side we answere that he lost it? Truely my minde is not, to speake against Eccl. 7. 30.
Salomon, which affirmeth that man at the beginning was create vpright, and he forged vnto himselfe many inuentions. But because man in swaruing, lost as it were by shipwracke both himselfe and al his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them only, but also to *Ecclesiasticus* himselfe whatsoeuer he be. If thou meane to instruct man, to seeke within himselfe power to attaine saluation, thy authoritie is not of so great force with vs, that it may be any preiudice, be it neuer so small, against ỹ vndouted word of God. But if thou only study to restraine the malice of the flesh, which in laying the blame of her owne euils vpon God, vseth to seeke a vaine defence for it selfe, and therefore thou answerest

A sentence of Ecclesiasticus vvrested also to like purpose.

that

that vprightneſſe was giuen vnto men, whereby it may appeare that himſelfe was cauſe of his owne deſtruction, I willingly agree vnto it: ſo that againe thou agree in this with mee, that nowe by his owne fault he is ſpoyled of thoſe ornaments, wherewith God had clothed him at the beginning: and that ſo wee confeſſe together, that nowe he more needeth a Phiſitian than a defender.

The vvill of man through the vvound of originall ſinne vvas not left half dead and halfe aliue, as ſome vvould gather by the parable of the vvaifaring man vvho theeues left lying in the high vvaie. Luk. 10. 30.

19 Yet they haue nothing oftener in their mouth than the parable of Chriſt of the wayfaring man, whom theeues laide abroad halfe dead in the way. I knowe that it is common almoſt with all writers, that the calamitie of mankind is repreſented vnder the figure of that wayfaring man. Thereupon do our aduerſaries gather an argument, that man is not ſo maymed with the robberie of ſinne and the diuel, but that he keepeth ſtill remaining the leauings of his former good things, foraſmuch as it is ſaide, that he was left halfe aliue. For where is that halfe life, vnleſſe ſome portion both of right reaſon and wil remained? Firſt, if I would not giue place to their allegorie, I beſeech you, what would they doe? For there is no doubt that it was deuiſed by the fathers beſide the naturall ſenſe of the Lords words. Allegories ought to goe no further than they haue the rule of Scripture going before them: ſo farre is it off, that they be by themſelues ſufficient to grounde any doctrines. And there want not reaſons, whereby I can, if I liſt, ouerthrowe this deuiſe, for the worde of God leaueth not to man halfe a life, but teacheth that he is vtterly dead, foraſmuch as concerneth bleſſed life. And *Paul* when he ſpeaketh of our redemption, doeth not ſay that we were healed, when we were halfe dead and halfe aliue, but that wee were raiſed vp againe when we were dead. He calleth not vpon them that are halfe aliue to receiue the light of Chriſt, but them that ſleepe and are buried. And in like manner ſpeaketh the Lorde himſelfe, when hee ſaith, that the houre is come when the dead ſhall riſe againe at his voyce. With what face woulde they ſet this light alluſion againſt ſo many plaine ſentences? But let this allegorie haue the force of a certaine teſtimonie, yet what ſhall they wring out of vs thereby? Man is halfe aliue, therefore he hath ſomwhat left ſafe. I graunt: he hath a wit capable of vnderſtanding, although it pearce not to the heauenly and ſpiritual wiſedome: he hath true iudgement of honeſtie: he hath ſome feeling of the godhead, howbeit that he attaine not the true knowledge of God. But to what purpoſe come all theſe things? Truely they bring not to paſſe that the ſame ſaying of *Auguſtine* be taken from vs, which is alſo approued by common conſent of the Scholes: that after mans fall the freely giuen good things, whereupon ſaluation hangeth, are taken away from him, and that his naturall giftes are corrupted and defiled. Let therefore this trueth remaine with vs vndoubted, which can bee ſhaken by no engines, that the minde of man is ſo eſtranged from the righteouſneſſe of God, that it conceiueth, coueteth, and enterpriſeth all wickedneſſe, filthineſſe, vncleanneſſe, and miſchiefe: that his heart is ſo throughly ſoked in poyſon of ſinne, that it can breath out nothing but corrupt ſtinke: But if at any time they do vtter any goodneſſe in ſhewe, yet ſtill the mind remaineth alway wrapped in hypocriſie and deceitfull crookedneſſe, and the heart entangled with inward peruerſeneſſe.

Ephe. 2. 5.

Iohn. 5. 25.

The

The vi. Chapter.

That man being loſt, muſt ſeeke for redemption in Chriſt.

SIth all mankinde hath periſhed in the perſon of *Adam*, that excellencie and nobilitie of beginning which we haue ſpoken of, would ſo little profite vs, that it woulde rather turne to our greater ſhame, till God appeare the redeemer in the perſon of his onely begotten ſonne, which acknowledgeth not men defiled and corrupted with ſin to be his worke. Therefore ſith wee are fallen from life into death, all that knowledge of God the creatour whereof wee haue entreated, were vnprofitable, vnleſſe there followed alſo faith ſetting foorth God a father vnto vs in Chriſt. Truely this was the naturall order that the frame of the worlde ſhoulde be a Schoole vnto vs to learne godlineſſe, from whence might be made a paſſage for vs to eternall life and perfect felicitie: but ſince our falling away, whither ſoeuer we turne our eyes, vpward and downward, the curſe of God ſtill preſenteth it ſelfe vnto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needes ouerwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly fauour towarde vs doe ſtill many wayes appeare: yet by beholding of the worlde we cannot gather that he is our Father when our conſcience inwardly pricketh vs, and ſheweth that there is in ſin iuſt cauſe of forſaking, why God ſhoulde not account or recken vs for his children. Beſide that there is in vs both ſlouthfulneſſe and vnthankfulneſſe: becauſe both our mindes, as they bee blinded, doe not ſee the trueth, and alſo as all our ſenſes be peruerſe, wee maliciouſly defraude God of his glorie. Therefore wee muſt come to that ſaying of *Paul*: becauſe in the wiſedome of God, the worlde knewe not God by wiſedome, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue. The wiſedome of God hee calleth this honourable ſtage of heauen and earth, furniſhed with innumerable miracles, by beholdinge whereof we ought wiſely to haue knowen God. But becauſe wee ſo ill profited therein, hee calleth vs backe to the faith of Chriſt, which for that it ſeemeth fooliſh, the vnbeleeuers do diſdaine. Wherefore although the preaching of the croſſe doe not agree with mans wit, yet ought wee humbly to embrace it, if we deſire to returne to God our creator & maker, that he may beginne againe to be our father. Truely ſince the fall of the firſt man, no knowledge of God auailed to ſaluation, without the Mediatour. For Chriſt ſpeaketh not of his owne age only, but comprehendeth all ages, when hee ſaith that this is the eternall life, to knowe the father the one true God, and him whome he hath ſent Ieſus Chriſt. And ſo much the fowler is their ſluggiſhneſſe, which take vpon them to ſet open heauen to all prophane & vnbeleeuing men, without his grace, whome the Scripture ech where teacheth to be the only gate whereby wee enter into ſaluation. But if any will reſtraine that ſaying of Chriſt onely to the publiſhing of the Goſpell, wee haue in readineſſe wherewith to confute him. For this hath beene a common ſentence in all ages and among all nations, that without reconciliatiō they that are eſtranged from God, & pronounced accurſed, & the children of

Except wee knowe the fatherly goodneſſe of God ſhining in the face of Ieſus Chriſt, vvhich knowledge is attained vnto by the Goſpel, other knowing of God ſo farre foorth as he may be knowen by his creatures, neither hath been to any ones ſaluation ſince the fall of Adam, neither can be to ours ſufficiently auailable.

1.Cor.1.22.

Iohn 17.3.

of wrath, cannot pleaſe God. And here may be alſo alleaged that which Chriſt aunſwered to the woman of *Samaria*: Ye worſhip what ye know not, but we worſhip that which wee knowe: becauſe the ſaluation is from the Iewes. In which wordes he both condemneth of falſhod all the religions of the Gentiles, and alſo aſſigneth a reaſon why, for that the Redeemer was promiſed vnder the lawe to the onely choſen people. Whereupon it followeth, that no worſhip euer pleaſed God, but that which had reſpect vnto Chriſt. For which cauſe alſo *Paul* affirmeth that all the nations of the Gentiles were without God, and voide of the hope of life. Nowe where as *Iohn* teacheth that life was from the beginning in Chriſt, and that al the worlde fell from it, we muſt returne to the ſame fountaine Chriſt. And therefore Chriſt, in ſo much as he is the reconciler, affirmeth himſelfe to be the life. And truely the entrance of heauen belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the bodie of the only begotten ſonne. And *Iohn* plainly teſtifieth, that they which beleeue in his name, are made the children of God. But becauſe it is not directly my purpoſe yet to diſcourſe of faith in Chriſt, therefore it ſhall for this time be ſufficient to haue touched it by the way.

Iohn.4.21.

Ephe.2.12

That the fathers vnder the lawe neuer promiſed any happines to the Church otherwiſe then by Chriſt.

2 And therefore God neuer ſhewed himſelfe merciful to the olde people, nor euer did put them in any hope of grace without the mediatour. I omit to ſpeake of the ſacrifices of the lawe, wherein the faithfull were openly and plainly taught, that ſaluation is no where elſe to be ſought, but in the cleanſing which was perfourmed by Chriſt alone. Only this I ſay, that the bleſſed & happie ſtate of the church hath bin alway grounded vpon the perſon of Chriſt. For though God comprehended al the iſſue of *Abraham* in his couenant, yet doth *Paul* wiſely reaſon, that Chriſt is properly that ſeede in whom all nations were to be bleſſed, foraſmuch as we know that not al they were reckened his ſeede that were begotten of him according to the fleſh. For (to ſpeake nothing of *Iſmael* and other) howe came it to paſſe, that of the two ſonnes of *Iſaac*, that is *Eſau* and *Iacob*, brethren borne at one birth, while they were yet together in their mothers wombe, the one was choſen, the other refuſed? Yea, how came it to paſſe that the elder was reiected and the yonger only tooke place? And how alſo came it to paſſe, that the greater part ſhoulde be forſaken? It appeareth therefore, that the ſeede of *Abraham* was principally reckened in one perſon, and that the promiſed ſaluation did neuer ſtande ſure till it came to Chriſt, whoſe office is to gather together the things that were ſcattered abroad. Therefore the firſt adoption of the choſen people did hang vpon the grace of the Mediatour. Which though it be not in ſo plaine wordes expreſſed by *Moſes*, yet it ſufficiently appeareth that it was commonly knowen to all the godly. For before that there was any king create among the people, *Hanna* the mother of *Samuel* entreating of the felicitie of the godly, euen then ſaide thus in her ſong: God ſhall giue ſtrength to his king, and ſhall exalt the horne of his annoynted. In which wordes ſhee meaneth that God ſhall bleſſe his Church. Wherewith alſo agreeth the oracle that is within a little after adioyned: The Prieſt whom I ſhall appoint ſhal walke before mine annointed.

Gal.3.16.

1.Sam.2.10.

Nei-

Neither is it to be doubted, but that the will of the heauenly father was to haue the liuely image of Christ to be seene in *Dauid* & his posteritie. Therfore meaning to exhort the godly to the feare of God, he biddeth them to kisse the Sonne. Wherewith this saying of the Gospel also agreeth: He that honoureth not the sonne, honoureth not the father. Therefore although by falling away of ten tribes the kingdome decaied: yet it behooued the couenant to stand which God had made in *Dauid* and his successours: as also he said by the Prophets: I wil not altogether cut of the kingdome, for *Dauid* my seruants sake, and for *Hierusalems* sake, whome I haue chosen: but there shal remaine one tribe to thy sonne. Where the same thing is repeated the seconde and third time. It is also expressely added: I will afflict the seede of *Dauid*, but not for euer. Within a little space of time after, it is said: For *Dauid* his seruants sake God hath giuen a light in *Hierusalem*, to raise vp a sonne and to keepe *Hierusalem* in safetie. Now when the state grewe towarde destruction, it was saide againe: God would not scatter *Iuda* for *Dauid* his seruants sake, because hee had spoken that hee woulde giue a light to him and his sonnes for euer. Finally, this is the summe, that all other being passed ouer, only *Dauid* was chosen, vpon whome the good pleasure of God shoulde rest As in another place it is said: He hath refused the tabernacle of *Silo*, & the tabernacle of *Ioseph*, and he hath not chosen the tribe of *Ephraim*, but he hath chosen the tribe of *Iuda*, the mount *Sion* which he hath loued. Hee hath chosen his seruant *Dauid* to feede *Iacob* his people, and *Israel* his inheritance. To conclude, it pleased God so to saue his church, that the safetie and preseruation thereof should hang vpon that one head, & therefore *Dauid* crieth out, The Lord, the strength of his people, the strength of the saluations of his Christ. And by and by he addeth a praier: Saue thy people & blesse thine inheritance: meaning that the state of the Church is with vnseparable knot ioyned to the gouernement of Christ. And in the same meaning in an other place: Lord saue vs: Let the king heare vs in the day that we shal call vpon him. In which words he plainly teacheth, that the faithfull did vpon none other confidence flie to the helpe of God, but because they were hidden vnder the succour of the king. Which is gathered by an other Psalm. Lord saue vs: Blessed is he that commeth in the name of the Lorde. Where it is plainly inough, that ỹ faithful are called backe vnto Christ, that they may hope that they shalbe saued by the hand of god. The same respect hath the other praier, where al the Church calleth vpon the mercie of god. Let thy hand be vpon the man of thy right hande, vpon the sonne of man, whom thou hast preserued (or appointed) to thy self. For though the author of the Psalme bewaileth the scattering abroad of the whole people, yet hee praieth for their restitution in the head alone. Where, when the people was led away into exile, the land wasted, & al things to mans seeming destroyed, *Ieremie* lamenteth the ouerthrow of the Church, he doeth principally complaine that by destruction of the kingdome all hope was cut off from the faithful. Christ (saith he) the spirite of our mouth is taken in our sinnes, to whom we said: In thy shadow we shal liue among the nations. Hereby nowe it sufficiently appeareth that because God cannot be merciful to mankinde without the Mediatour, therefore Christ was alway set before the holy fa-

Psa. 2. 12. Iohn. 5. 23. 1. Re. 11. & 12. 24. 1. King. 11. 29. 1. King. 15. 4. 1. King. 11. 34. Psa. 77 60. 67. Psa. 20. 10. Psa. 118. 25. 26. Psa. 80. 18. Lam. 4. 20.

thers in time of the law to whom they might direct their faith.

The ancient Prophets neuer spake of the churches deliuerance out of miserie, but they taught withall, that through Christ they were deliuered.

3 Now, where comfort is promised in affliction, specially where the deliuerance of the Church is described, there the banner of affiance & hope is auaunced in Christ alone. God went out to the sauing of his people with his Messiah, sayeth *Habacuc*. And so oft as the Prophets make mention of the restoring of the Church, they call back the people to the promise made to *Dauid*, concerning the euerlasting continuance of the kingdome. And no maruell. For otherwise there had beene no assurance of the couenant. For which purpose serueth that notable answere of *Esay*. For when he sawe that the vnbeleeuing king *Achaz* refused that which he had declared to him of the raising of the siege of *Hierusalem* and of present safetie, as it were sodainly, he passed ouer to Messias. Behold a virgine shall conceiue and bring forth a sonne, meaning indirectly that though ỹ king & his people by their frowardnesse refused the promise offered vnto them, as though they did of purpose bend themselues to discredite the trueth of God, yet the couenant should not be voide, but that the redeemer shoulde come at his appointed time. Finally, it was the care of all the Prophets, to the ende they might shewe that God would be mercifull, alway to set out that kingdome of *Dauid*, whereupon hanged the redemption and euerlasting saluation. So *Esay* saith: I will make a couenant with you the faithfull mercies of *Dauid*. Behold I haue giuen him for a witnesse vnto nations, that is, because the faithfull when their state is at the worst, could not otherwise haue any hope, but by the meanes of him being witnesse, that God woulde be appeasable toward them. Likewise *Hieremie*, to raise them vp being in despaire, sayeth: Beholde the dayes come, wherein I will raise vp vnto *Dauid* a righteous branche, and then shall *Iuda* be saued, and *Israel* shall dwell in safetie. And *Ezechiel* saith, I wil raise vp one sheepeheard ouer my sheepe, euen *Dauid* my seruant. I the Lord wil be a God to them, and my seruant *Dauid* for a sheepheard. And I will make a couenant of peace with them. Also in another place, after he had entreated of the incredible renuing, he saith: my seruant *Dauid* shal be their king, and there shalbe one sheepeheard ouer all, and I will make an euerlasting couenant of peace with them. I gather here and there a fewe places out of many, because I onely meane to haue the readers put in minde, that the hope of all the godly hath alway beene reposed no where else but in Christ. And all the other Prophets also speake agreeably hereunto, as it is saide in *Osee*. The children of *Iuda* and the children of *Israel* shalbee gathered together, and shall appoint to themselues one head. Which he afterwarde more plainely expoundeth, The children of *Israel* shall returne, and shall seeke for the Lorde their God and *Dauid* their king. And *Michee* speaking of the returne of the people expressely sayeth, The king shall go before them, and the Lord in their head. So *Amos* meaning to praise the renuing of the people saith: I will in that day raise vp the tabernacle of *Dauid* that is fallen downe, and I will hedge vp the gappes, and raise vp the places ouerthrowen, euen because that was the onely standard of saluation, to haue the royall glorie to rise vp againe on high in the stocke of *Dauid*, which is fulfilled in Christ. Therefore *Zacharie*, as his age was neerer to the appearing of Christ, so doeth he more plainly crie out: be

Hab. 3. 13.

Esay. 7. 14.

Esay. 55. 3.

Hier. 23. 6.

Eze. 34. 23.

Eze. 37. 25.

Ose. 1. 12.

Ose. 3. 5.

Miche. 2. 13.

Amos. 9. 16.

Zach. 9. 9.

glad

glad thou daughter of *Sion*, reioyce thou daughter of *Hierusalem*. Beholde thy king commeth, righteous and saued. Which agreeth with the place of the Psalme before alleaged: The Lorde the strength of the saluations of his annointed, Lord saue vs. Where saluation is deriued from the head to the whole bodie. Psa.28.8.

4 It was Gods will to haue the Iewes instructed with these prophecies, that to seeke for their deliuerance, they should bend their eyes directly to Christ. And though they had shamefully swarued, yet could not the remembrance of the generall principle bee abolished, that God by the hande of Christ, as he had promised to *Dauid*, woulde be the deliuerer of the Church, and so the couenant should be of his own free graunt, whereby God had adopted his chosen. Hereby it came to passe, that this song sounded in the mouth of the children when Christ a litle before his death entred into *Hierusalem*, Hosianna, to the sonne of *Dauid*. For it appeareth that it was commonly knowen and spoken of, and according to common vse that they song that the onely pledge of Gods mercie remained vnto them, in the coming of the Redeemer. For this cause Christ himselfe, to make his disciples plainely and perfectly beleeue in God, biddeth them to beleeue on himselfe, Beleeue ye in God (saith he) then beleeue also in mee. For though (to speake properly) faith climmeth vp from Christ to the father, yet hee meaneth that the same faith, albeit it rest vpon God, doeth by litle & litle vanish away vnlesse he become a meane to hold it in assured stedfastnesse. Otherwise the maiestie of God is too high for mortall men, which creepe vpon the grounde like wormes, to attaine vnto it. Wherefore I allowe that common saying, that God is the obiect of faith, but in such sort that it needeth correction. Because Christ is not in vaine called the inuisible Image of god, but by this title we are put in minde, that if wee finde not God in Christ, saluation cannot be knowen vnto vs. For although among the Iewes, the Scribes and Pharisees had darkened with false inuentions, that which the Prophets had spoken concerning the Redeemer: yet Christ tooke it for a thing confessed as receiued by common consent, that there was none other remedie in a dispeired case, & none other meane of deliuering the Church, but by giuing the Mediatour. In deede that was not commonly knowen among the people as it ought to haue bin, which *Paul* teacheth, that Christ is the end of the lawe. But how true and assured it is, doeth plainly appeare by the law & the Prophets. I speake not yet of faith, beeause there shall be elsewhere a more conuenient place for it. Onely let the readers hold this as fast stablished, that the first degree of godlinesse be, to acknowledge God to be a Father vnto vs, to defende, gouerne and cherish vs, till he gather vs together into the euerlasting inheritance of his kingdome: & that hereby it plainly appeareth which we said euen now, ỹ the knowledge of god which bringeth saluation, standeth not without Christ, & that therefore from the beginning he hath beene set foorth vnto all the elect, that they shoulde looke vpon him, and that in him should rest all their affiance. According to this meaning writeth *Irenæus*, that the Father which is vnmeasurable, is in his Sonne measured, because he hath applied himself to the measure of our capacitie, least he should drowne our mindes with the vnmeasurablenes of

It vvas a common principle generally receiued amongest the Iewes, though not so perfectly vnderstood as behoued, that their deliuerer should be Christ, vvithout vvhose knowledge all other nations vainly vvorshipped God.

Mat.21.9.

Iohn.14.1.

Col.1.15.

Rom.10.4.

his glorie. Which thing the phrentike men not considering, doe wrest a profitable sentence to a wicked fantasie, as though there were in Christ but a portion of the godhead deriued from the whole perfection: whereas it meaneth nothing else, but that God is comprehended in Christ alone. That saying of *Iohn* hath alwayes beene true. Hee that hath not the sonne, neither hath he the Father. For though in olde time many did boast that they worshipped the soueraigne God, the maker of heauen & earth: yet because they had no Mediator, it was impossible that they shoulde truely taste of the mercie of God, & so be persuaded that he was their father. Therfore because they knewe not the head that is Christ, the knowledge of God was but vaine among them, whereby also it came to passe, that at length falling into grosse and filthie superstitions, they bewrayed their owne ignorance. As at this day the Turkes although they report with full mouth, that the creator of heauen & earth is their God, yet do they thrust an idole in place of the true God while they swarue from Christ.

1. Iohn. 2. 31.

The vii. Chapter.

That the lawe was giuen, not to hold still the people in it, but to nourish the hope of saluation in Christ, vntil hu comming.

The lawe was giuen by Moses to nourish men in hope of saluation by Christ, as appeareth by the often mention which he maketh of the couenant, and by the whole forme of ceremonies and seruice therein prescribed, which without spirituall relation vnto thu were vaine and idle.

BY this continuall processe that we haue rehearsed, may be gathered, that the Law was added about foure hundred yeares after the death of *Abraham*, not for this entent to lead away the chosen people from Christ: but rather to keepe their mindes in expectation vntill his comming, to kindle a desire of him, and to confirme them in looking for him, that they shoulde not waxe faint with long tariance. I meane by this worde Law, not only the tenne commaundements, which prescribe a rule howe to liue godlily and righteously, but also the forme of religion deliuered by the hande of *Moses*. For *Moses* was not made a lawgiuer to abolish the blessing promised to the kindred of *Abraham*: but rather wee see howe euery where hee putteth the Iewes in remembrance of ỳ free couenant made with their fathers whose heires they were, as if hee had beene sent to renue the same. That was most plainely set foorth by the ceremonies. For what were more vaine and fond, than for men to offer vp loathsome stinke of the fatte of cattell, to reconcile themselues to God thereby? to flee to the sprinkling of water or bloud to wash away their filthinesse? Finally, all the seruice of God appointed in the lawe (if it be considered by it selfe, and doe not containe shadowes and figures, which the trueth should answere vnto) shalbe but a verie mockerie. Wherefore not without a cause both in *Stephens* sermon, and in the Epistle to the *Hebrewes* is that place so diligently weyed. Where God commaundeth *Moses* to make all things pertaining to the tabernacle, according to ỳ paterne that had bene shewed him in the mount. For if there had not bene some spiritual thing appointed ỳ they should tende vnto, the Iewes shoulde no lesse haue fondly spent their labour in them, than the Gentiles did in their trifles. Prophane men ỳ neuer earnestly applyed the study of godlines, cannot without lothsom tediousnes abide to heare so many sundry fashions of vsages: & they not only maruel why God wearied his people with such a heape

Act. 5. 44.
Heb. 8. 5.
Exod. 25. 40.

heape of ceremonies, but also they despise and scorne them as childrens playes. And the cause is, for that they consider not the ende, from which if the figures of the law be seuered, they must needes be condemned of vanitie. But that same figure sheweth, that God did not therefore commaund sacrifices because he would occupie them that worshipped him with earthly exercises, but rather to raise vp their mindes higher. Which may also plainly appeare by his nature: for as he is spirituall, so he is delighted with no other worshipping but spirituall. This doe the sayings of the Prophets testifie, wherein they rebuke the Iewes of sluggishnes, for that they thought that any sacrifices were of any value with God. Is that because their purpose is to derogate any thing from the law? No, but according as they were true expositours of the lawe, so they woulde by this meane haue mens eyes directed to the marke from which the common people strayed. Now by the grace offered to the Iewes it is certeinly gathered, that the lawe was not voide of Christ. For *Moses* did set foorth vnto them this ende of the adoption, that they should become a priestly kingdome to God. Which they could not obtaine vnlesse there were had for the meane thereof a great and more excellent reconciliation, than by the bloud of beasts. For what is lesse likely than *Adams* children, which by inheritably descending infection are all borne the bondslaues of sinne, to be aduanced to royall dignitie, and so to become partakers of the glorie of God, vnlesse that so excellent a benefite should come vnto them from elsewhere than from themselues? Also howe could the right of priesthood remaine in force among them, who by filthinesse of sinnes were abominable to God, vnlesse they had beene consecrate in a holy head? Wherefore *Peter* doth verie aptly turne that saying of *Moses*, where he teacheth, that the fulnesse of grace, the tast whereof the Iewes had taken vnder the law, was giuen in Christ: Ye are (saith he) a chosen kindred, a kingly priesthoode. For to this end tendeth that turning of ỹ words, to shewe that they, to whome Christ appeared by the Gospel, haue obtained more than their fathers, because they are all endued both with priestly and kingly honour, that trusting vpon their mediatour, they may freely be bold to come forth into the sight of God.

Exod. 10. 6.

1. Pet. 2. 9.

3 And here by the way it is to bee noted, that the kingdome which at length was erected in the house of *Dauid*, is part of the lawe, and contained vnder the ministerie of *Moses*. Whereupon followeth, that as well in all the kindred of the *Leuites* as in the posteritie of *Dauid* Christ was set before the eyes of the olde people as in a double looking glasse. For, as I saide euen nowe, they could not otherwise be before god either kings or priests, which were both the bondslaues of sinne and of death, and defiled by their owne corruption. Hereby appeareth that that saying of *Paul* is most true, that the Iewes were holden as vnder the keeping of a scholemaster, til the seede came for whose sake the promise was giuen. For, because Christ was not yet familiarly knowen, they were like vnto children, whose weakenes could not yet beare a full knowledge of heauenly things, but how they were by ceremonies as it were lead by the hande to Christ, is spoken before, & may be better vnderstanded by many testimonies of the Prophets. For although it was commanded them to come daily with newe sacrifices to appease God:

How the lawe both ceremoniall and morall led the people of God vnto Christ.

Gal. 3. 24.

Esay.53. Daniel 9. yet *Esay* promiseth that all their sinnes shalbee cleansed with one onely sacrifice. Wherewith *Daniel* agreeably sayeth: The Priestes appointed of the tribe of *Leui*, did enter into the Sanctuarie: but of the only priest it was once

Psa.110.4. said, that by an oath hee was chosen of God to be a priest for euer, according to the order of *Melchisedec*. At that time the annointing with oile was visible: but *Daniel* by his vision pronounceth that there shalbe another maner of annointing. And because I wil not tarrie vpon many examples, the author of the Epistle to the *Hebrues* euen from the 4. chapter to the 11. doth largely and plainly ynough shewe, that the ceremonies are nothing woorth & vaine til we come to Christ. As concerning the ten commaundementes:

Rom.10.4. that lesson of *Paul* is likewise to be kept in minde, that Christ is the ende of the law vnto saluation, to euerie one that beleeueth. And an other lesson,

2.Cor.3.6. that Christ is the Spirite that quickeneth the letter which of it self slaieth. For in the first of these two, he meaneth that righteousnesse is vainly taught by commaundements, vntill Christ do giue it both by free imputation and by the spirit of regeneration. Wherefore he worthily calleth Christ the fulfilling or ende of the lawe. Because it shoulde nothing profite vs to knowe what God requireth of vs, vnlesse he did succour vs fainting and oppressed vnder the yoke and vntollerable burden. In another place hee teacheth

Gal.3.19. that the lawe was made for transgressions, that is to bring men to humilitie being proued guiltie of their owne damnation. And, because this is the true and onely preparation to seeke Christ, whatsoeuer hee teacheth in diuerse words do all verie wel agree together. But because he then was in contention with peruerse teachers, which fained that we do deserue righteousnes by the workes of the lawe, to confute their errour, he was compelled sometime to speake precisely of the bare lawe, which yet otherwise is cloathed with the couenant of free adoption.

Although the lavv do promise and vvould no doubt perform life vnto them that keepe the lavv, yet can vve looke for no fruite at all by those promises, but feele our ovvn miserie thereby the more increased because of our vveaknes vvhich answvereth not the righteousnes prescribed by the lavv.

3 But now it is good to knowe, how being taught by the morall lawe, wee are made more inexcusable, that our own guiltinesse may moue vs to craue pardon. If it be true that wee be taught perfection of righteousnesse in the lawe: then this also followeth, that the absolute keeping thereof is perfect righteousnesse before God, that is, whereby a man may be deemed and accounted righteous before the heauenly throne of iudgement. Wherefore *Moses* when he had published the law, doubted not to protest before heauen and earth, that he had set before *Israel* life and death, good & euill. And we may not denie, but that the rewarde of eternall saluation belongeth to the vpright obedience of the lawe, as the Lord hath promised it. Againe, yet it is good to examine, whether wee perfourme that obedience, vpon desert whereof we may conceiue a trust of that reward. For to what small purpose is it, to see the rewarde of eternall life set in keeping of the lawe, vnlesse wee further knowe whether wee may by that way attaine to eternall life? But

Deut.30.19. herein the weakenesse of the lawe doth shewe it selfe. For because that keeping of the lawe is found in none of vs all, wee are excluded from the promises of life, and doe fall into curse onely. I do not now tell what doth come to passe, but what needes must come to passe. For whereas the doctrine of the lawe is farre aboue the power of man, he may in deede a farre off, look at the promises, but yet not gather any fruit of them. Therefore this one

thing

thing remaineth, that by the goodneſſe of them he may the better weye his owne miſerie, while he conſidereth, that all hope of ſaluation being cut off, death doth certeinly hang ouer him On the other ſide do preſſe vs terrible penal lawes, which do hold entangled and faſt bound, not only a fewe of vs, but euery one without exception: they preſſe vs, I ſay, and doe purſue vs, with an vnappeaſable rigour, ſo that we may ſee moſt preſent death in the lawe.

4 Therefore if we looke only vpon the law, wee can doe nothing but be diſcouraged, be confounded, and diſpeire, foraſmuch as by it we are al damned & curſed, & kept farre off from the bleſſedneſſe that he offreth to them that worſhip him Wilt thou ſay then, Doth the Lord ſo mocke vs? For how ſmally doeth it differ from mocking, to ſhew forth a hope of felicitie, to allure and exhort men vnto it, to proteſt that it is layde open for vs, when in the meane ſeaſon the entrie vnto it is foreeloſed & impoſſible to be come to? I anſwere: although the promiſes of the lawe, in ſo much as they are conditionall, do hang vpon the perfect obedience of the law, which can no where be found, yet are they not giuen in vaine. For when we haue learned that they ſhalbe void and of no effect vnto vs, vnleſſe God embrace vs with his free goodneſſe without regard of our works, & vnleſſe we do imbrace by faith the ſame goodneſſe giuen vs by the goſpel, then want they not their effectualnes, yea with their condition annexed. For then he doeth ſo freely giue al things vnto vs, that he addeth this alſo to the heape of his bountifulneſſe, that not refuſing our halfe full obedience, & remitting ſo much as it wanteth of ful performance, he ſo maketh vs to enioy the fruit of the promiſes of the law, as if we our ſelues had fulfilled the condition. But we wil at this preſent proceede no further in this matter, becauſe it ſhalbee more largely to be entreated of, when we ſhal ſpeake of the iuſtification of faith.

The premiſes of the lawe being conditionall, are not of no effect vnto vs, though wee be vnable to performe the condition, becauſe our not performing is through mercie pardoned, & our weake obedience accepted and rewarded, as if it were a full performance.

5 Whereas we ſaide that it is impoſſible to keepe the law, that is in fewe wordes to be both expounded and proued. For it is wont among the people commonly to be accompted an opinion of great abſurditie, ſo farre that *Hierome* doubted not to pronounce it accurſed: what *Hierome* thought, I do nothing ſtay vpon: as for vs, let vs ſearch what is trueth. I will not here make long circumſtances of diuerſe ſortes of poſſibilities. I call that impoſſible, which both neuer hath beene, and alſo is hindered by the ordinance and decree of God, that it neuer hereafter may be. If wee record from the fartheſt time of memorie, I ſay that there hath none of the holy men, that being clothed with the bodie of death, hath euer attained to that full perfection of loue, to loue God with all his heart, with all his minde, with all his ſoule, with all his power: Againe, that there hath bene none that hath not bin troubled with concupiſcence Who can ſay nay? I ſee in deed what maner holy men fooliſh ſuperſtition doth imagine vnto vs, euen ſuch whoſe pureneſſe the heauenly Angels do ſcarcely counteruaile: but againſt both the Scripture and proofe of experience. I ſay alſo, that there ſhall none hereafter be, that ſhall come to the marke of true perfection, vnleſſe hee be looſed from the burden of his bodie. For this point there are open teſtimonies of Scripture. *Salamon* ſaide, there is not a righteous man vpon the earth that ſinneth not. And *Dauid* ſaide: euery liuing man ſhall not bee iuſti-

The lawe is therfore ſaid to be impoſſible for men to performe, becauſe no man euer hitherto hath beene, and the ſcripture teacheth that no man ſhalbe ſo perfect.

1. Re. 8. 46. Pſa. 100 43.

iuſtified in thy ſight. *Iob* in many places affirmeth the ſame. But *Paul* moſt plainly of all: that the fleſh luſteth againſt the ſpirite, and the ſpirite againſt the fleſh. And by no other reaſon hee prooueth that all that are vnder the law are ſubiect to the curſe, but becauſe it is written, that curſed are all they that do not abide in all the commaundements thereof: meaning, or rather taking it as a thing confeſſed, that no man can abide in them. And whatſoeuer is foreſpoken by the Scriptures, that muſt bee holden for perpetuall, yea and neceſſarie. With ſuch ſuttletie did the *Pelagians* trouble *Auguſtine*, ſaying, that there is wrong done to God, to ſaye that hee doth commaund more than the faithfull are able by his grace to perfourme. *Auguſtine*, to auoide their cauillation confeſſed, that the Lorde might in deede, if hee woulde, aduaunce a mortall man to the pureneſſe of Angels: but that hee neither hath done ſo at any time, nor will do, becauſe he hath otherwiſe affirmed in the Scriptures. And that do I alſo nor denie. But I adde further, that it is inconuenient to diſpute of his power againſt his trueth, and that therefore this ſentence is not ſubiect to cauillations if a man ſhould ſay, that that thing is impoſſible to be, whereof the Scriptures doe pronounce that it ſhall not be. But if they diſpute of the worde: when the Diſciples asked the Lord, who may be ſaued, he aunſwered: with men in deede it is impoſſible, but with God all things are poſſible. Alſo *Auguſtine* with a moſt ſtrong reaſon ſtiffely defendeth, that in this fleſh we neuer yelde to God the due loue that we owe him. Loue (ſaith he) ſo followeth knowledge, that no man can perfectly loue God, but he that hath firſt fully knowen his goodneſſe. Wee, while we wander in this worlde, ſee by a glaſſe and in a darke ſpeache: it followeth therefore, that our loue is vnperfect. Let this therefore remaine out of controuerſie, that in this fleſh it is impoſſible to fulfill the lawe, if wee behold the weakneſſe of our owne nature, as it ſhal yet alſo in another place be proued by *Paul*.

Gala.3.10.

Deu.27.26.

Lib.de nat. & gratia.

Mat.19.25.

Lib de ſpiritu & litera.

Rom.8.3.

The firſt vſe of the moral lavv to make men knovv their ovvne vnrighteouſnes, that they be not beſotted through ſelfe-liking, nor deceiued vvith a vain ſhadovv of holineſſe in ſteede of that vvhich is ſound & perfect.

6 But that the whole matter may be more plainly ſet foorth: let vs in a compendious order gather vp together the office and vſe of the law which they call Morall. Now, as farre as I vnderſtand, it is conteined in theſe three partes. The firſt is, that while it ſheweth to euery man the righteouſnes of God, that is, the righteouſneſſe which only is acceptable to God, it admoniſh, certifie, proue guiltie, yea & condemne euery man of his own vnrighteouſneſſe. For ſo is it needefull that man blinded & drunke with loue of himſelfe, be driuen both to the knowledge & the confeſſion of his owne weakeneſſe & vncleanneſſe: for aſmuch as if his vanitie be not euidently conuinced, he ſwelleth with mad affiance of his owne ſtrength, and can neuer bee brought to thinke of the ſlenderneſſe thereof, ſo long as he meaſureth it by the proportion of his own will. But ſo ſoone as he beginneth to compare his ſtrength to the hardneſſe of the lawe, there he findeth matter to abate his courage. For howſoeuer he before conceiued a great opinion of it, yet by & by he feeleth it to pant vnder ſo great a burden, & then to ſhake & falter, at laſt euen to fall down & faint. So being taught by the ſcholing of the law, he putteth off that arrogancie wherwith before he was blinded. Likewiſe he is to be healed of another diſeaſe of pride, whereof wee haue ſaide that hee is ſicke. So long as he is ſuffred to ſtande to his owne iudgement, hee deuiſeth

Hypo-

Hypocriſie in ſteede of righteouſneſſe, wherwith being contented, he riſeth vp in courage, by I wote not what forged righteouſneſſes, againſt the grace of God. But ſo ſoone as he is compelled to trie his life by the balance of the lawe, then leauing the preſumption of the counterfait righteouſneſſe, he ſeeth himſelfe to be an infinite ſpace diſtant from holineſſe: Againe, that he floweth full of infinite vices, whereof before he ſeemed cleane. For the euils of luſt are hidden in ſo deepe and crooked priuie corners, that they eaſily deceiue the ſight of man. And not without cauſe the Apoſtle ſaith, that he knewe not luſt, except the law had ſaid: Thou ſhalt not luſt: becauſe except it be by the law diſcloſed out of her lurking holes, it deſtroyeth miſerable man ſo ſecretely, that he feeleth not the deadly darte thereof. Rom.7.7.

7 So the lawe is like a certaine looking glaſſe wherein wee beholde, firſt our weakeneſſe, and by that our wickedneſſe, and laſt of all by them both our accurſedneſſe, euen as a glaſſe repreſenteth vnto vs the ſpottes of our face. For when power faileth man to followe righteouſneſſe, then muſt he needes ſticke faſt in the mire of ſinnes. And after ſinne by and by followeth curſe. And of how much the greater tranſgreſſion the lawe holdeth vs guiltie and conuict, with ſo much the more greuous iudgement it condemneth vs. For this purpoſe maketh the ſaying of the Apoſtle, that by the law is the knowledge of ſinne For there he ſpeaketh only of the firſt office of the lawe, the proofe wherof is in ſinners not yet regenerate. And like to this are theſe two ſayings, that the law entred that ſinne might abound, & therefore that it is the miniſtration of death that worketh wrath and ſlaieth. For without doubt ſo much more groweth iniquitie, with how much more vnderſtāding of ſinne the conſcience is ſtriken, becauſe vnto breach of lawe is added obſtinacie againſt the maker of the lawe. It followeth therefore that the lawe armeth the wrath of God to the deſtruction of the ſinner, becauſe of it ſelfe it can doe nothing but accuſe, condemne and deſtroy. And as *Auguſtine* writeth, if the ſpirit of grace be abſent, the lawe is preſent with vs, onely to this end, to accuſe vs & kil vs. And yet when this is ſaide, neither is the lawe diſhonoured thereby, nor any thing taken from the excellencie therof. Truly if our will were wholy framed and diſpoſed to the obedience of the lawe, then plainely the onely knowledge of it were ſufficient to ſaluation. But foraſmuch as our fleſhly & corrupt nature fighteth, as an enimie with the ſpirituall lawe of God, and is nothing amended with the diſcipline thereof, this followeth that the lawe which was giuen for ſaluation, (if it had founde fit hearers) turneth to the occaſion of ſinne and death. For ſith wee are all proued tranſgreſſors of it, the more plainly that it openeth the righteouſneſſe of God, ſo much the more on the other ſide it diſcloſeth our iniquitie: the more ſurely that it confirmeth the rewarde of life and ſaluation laid vp for righteouſneſſe, ſo much the more aſſured it maketh the deſtruction of the wicked. So farre is it off therefore that theſe ſayings ſhould be to the diſhonour of the law, that they much auaile to the more glorious commendations of Gods bountie. For truly it hereby appeareth that wee are hindered by our owne wickedneſſe, and peruerſenes, that we enioy not the bleſſedneſſe of life ſet openly abroad for vs by the lawe. Whereby the grace of God that helpeth vs without the ſuccour of the lawe, is made ſo much the

It is no dishonor to the lavv of god to say that it doth but represent vnto vs our inhabilitie to obey, our disobeying, & our cursed estate through disobedience: because in thu vvee are taught both hovv our ovvne vvickednesse hindereth vs from enioying the blessednesse of the lavv, & hovv the mercie of God aboundeth in giuing vs that blessednesse from vvhich our ovvn vvickednes doth in it selfe exclude vs.

Rom.3.22. Rom.5.20. 2.Cor.3. Rom.4.15. De correp. & gratia, vide Ambroſ.cap.1.de Iac.& vita beata.cap.6.

ſweeter,& the mercie more louely that giueth it vnto vs, wherby we learne that he is neuer wearied with often doing vs good and heaping new giftes vpon vs.

The end vvhy the lavv doth bring men to the ſight of their ovvne miſerie,is not that they might deſpaire,but that forſaking all confidence in themſelues,they might reſt vpon the mercie of God in Ieſus Chriſt alone.
Rom.3.19.
Rom.11.32.

8 And whereas the iniquitie and condemnation of vs all is ſealed by the teſtimonie of the lawe,it is not done for this purpoſe (if at leaſt we well profit in it) to make vs fall down with deſpeire,or with diſcouraged mindes to tumble downe headlong. In deede the reprobate are amaſed after that maner, but that is by reaſon of their obſtinacie , but with the children of God there behoueth to be another ende of inſtruction. I graunt the Apoſtle teſtifieth that wee are all condemned by iudgement of the lawe, that euery mouth may be ſtopped, and that all the worlde may become bounde vnto God: but yet the ſame Apoſtle in another place teacheth, that God hath concluded all vnder vnbeliefe,not to deſtroye all,or to ſuffer all to periſh, but that he might haue mercie of all, that leauing the fooliſh opinion of their owne ſtrength , they might vnderſtande, that they ſtande and are vpholden by the onely hande of God : that they being naked and emptie, may flee to his mercy , that they may reſt themſelues wholy vpon it, hide themſelues wholly in it,take holde of it alone in ſteede of righteouſneſſe & merites , which is laide open in Chriſt for all men whoſoeuer they be that with true faith doe deſire and looke for it. For God in the commaundements of the law appeareth but a rewarder of perfect righteouſneſſe,wherof we all are deſtitute,and on the other ſide a rigorous iudge of euil doings. But in Chriſt, his face ſhineth full of grace and lenitie, euen towarde the wretched and vnworthie ſinners.

Man being condemned of ſinne by the lavv, the effect thereof in the good is the craving of helpe from God, in the bad their deſpairing of themſelues vvithout aſpiring to any helper.
Epiſt.200.
Epiſt.200.
Epiſt.95.
Lib. de correp. &gratia.
In Pſa.70.
In Pſa.118. Ser.27.

9 Of profiting,to craue the grace of his helpe, *Auguſtine* ſpeaketh oft, as when he writeth to *Hilarie*, The lawe commaundeth that endeuouring to doe the thinges commanded, and being wearied with our weakeneſſe vnder the lawe,we ſhould learne to aske the helpe of grace. Againe to *Aſelline*: The profit of the lawe is to conuince man of his owne weakeneſſe,and compell him to craue the Phyſicke of grace that is in Chriſt. Againe to *Innocent* of *Rome*: The lawe commaundeth,and grace miniſtreth ſtrength to do. Againe to *Valentine*: God commaundeth thoſe things that wee cannot doe, that wee may learne to knowe what to aske of him. Againe: The lawe was giuen to accuſe you , that being accuſed you ſhould feare , that fearing you ſhoulde craue pardon , and not preſume of your owne ſtrengthes. Againe: The lawe was giuen for this purpoſe, of great to make litle, to ſhewe that thou haſt no ſtrength of thine owne to righteouſneſſe , that thou as poore, vnworthie and needy,ſhouldeſt flee vnto grace. After, he turneth his ſpeech to God and ſaith: Do ſo Lord,do ſo mercifull Lord, commaunde that which cannot be fulfilled: yea , commaund that which cannot but by thy grace be fulfilled, that when men cannot fulfill it by their own ſtrength, euery mouth may be ſtopped,and no man may thinke himſelfe great . Let all be little ones,and let al the worlde be guiltie before thee. But I am not wiſe to heap vp ſo many teſtimonies , ſith that holye man hath written a booke properly of that matter,which he hath intituled , Of the Spirite and Letter. The ſecond profiting he doeth not ſo liuely deſcribe, either becauſe he knewe that it did hang vpon the former,or becauſe he did not ſo wel vnderſtand

derstand it, or because he wanted wordes wherewith distinctly & plainly to expresse his meaning of it, which yet he rightly conceiued: but this first office of the law is not idle euen in the reprobate also. For though they go not thus farre forward with the children of God, that after the throwing down of their flesh they be renued & florish againe in the inward man, but amased with the first terrour do lie still in desperation: yet it serueth to shewe forth the equitie of Gods iudgement, that their consciences be tossed with such wayes. For they euer willingly desire to make shift against the iudgement of God. Now while the same is not yet opened, they yet so astonished with the testimonie of the lawe and their conscience doe bewray in themselues what they haue deserued.

10 The seconde office of the lawe, is that they which are touched with no care of that which is iust & right, vnlesse they be compelled, when they heare the terrible penal ordinances therein, may be restrained at least with feare of punishment. But they are restrained, not because their inwarde mind is moued or affected withal, but because being as it were bridled, they withhold their hand from outward worke, & do keepe in their peruersnesse within them, which otherwise they woulde haue outragiously poured out. Thereby they become truely neither the better, nor the more righteous before God. For although being letted either by feare or by shame, they dare not put that in practise which they haue conceiued in their mind, nor openly blow abroad the rages of their lust: yet haue they not a heart framed to the feare & obedience of God, yea, the more that they holde backe themselues, so much the stronglier within they are kindled, they burne, they boile, readie to doe any thing, & to break forth any whither, if this terror of the law did not stay them. And not that onely, but also they most spitefully hate the lawe, and do detest God the lawmaker, so that if they could, they would verie faine take him away, whome they cannot abide, neither when he commandeth rightfull things, nor when he reuengeth him vpon the despisers of his maiestie. In some in deede more darkly, & in some more plainly, but in all generally that are not regenerate, is this feeling, that they are drawen to the following of the law not by willing submission, but resisting and against their willes, only by violence of feare. But this constrained and enforced righteousnes is necessary for the publike common state of men, the quiet wherof is herein prouided for, while order is taken that all things be not confounded with vprore, which woulde come to passe, if all thinges were lawfull for al men. Yea, it is not vnprofitable for the children of God to be exercised with this Scholing, so long as they before their calling being yet destitute of the spirite of sanctification, are stil wanton with the folly of the flesh. For when they are drawen backe, though it be but from outward licentiousnes, by the terrour of Gods vengeance, although for ỹ they are not yet tamed in mind, they go for the present time but a litle forwarde, yet they partly grow in vre to beare the yoke of Christ, so that whē they are called, they be not altogether rude and rawe to discipline, as to a thing vnknowen. This office the Apostle seemeth properly to haue touched, when he saith that the law was not set for the righteous man, but for the vnrighteous and disobedient, wicked and sinners, cuill doers and prophane men, slayers

The second office of the lawe is the bridling of their vnrulinesse through feare of punishment, whome the spirit of sanctification hath not yet endued with an inward hartie desire otherwise to serue God.

1. Tim. 1. 9.

slayers of their parents,& murtherers, fornicators, Sodomites, robbers of children,lyers& periured men,& whatsoeuer else is against sound doctrine. For he saith,that it is a stay to the wilde outraging lustes of the flesh, that else would stray abroad without measure.

Both sorts of men schooled by the terror of the lavv as vvel they that vvould othervvise thinke too highly of their ovvn righteousnes,as they vvhich too boldly vvoulde follovv the svvay of their ovvn lust. Gal.3.24.

11 But to both may that be applyed which hee saieth in another place, that the lawe was to the Iewes a schoolemaster to Christ, for there are two sortes of men,whome with her schooling she leadeth by the hand to Christ. The one sort, of whome we first spake, because they are too full of affiance of their owne strength or righteousnes, are not meete to receiue the grace of Christ, vnlesse they be first emptied: therefore the lawe bringeth them downe to humilitie by knowledge of themselues,that so they may be prepared to desire that which before they thought they wanted not. The other sort neede a bridle to be holden backe, least they so giue loose the reines to the wantonnesse of their flesh,that they fall off altogether from all studie of righteousnesse. For where the spirite of God doeth not yet gouerne, there sometime lustes do so boile,that it is in great peril least they throwe downe the soule that is subiect to them into the forgetfulnesse & despising of God: and so would it come to passe if God did not with this remedie prouide for it. Therfore those whome he hath appointed to the inheritance of his kingdome,if he do not by and by regenerate them,he kepeth them by the works of the lawe vnder feare,vntil the time of his visitation, not that chaste and pure feare such as ought to be in children,but yet a profitable feare for this that they may according to their capacitie bee taught by introduction to true godlinesse. Of this we haue so many proues, that it needeth no example. For whosoeuer haue any time continued in not knowing of God, will confesse that this happened vnto them, that they were holden by the bridle of the law in some feare & obedience of God, vntill the time that being regenerate by his spirite,they began heartily to loue him.

The third office of the lavv respecting properly them that are regenerated by the spirit of grace.is first to instruct them vvhat the vvill of God is,& secondly to breede in them eger desire still more & more to go forvvard in obseruing it.

12 The third vse,which is also the principal vse, & more nearely looketh vnto the proper end of the law,concerneth the faithful, in whose hearts alreadie liueth & reigneth the spirit of God. For although they haue the lawe written & grauen in their hearts by the finger of God,that is to say, be so affectioned and minded by the direction of the spirit that they desire to obey God, yet do they still two wayes profite in the lawe. For it is to them a very good meane,whereby they may daily better & more assuredly learne what is the will of the Lord which they aspire vnto,and may be confirmed in the vnderstanding thereof. As if a seruant be alreadie bent with all the affection of his heart,to please his Lord: yet hath he neede diligently to search out & marke the fashions of his Lord, that he may frame & apply himselfe vnto them. And let none of vs exempt himself from this neede. For no man hath hitherto attained to so great wisedome, but that he may by daily instruction of the law get new profit in proceeding to the purer knowledge of Gods will. Then because wee neede not onely doctrine but also exhortation: this other profite shall the seruaunt of God take by the lawe, to be by the often meditation thereof stirred vp to obedience, to be strengthened in it, to be holden backe from the slipperie way of offending. For after this manner, must these holy ones driue forwarde themselues, which with howe great

cheere

cheerefulneſſe ſo euer they trauaile to Godwarde according to the ſpirite, yet they are alwaye loden with the ſluggiſhneſſe of the fleſh, that they proceede not with ſuch full readineſſe as they ought. To this fleſh is the lawe giuen as a whippe, that like a ſlowe and dull Aſſe it may be pricked forward to worke. Yea to the ſpirituall man, becauſe he is not yet diſpatched of the burden of the fleſh, it ſhalbe a continuall pricke that ſuffereth him not to ſtande ſtill. Eueu to this vſe *Dauid* had reſpect, when he did ſet foorth the lawe with thoſe notable praiſes: The lawe of the Lorde is vndefiled, conuerting ſoules: the iuſtices of the Lorde are vpright, and chearing heartes: the commandement of the Lord is bright, that giueth light to the eyes, &c. Pſa.19.8.
Againe: A lanterne to my feete is thy worde, and a light vnto my pathes, and innumerable other that he rehearſeth in all that Pſalme. Neither are theſe things againſt the ſayings of *Paul*, wherein is ſhewed, not what vſe the lawe miniſtreth to the regenérate, but what it is able to giue to man of it ſelfe. But here the Prophet reporteth with howe great profite the Lorde doth inſtruct them by reading of his lawe, to whome hee inwardely inſpireth a readineſſe to obey. And he taketh holde not of the commandements only, but alſo the promiſe of grace annexed to the things which only maketh the bitterneſſe to waxe ſweete. For what were leſſe amiable than the lawe, if it ſhould onely with requiring & threatning trouble ſoules carefully with feare, and vexe them vith terror? But ſpecially *Dauid* ſheweth, that he in the lawe conceiued the Mediatour, without whome there is no delite or ſweeteneſſe. Pſa.119.105.

13 Which while ſome vnskilfull men can not diſcerne, they boldely ſhake away all *Moſes*, and bidde the two tables of the lawe farewel, becauſe they thinke it is not agreeable for Chriſtians to cleaue to that doctrine that conteineth the miniſtration of death. Let this prophane opinion depart farre out of our mindes. For *Moſes* taught excellently well, that the ſame Lawe which with ſinners can engender nothing but death, ought in the holy to haue a better and more excellent vſe. For thus, when he was readie to die, he openly ſaid to the people: Lay your hearts vpon all the words that I do teſtifie to you this day, that ye may committe them to your children, that yee may teach them to keepe, to doe, and to fulfil all the thinges that are written in the volume of this lawe, becauſe they are not vainely commaunded you, but that euery one ſhoulde liue in them. But if no man can denie that there appeareth in it an abſolute paterne of righteouſneſſe, then either wee muſt haue no rule at all to liue iuſtly and vprightly, or elſe it is not lawfull for vs to depart from it. For there are not many but one rule of life, which is perpetuall and cannot be bowed. Therefore, whereas *Dauid* maketh the life of a righteous man continually buſied in the meditation of the lawe, let vs not referre that to one age onely, becauſe it is moſt meete for all ages to the ende of the worlde: and let vs not therefore bee frayed awaye, or flye from being inſtructed by it, becauſe it appointeth a much more exact holyneſſe than wee ſhall perfourme, while we ſhall carrie about the perſon of our body. For nowe it executeth not againſt vs the office of a rigorous exacter that will not be ſatisfied, but with his full taske perfourmed: but in this perfection whereunto it exhorteth vs, it ſheweth

The lavv becauſe it ingẽdreth death is not therefore to be shakẽ off, but muſt be followed as a rule vvhich ſerueth to direct all the actions of our life.

Deu.32.6.

Pſa.1.2.

ſheweth vs a marke, towarde which in all our life to endeuour, is no leſſe profitable for vs, than agreable with our dutie. In which endeuour if wee faile not, it is well. For all this life is a race, the ſpace whereof being runne out, the Lord will graunt vs to attaine to that marke, toward which our endeuours do trauaile a farre off.

The abrogating of the lawe of God, to the faithfull is their deliuering from the curſe threatened in the lawe, not from the dutie of continuall endeauouring to fulfill that vvhich the lawe inioyneth.

14 Nowe therefore, whereas the lawe hath toward the faithful a power to exhort, not ſuch a power as may binde their conſciences with curſe, but ſuch as with often calling on, may ſhake off ſluggiſhneſſe and pinch imperfection to awake it: many when they meane to expreſſe this deliuerance from the curſe thereof, do ſay, that the lawe is abrogate to the faithfull. (I ſpeake yet of the law moral) not that it doth no more command them that which is right, but onely that it be no more vnto them that which it was before, that is, that it doe no more, by making afraide and confounding their conſciences, damne and deſtroy them. And truly ſuch an abrogation of the lawe, *Paul* doeth plainly teach, and alſo that the Lorde himſelfe ſpake of it, appeareth by this that he would not haue confuted that opinion that he ſhould diſſolue the lawe, vnleſſe it had beene commonly receiued among the Iewes. But foraſmuch as it could not riſe cauſeleſly and without any colour, it is likely that it grewe vpon falſe vnderſtanding of his doctrine, as in a manner all errours are wont to take occaſion of trueth, but leaſt we ſhould alſo ſtumble at the ſame ſtone, let vs diligently make diſtinction, what is abrogate in the lawe, and what remaineth yet in force. Where the Lorde

Mat.5.17.

proteſteth that he came not to deſtroy the lawe, but to fulfill it: and that til heauen and earth paſſe away, no one iote of the lawe ſhould paſſe away, but that all ſhould be fulfilled: he ſufficiently confirmeth that by his comming nothing ſhould be taken away from the due keeping of the lawe. And for good cauſe: ſith he came rather for this end, to heale offences. Wherefore the doctrine of the lawe remaineth for all Chriſtians, inuiolable, which by teaching, admoniſhing, rebuking and correcting may frame and prepare vs to euery good worke.

The bonds of the lawe frō vvhich vve are looſed are thoſe exactiōs, the rigor and extremitie vvhereof, if it vvere not mitigated, vvoulde cauſe deſpaire, & not thoſe inuuctions of obediēce, the authoritie vvhereof doth & muſt ſtande in force for euer.
Gala.3.10.
Deu.27.26.
Gal.3.12.& 5.4.

15 As for thoſe things that *Paul* ſpeaketh of the curſe, it is euident that they belong not to the verie inſtruction, but onely to the force of binding the conſcience. For the law not onely teacheth, but alſo with authoritie requireth that which it commaundeth If it be not performed, yea if dutie be ſlacked in any part, it bendeth her thunderboult of curſe. For this cauſe the Apoſtle ſayth, that all they that are of the workes of the lawe, are ſubiect to the curſe, becauſe it is written: Curſed is euery one, that fulfilleth not all. And he ſaith, that they be vnder the works of the law, that doe not ſet righteouſneſſe in the forgiueneſſe of ſinnes, by which we are looſed from the rigour of the lawe. He teacheth therefore that we muſt be looſed from the bondes of the lawe, vnleſſe wee will miſerably periſh vnder them. But from what bonds? the bondes of that rigorous and ſharp exacting, that releaſeth nothing of the extremitie of the law, & ſuffreth not any offence vnpuniſhed. From this curſe (I ſay) that Chriſt might redeem vs, he was made a curſe for vs. For it is written: Curſed is euery one that hangeth vpon the tree. In the chapter following in deede he ſaith, that Chriſt was made ſubiect to the lawe, to redeeme them that were vnder the lawe: but all in one

meaning

meaning, for he by and by addeth, that by adoption wee might receiue the right of children. What is that? that we should not be oppressed with perpetual bondage, that should hold our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshaken, that there is nothing withdrawen of the authoritie of the lawe, but that it ought still to be receiued of vs with the same reuerence and obedience.

16 Of ceremonies it is otherwise, which wee abrogate not in effect, but in vse onely. And this, that Christ by his comming hath made an ende of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they should haue giuen but a vaine shewe to the olde people, vnlesse the power of the death and resurrection of Christ had bin shewed therin, so if they had not ceased, we could not at this day discerne to what purpose they were ordained. Therefore *Paul*, to proue that the keeping of them now is not onely superfluous, but also hurtfull, teacheth that they were shadowes whereof we haue the body in Christ. We see therefore howe in the abolishing of them, the trueth shineth better than if they did still a farre off, and as it were with a veile spred before, shew a figure of Christ that hath alreadie plainly appeared. And therefore the veile of the Temple at the death of Christ was torne in two peeces & fell downe: because now the true & expresse image of the heauenly good things was come to light, which before had bin but vnperfectly begun with darke rude draughtes, as the author of the Epistle to the Hebrues saith. Hereunto serueth that saying of Christ, that the lawe and the Prophets were vnto the time of *Iohn*, and that from that time forward, the kindome of God began to be ioifully preached: not meaning that the holy fathers were without the preaching that containeth the hope of saluation, and of eternall life, but because a farre off, & vnder shadowes only they did behold that which we at this day see in the full light. But why it behoued that the Church of God should climbe vp higher from those first instructions, *Iohn* the *Baptist* declareth, for that the law is giuen by *Moses*, but grace and trueth began by Iesus Christ. For although the purging of sinnes were truely promised in the olde sacrifices, and the Arke of the couenant was a sure pledge of the fatherly fauour of God, yet all this had bin but a shadowe, if it had not bin grounded vpon the grace of Christ, wherein is sound, perfect, and eternall stedfastnesse. Let this then remaine sure, that although the ceremoniall vsages of the law haue ceased to be obserued, yet by the end of them it is the better knowen how great was the profit of them before Christs comming, which in taking away the vse of them hath sealed the force and effect of them with his death.

The exercise of the lawe ceremonial taken away yet the holinesse thereof confirmed by the performāce of that which was therein shadowed.

Col. 2. 17.

Mat. 27. 51.

Heb. 10. 1.

Luk. 16. 26.

Iohn. 1. 15.

17 Somewhat more harde is the point that *Paul* noteth. And hee hath renued you together with him, when ye were dead by sinnes, and the vncircumcision of your flesh, forgiuing you al your offences, blotting out ỹ handwriting that remained in the decrees against vs, which was contrary vnto vs, and he hath taken it away, fastening it to the crosse &c. For it seemeth to stretch the abolishing of the law somwhat further that nowe we haue nothing to do with the decrees thereof. For they erre that expounde it of the lawe morall, whose vnappeasable rigor rather then doctrine thereof they thinke

In what sense the ceremoniall lawe is termed a hand writing against them which did obserue it.

Col. 2. 12.

thinke to be taken away. Some more deepely waying the words of *Paul*, do espie that it is properly spoken of the lawe ceremoniall, and doe shewe that this word Decree, doth more than once so signifie in *Paul*. For to the *Ephesians* he sayeth thus: He is our peace, that maketh both to be one, that maketh voide the lawe of commaundements consisting in the decrees, that hee might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Iewes were seuered from the Gentiles: wherefore I graunt that those first expositors are rightfully reproued by these: but yet mee thinkes that these do not sufficiently well set foorth the mind of the Apostle. For I like not at all, to haue these two places compared together in all points, when his purpose was to aduertise the *Ephesians* of their adoption into the fellowship of *Israel*, he teacheth that the stop is taken away, whereby they were before time kept asunder, that was in ceremonies. For the vsages of washings and sacrifices, wherewith the *Iewes* were made holye vnto the Lorde, doe seuer them from the *Gentiles*. But in the Epistle to the *Colossians*, who seeth not that he toucheth a hygher mysterie? In deede the point of the disputation there, is of *Mosaicall* obseruations whereunto the false Apostles did labour to driue the Christian people. But, as in the Epistle to the *Galathians* he fetcheth that controuersie further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessitie of the vse of them, to what purpose was it, to cal it a hand writing against vs? moreouer to set the whole summe in a maner of our redemption in this, ỳ it should be cancelled? Wherefore the matter it selfe trieth out, that here is some more secret thing to be considered And I trust that I haue attained the naturall vnderstanding of it if at least this be granted me to be true, which in one place is most truly written by *Augustine*, yea that he hath taken out of the plaine wordes of the Apostle, that in the Iewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confesse themselues in their conscience guiltie of death, that did put cleansings in their place? What did they with their clensings, but testifie themselues to be vncleane? And so was the handwriting of their sinne & vncleannes oft renued by them, but there was no discharge in that testifying therof. For which cause the Apostle writeth that at length by meane of the death of Christ, was perfourmed the redemption of the offences that remained vnder the old Testament. Therefore the Apostle doth worthily call the ceremonies handwritings against those ỳ obserue them: forasmuch as by them they did openly seale to their own damnatiõ & vncleannes. And it hindereth not, that they were also partakers of the same grace with vs. For this they obteined in Christ, not in the ceremonies, which there the Apostle doth seuer from Christ, because being at that time vsed, they did obscure the glorie of Christ. Thus learne we, that the ceremonies, if they be considered by themselues, are well & fitly called handwritings against the saluatiõ of men, because they were as solemne instrumẽts ỳ testified their being bound. When the false Apostles went about to bind the Christian Church to them againe: *Paul* did not without cause admonish the *Collossians*, by fetching the signification of them further off,

Ephe.2.14.

Heb.7.& 9.& 10

Heb.9.15.

to

to what point they ſhould fall backe againe, if they ſuffered themſelues in ſuch ſorte to be yoked by them. For therewithall was the benefite of Chriſt wreſted away from them, in aſmuch as he hauing once performed the eternall clenſing, hath vtterly aboliſhed thoſe daily obſeruations which were onely of force to ſeale ſinnes, but coulde doe nothing to the putting away of them.

The viii. Chapter.

An expoſition of the Morall lawe.

HEre I thinke it ſhal not be from the purpoſe, to enterlace the tenne commaundementes of the lawe with a ſhort expoſition of them, becauſe thereby both that ſhall better appeare which I haue touched, that the ſame keeping of them which God hath once appointed, remaineth yet in force: and then alſo wee ſhall haue beſides that a proofe of the ſeconde point, that the Iewes did not onely learne by it what was the true force of godlineſſe, but alſo by the terrour of the iudgement, ſith they ſawe themſelues vnable to keepe it, they were compelled whether they woulde or no, to be drawen to the Mediator. Nowe in ſetting foorth the ſumme of thoſe things that are required in the true knowledge of God, wee haue alreadie taught, that wee cannot conceiue him according to his greatneſſe, but that by and by his maieſtie preſenteth it ſelfe vnto vs, to binde vs to the worſhip of him. In the knowledge of our ſelues wee haue ſet this for the chiefe point, that being voide of the opinion of our owne ſtrength, and cleane ſtripped of the truſt of our owne righteouſneſſe, and on the other ſide diſcouraged & beaten downe with conſcience of our owne needineſſe, wee ſhould learne perfect humilitie and abaſement of our ſelues. The Lorde ſetteth foorth both theſe pointes in the lawe, where firſt chalenging to himſelfe due power to gouerne, he calleth vs to the reuerence of his diuine maieſtie, and appointeth out vnto vs wherein it ſtandeth and conſiſteth: and then publiſhing a rule of his righteouſneſſe, (againſt the righteouſneſſe whereof our nature as it is peruerſe & crooked, doeth alway ſtriue, and beneath the perfection whereof our power as of it ſelfe it is weake & feeble to doe good, lieth a great way below) he reproueth vs both of weaknes & vnrighteouſnes. Moreouer, that inward law which we haue before ſaid to be grauen and as it were imprinted in the hearts of al men, doth after a certaine maner enforme vs of the ſame things that are to be learned of the two tables. For our conſcience doeth not ſuffer vs to ſleepe a perpetuall ſleepe without feeling, but that it inwardly is a witneſſe and admoniſher of thoſe things that wee owe to God, and layeth before vs the difference of good and euill, and ſo accuſeth vs when wee ſwarue from our duetie. But man being wrapped in ſuch darkeneſſe of errours as he is, ſkarſe euen ſlenderly taſteth by that lawe of nature, what worſhip pleaſeth God: but truely hee is verie farre diſtant from the right knowledge therof. Beſide that, he is ſo ſwollen with arrogancie & ambition, & ſo blinded with ſelfeloue, that he cannot yet looke vpon, and as it were, deſcend into himſelfe to learne to ſubmit and humble himſelfe, and confeſſe his owne miſerie. Therefore (as it was neceſſarie both for

The worſhip due to God, & the vnrighteouſneſſe which is in vs, becauſe the inward lawe naturally written in our hearts cannot ſufficiently teach, therefore God himſelfe hath giuen a lawe which doth

our dulneſſe and ſtubborneſſe) the Lorde hath ſet vs a lawe written, which ſhould both more certainly teſtifie that which in the lawe naturall was too obſcure, and alſo ſhould ſhake away our drouſineſſe, and more liuely touch our minde and remembrance.

By the lavv vve vnderſtand that vve ovv Godobedience & that he loueth righteouſnes vvhich vve muſt ſeeke after, not excuſing our ſelues by our inhabilitie vvhich is no excuſe.

2 Nowe it is eaſie to vnderſtande what is to be learned of the law, that is, that as God is our creator, ſo of right he hath the place of our father and Lorde, and that by this reaſon wee owe to him glorie, reuerence, loue and feare. Yea, and alſo that we are not at our owne libertie, to followe whither ſoeuer that luſt of our minde doth moue vs, but that wee ought to hang vpon his becke, and to reſt onely vpon that which pleaſeth him. Then wee learne, that he delighteth in righteouſneſſe, that hee abhorreth wickedneſſe, and therefore that vnleſſe wee will with wicked vnthankefulneſſe fall away from our creator, wee muſt neceſſarily obſerue righteouſneſſe all our life long. For if then onely wee yeld vnto him the reuerence that wee owe, when wee preferre his will before our owne, it followeth, that there is no other due worſhip of him, but the obſeruation of righteouſneſſe, holyneſſe and cleanneſſe. Neither may wee pretende this excuſe that wee want power, and like waſted detters be not able to pay. For it is not conuenient that wee ſhoulde meaſure the glorie of God by our owne power: for whatſoeuer wee bee, he alway abideth like to himſelfe, a louer of righteouſneſſe, a hater of wickedneſſe. Whatſoeuer he requireth of vs (becauſe hee can require nothing but that which is right) by bonde of nature wee muſt of neceſſitie obey: but that wee are not able, is our owne fault. For if wee bee holden bounde of our owne luſt wherein ſinne reigneth, ſo that we are not loſe at libertie to obey our father, there is no cauſe why wee ſhould alledge neceſſitie for our defence, the euill whereof is both within vs, and to be imputed vnto our ſelues.

The lavv bringeth men by ſhipvvracke to the hauen.

3 When wee haue thus farre profited by the teaching of the law, then muſt wee by the teaching of the ſame lawe alſo deſcende vnto our ſelues: whereby at length we may carrie away two things. The firſt is, by comparing the righteouſneſſe of the law with our life, to learne, that we are farre off from being able to ſatisfie the will of God, and that therefore wee are not worthie to haue place among his creatures, much leſſe to be reckened among his children. The ſeconde is, in conſidering our ſtrength, to learne that it is not onely inſufficient to fulfill the lawe, but alſo vtterly none at al. Hereupon followeth both a diſtruſt of our owne ſtrength, and a care and fearefulneſſe of minde. For conſcience cannot beare the burthen of iniquitie, but that by and by the iudgement of God is preſent before it: and the iudgement of God cannot be felt, but that it ſtriketh into vs a dreadful horrour of death. And likewiſe being conſtrained with prooues of her owne weakeneſſe, it cannot chooſe but by and by fall into diſpaire of her owne ſtrength. Both theſe affections doe ingender humilitie and abatement of courage. So at length it commeth to paſſe, that man made afraide with feeling of eternal death, which hee ſeeth to hang ouer him by the deſeruing of his owne righteouſneſſe, turneth himſelfe to the onely mercie of God, as to the onely hauen of ſaluation: that feeling that it is not in his power to pay that hee oweth vnto the lawe, deſpeiring in himſelfe, hee may take

take breath againe and beginne to craue and looke for helpe from elſe where.

The vſe of the promiſes and threatnings of the lawe.

4 But the Lord not contented to haue procured a reuerence of his righteouſneſſe hath alſo added promiſes and threatenings to fil our hearts with loue of him, and with hatred of wickedneſſe. For, becauſe our minde is too blinde, to be moued with the only beautie of goodneſſe, it pleaſed the moſt mercifull Father of his tender kindneſſe, to allure vs with ſweeteneſſe of rewardes to loue and long for him. He pronounceth therefore, that with him are rewards laid vp for vertue, & that he ſhall not ſpend his labour in vaine, whoſoeuer he be, that ſhall obey his commaundements. He proclaimeth on the other ſide, that he not onely abhorreth vnrighteouſneſſe, but alſo that it ſhall not eſcape vnpuniſhed, for that hee wil be a reuenger of the contempt of his maieſtie. And to exhort vs by all meanes, hee promiſeth as well the bleſſings of this preſent life as alſo eternall bleſſedneſſe, to their obedience that keepe his commandements: & to the transgreſſors thereof, he threatneth both preſent miſeries and the puniſhment of eternall death. For the ſame promiſe, (hee that doth theſe things ſhal liue in them:) and alſo the threatening that anſwereth it, (the ſoule that ſinneth, that ſame ſhal die) do without doubt belong to the immortalitie or death that is to come, & ſhall neuer be ended. Albeit, whereſoeuer is mentioned the good wil or wrath of God, vnder the one is contained the eternitie of life, vnder the other eternal deſtruction. Of preſent bleſſings & curſes there is a longer regiſter rehearſed in the law. And in the penal ordinances appeareth the ſoueraigne cleanneſſe of God, that can ſuffer no iniquitie: but in his promiſes, beſides his great loue of righteouſnes, (which hee cannot finde in his heart to defraud of her rewarde) there is alſo proued by his maruelous bountifulnes. For wheras we & al ours are indetted vnto his Maieſtie, by good right what ſoeuer he requireth of vs, he demandeth it as due det, but ỹ paiment of det is not worthie of reward Therefore he departeth with his own right, when he offreth reward to our obediences, which we do not yeld of our ſelues as things that were not due: but what thoſe promiſes do bring vnto vs, is partly ſaide alreadie, & partly ſhall appeare more plainly in place fit for it. It ſufficeth for this preſent, if we remember & conſider, that there is in the promiſes of the law, no ſmall commendation of righteouſneſſe, that it may the more certainly appeare how much the keeping thereof pleaſeth God: that ỹ penal ordinances are ſet for the more deteſtation of vnrighteouſnes, leaſt the ſinner delited with the ſweete flatterings of vices, ſhould forget that the iudgement of the lawmaker is prepared for him.

Leu. 18. 5. Eze. 18. 4. & 20.

Leu. 26. 4. Deu. 28. 1.

God by making his vvill and preſcription the only rule of our obedience, excludeth all our owne by-inuentions of pleaſing him as vnpleaſant & vnacceptable.

5 Nowe whereas the Lorde giuing a rule of perfect righteouſneſſe, hath applied all the partes therof to his own wil, therin is declared that nothing is to him more acceptable than obediẽce, which is ſo much more diligently to be marked, as the wantonnes of mans minde is more readie to deuiſe now and then diuerſe ſortes of worſhipping to winne his fauour withall For in all ages that irreligious affectation of religiõ, becauſe it is naturally planted in the witte of man, hath ſhewed and yet doeth ſhewe forth it ſelfe, that men do alway delite to inuent a way to obtaine righteouſneſſe beſide the word of God, wherby it commeth to paſſe that the commandements of the

law haue but ſmall place among the works that are commonly called good workes, while that innumerable route of mens workes occupieth almoſt al the roome. But what other thing meant *Moſes* than to reſtraine ſuch licentiouſneſſe, when after the publiſhing of the lawe he ſpake thus to ỹ people: Deut.12.28. Giue heede, & heare all the things that I commaunde thee, that it may bee wel to thee and to thy children after thee for euer, when thou ſhalt doe that which is good and pleaſant before thy God. What I commaund thee, that onely do: adde not vnto it, nor diminiſh it. And before, when he had proteſted, that this was his wiſedome and vnderſtanding before other nations, that he had receiued iudgements, righteouſnes & ceremonies of the Lord, Deut.4.9. he ſaid further, Keepe therefore thy ſelfe and thy ſoule carefully, that thou forget not the words which thine eyes haue ſeene, and that at no time they fall out of thy heart. For, becauſe God did foreſee, that the *Iſraelites* would not reſt, but that after they had receiued the lawe, they would beſide it trauaile in bringing forth new righteouſneſſe, if they were not ſeuerely holden backe: therefore he pronounceth that herein is contained the perfection of righteouſneſſe, which ſhould haue bin the ſtrongeſt ſtay to hold them back, & yet they did not ceaſſe from that boldneſſe ſo much forbidden them. But what of vs? wee are ſurely comprehended within the ſame charge: for it is no doubt that that continueth ſtil whereby the Lord hath chalenged to his law the abſolute doctrine of righteouſneſſe, yet we not contented therwith, do monſtrouſly trauaile with forging & coyning of newe good workes one vpon another. For the healing of this fault, the beſt remedie ſhalbe, if this thought ſhalbe ſtedfaſtly ſetrled in vs, that the law is giuen vs from God to teach vs a perfect righteouſneſſe: that therein is taught no righteouſneſſe, but the ſame that is examined, by the appointed rule of Gods will: that therefore new formes of workes are vainly attempted to winne the fauour of God, whoſe true worſhip ſtandeth in onely obedience: but rather that ſuch ſtudy of good workes as wandreth out of the law of God, is an intollerable defiling of Gods righteouſnes & of the true righteouſnes. *Auguſtine* alſo ſaith moſt truely, which calleth the obedience that is don to God, ſometime the mother and keeper, ſometime the originall of all vertues.

Lib.4.de ciuit. Dei cap.12.de bono coniugali cont.aduer.Legis & proph.6.

The firſt rule for right vnderſtanding of the lawe is that it requireth not onely outwarde but inward holineſſe: which is plaine to him that noteth the difference betwene God and mortall lawmakers.

6 But when we haue expounded the lawe of the Lorde, then more fitly and with more profite ſhall that be confirmed which I haue before ſpoken of the office and vſe of the law. But before that i beginne to diſcuſſe euery ſeuerall commaundement by it ſelfe, it ſhalbe good now to giue ſuch leſſons as ſerue to the vniuerſall knowledge thereof. Firſt let vs holde for determined, that the life of man is inſtructed in ỹ law not onely to outward honeſty, but alſo to inward & ſpiritual righteouſnes, Which thing wheras no man can denie, yet there be few that rightly marke it. That commeth to paſſe, becauſe they looke not vpon the lawmaker, by whoſe nature the nature of the law alſo ought to be weied. If any king do by proclamation forbid to cõmit fornication, to kill, or to ſteale: in this caſe I grant that if a man doe only conceiue in his minde a luſt to commit fornication, to ſinne, or to ſteale, & do not commit any of theſe things in deede, hee is out of the compaſſe of this prohibitiõ. And the reaſon is, for that becauſe the foreſight of a mortall lawmaker, could not extend but to outward ciuilitie: his cõmandements are

not

not broken,but when the outward offences are committed.But God(whose eye nothing escapeth,& which regardeth not so much the outward shew as the cleannes of the heart)vnder the forbidding of fornication, manslaughter & theft,forbiddeth lust,wrath,hatred, coueting of another mans, guile, & whatsoeuer is like to these. For insomuch as he is a spirituall lawmaker,he speaketh no lesse to the soule than to the body. But the manslaughter of the soule,are wrath & hatred: the theefe of the soule, is euil desire & couetousnesse: the fornication of the soule,is lust, But mans lawes also(wil some man say)haue regard to intents & willes, & not to successes of fortune. I grant, but yet they are such intents & willes,as haue outwardly broken out. They weye with what intent euery outward act hath been done, but they search not the secrete thoughts. Therefore they are satisfied when a man onely withholdeth his hands from offending. On the other side,because the heauenly law is made for our mindes,therefore the restraint of mindes is principally needefull to the keeping therof. But the common sort of men, euen when they mightily dissemble there contempt of the lawe, doe frame their eyes, their feete, their hands, and all the partes of their bodies to some obseruation of the lawe, in the meane time they holde their heart most farre off from all obedience, and thinke themselues well discharged,if they keepe close from men that which they do in the sight of God. They heare it saide: thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: they drawe not out their sworde to kill: they ioyne not their bodies with harlotes: they lay not their hands vpon other mens goods. All this is well hitherto. But in their whole heartes they breath out murders, they boyle in lust, they cast their eyes aside at all mens goods, and deuour them with coueting. Nowe wanteth that which was the cheefe point of the lawe. Whence,I pray you, commeth so grosse dulnesse, but that leauing the lawmaker, they rather measure righteousnesse by their own wit? Against these doeth *Paul* mightily crie out, affirming that the lawe is spirituall, whereby hee meaneth, that it not onely demaundeth an obedience of the soule, minde and will, but also requireth an Angelike pureneſſe, which hauing all the filthinesse of the flesh cleane wiped away, may sauour nothing but of the spirite. Rom.7.14.

This Christ sheweth by expounding the lawe,not by teaching a newe & another lawe perfecter & better as some perniciously imagin.

7 When we say that this is the meaning of the law, wee thrust not in a newe exposition of our owne,but we follow Christ the best expositor of the law.For when the Pharisees had infected the people with a false opinió,that he performeth the lawe that hath with outward worke committed nothing against the lawe,he reproueth this most perilous errour, and pronounced that vnchast looking at a woman is fornication: he protested that they are manslayers that hate their brother,for he maketh them guiltie of iudgemẽt that haue but conceiued wrath in their mind,and them guiltie of the counsell that in murmuring or grudging haue vttered any token of a displeased minde: and them guiltie of Hell fire, that with tauntes and railing breake foorth into open anger. They that haue not espied these things, haue fayned Christ to be an other *Moses*, the giuer of the lawe of the Gospell which supplied the imperfection of the lawe of *Moses*. Whereupon commeth that common principle of perfection of the lawe of the Gospell, which farre Mat.5.21.

passeth the olde lawe, which is a most pernitious opinion. For hereafter, where we shall gather a summe of the commaundementes, it shall appeare by *Moses* himselfe, how reprochfully they dishonour the law of God. Truely it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, and it leadeth vs away from that onely and perfect rule of righteousnesse. But it is verie easie to confute that errour: for that they thought that Christ did adde vnto the law, whereas he did but restore the law to her integritie, while he made it free, and clensed it being obscured with lies, & defiled with leauen of the Pharises.

The second rule to vnderstand the lavv by, is that in euery commaundement, more is ment then the naked vvords do literally import, & hovv much more the scope of eche commandement compared vvith the matter thereof together vvith the contrarie vvill shevv.

8 Let this bee our seconde note, that there is alway more conteined in the commaundementes and prohibitions, than is by wordes expressed, which yet is so to be tempered, that it be not like a *Lesbian* rule, whereby licentiously wresting the Scriptures, wee may make of euery thing what wee list. For many bring to passe by this vnmeasured libertie of running at large, that with some the authoritie of Scripture groweth in contempt, and othersome despeire of vnderstanding it. Therefore if it bee possible, wee must take some such way, that may by right and perfect path lead vs to the will of God, wee must I say search howe farre our exposition may exceede the boundes of the wordes, that it may appeare that it is not an addition of mens gloses knit to the worde of God, but rather that the pure and natural meaning of the lawegiuer is faithfully rendred. Truely in a manner in all the commaundementes it is so manifest, that there are figuratiue speaches, meaning more in expressing part that hee may worthily be laughed at that will restraine the meaning of the lawe to the narrownesse of the wordes. It is euident therefore, that sober exposition doeth passe beyonde the wordes: but howe farre, that remaineth harde to iudge, vnlesse there bee some measure appointed: wherefore I thinke this to be the best measure, that if it be directed to the intent of the commandement, that is, that in euery commaundement be weyed, why it was giuen vs. As for example: Euery commaundement is either by way of bidding, or of forbidding the trueth of both sortes shall foorthwith bee founde, if wee consider the intent or the ende thereof. As the end of the fifth commandement is, that honour is to be giuen to them to whome God appointeth it. This therefore is the summe of the commaundement, that it is right and pleaseth God, that wee honour them to whome hee hath ginen any excellencie, & that hee abhorreth contempt and stubbornesse against them. The intent of the first commaundement is, that God alone be honoured. The summe therefore of the commaundement shall bee, that true godlinesse, that is to say, true worshippe of his maiestie pleaseth God, and that hee abhorreth vngodlinesse. So in euerie commaundement wee must looke vppon what matter it treateth: then must we search out the ende, till wee finde what the lawmaker doeth testifie therein properly to please or displease him: and last of all must wee drawe an argument from the same to the contrarie, after this manner: If this pleaseth God, then the contrarie displeaseth him: if this displease him, then the contrarie pleaseth him: if he commaund this, then he forbiddeth the contrarie, if hee forbid this, then he commandeth the contrarie.

9 That

9 That which is now some what darkely touched, shall in expounding of the commandements become very plaine by practice, wherfore it sufficeth to haue touched it, sauing that this last point, is to be shortly cõfirmed with some proofe thereof, becausse otherwise either it shoulde not be vnderstanded, or being vnderstand, it might perhaps at the beginning seeme to sound like an absurditie. This needeth no proofe, that when a good thing is commaunded, the euil is forbidden that is contrarie to it: for there is no man but he will graunt it mee. And common iudgement will not much sticke to admit, that when euil things are forbidden, the contrarie dueties are commaunded. It is an vniuersal opinion that vertues are commended, when the contrarie vices are condemned. But we require somewhat more than those formes of speach do signifie commonly among the people. For they for the most part take the vertue contrarie to any vice, to be the abstaining from the same vice: we say that it proceedeth farther, that is to contrarie dueties and doings. Therefore in this commandement, Thou shalt not kill, the cõmon sense of men will consider nothing else, but that we must abstaine from all hurt doing, or lust to do hurt. I say that there is further contained, that we should by all the helpes that we may, succour the life of our neighbour. And, least I speake without a reason, I prooue it thus: God forbiddeth that our brother be hurt or misused, becausse he willeth that our neighbours life be deare and precious vnto vs: he doth therefore require withall those duties of loue that may be done by vs for the preseruation of it. And so may we see how the end of the commaundement doth alway disclose vnto vs all that we are therein commaunded or forbidden to do.

That the forbidding of euil in the lawe, implyeth a commaunding of the contrarie duties which are good.

The cause why God hath forbidden the verie secret motion vnto sinne by the name of the grosse and actuall deede, is that the foulnes of such termes might make vs the better to vnderstand the outlines of those faults, which being expresst by more proper and soft names, we would make lesse accounte of.

10 But why God, in such as it were halfe commaundements, hath by figures rather secretely signified, than expressed what his will was, whereas there are wont to be many reasons rendred thereof, this one reason pleaseth me aboue the rest. Becausse the flesh alway endeuoureth to extenuate the filthines of sin, & to colour it with faire pretenses, sauing where it is euen palpable for grossenes, he hath set foorth for an example in euerie kinde of offence that which was most wicked & abhominable, at the hearing wherof our verie senses might be moued with horror, thereby to imprint in our mindes a more haynous detesting of euerie sort of sinne. This many times deceiueth vs in weying of vices, that if they be any thing secrete, wee make them seeme small. These deceits the Lord doth disclose, when hee accustometh vs to referre al the whole multitude of vices to these principal heads, which do best of all shew, how much euery kind is abhominable. As for example, wrath & hatred are not thought so haynous euils, when they are called by their own names, but when they are forbidden vs vnder the name of manslaughter, we better vnderstand how abhominable they are before god, by whose word they are set in the degree of so horrible an offence: and wee moued by his iudgement, do accustome our selues better to weigh the haynousnes of those faultes that before seemed but light vnto vs.

The reason of diuiding the lawe into two parts or tables, whereof the former contayneth the duties which we owe properly vnto god, & for that his worship is the fountaine, head and foundation without which there can no good or acceptable duties passe from man to man.

11 Thirdly is to be considered, what meaneth the diuiding of the lawe of God into two tables, whereof all wise men will iudge that there is sometime mention made not vnfitly from the purpose, nor without cause. And wee haue a cause readie, that doth not suffer vs to remaine in doubt of this

this matter. For God so deuided his law into two partes, in which is contained the whole righteousnesse, that he hath assigned the first to the dueties of religion that do peculiarlie pertaine to the worshipping of his Godhead, the other to the dueties of Charitie which belong vnto men. The first foundatiō of righteousnes is the worship of God: which being once ouerthrowē, all the other members of righteousnesse are torne in sunder and dissolued, like to the partes of an house vniointed and fallen downe. For what maner of righteousnesse wilt thou call it, that thou vexest not men with robbery & extortions, if in the meane time by wicked sacriledge thou spoylest Gods maiestie of his glory? that thou defilest not thy bodie with fornication, if with thy blasphemies thou prophanely abuse the sacred name of God? that thou murderest no man, if thou trauaile to destroy and extinguish the memorie of God. Wherefore righteousnesse is vainely boasted of without religion, and maketh no better showe, than if a mangled body with the head cut off, should be brought foorth for a beautifull sight. And religion is not onely the principall part of righteousnesse, but also the verie soule wherewith it breatheth, and is quickened. For men keepe not equitie & loue among themselues without the feare of God. Therefore we say, that the worship of God is the beginning & foundation of righteousnesse, because when it is taken away, all the equitie, continence and temperance that men vse among thēselues, is vaine and trifling before God. We say also that it is the springhead and liuely breath of righteousnesse, because hereby men doe learne to liue among themselues temperately and without hurt doing one to another, if they reuerence God as the iudge of right and wrong. Wherefore in the first table he instructeth vs to godlinesse & the proper dueties of religion, wherewith his maiestie is to be worshipped: in the other he prescribeth howe for the feares sake of his name, we ought to behaue our selues in the fellowship of men. And for this reason our Lorde (as the Euangelists rehearse it) did in a summe gather the whole lawe into two principall pointes, the one that wee should loue God with all our heart, with all our soule, with all our strength: the other, that wee loue our neighbour as our selues. Thus thou seest howe of the two partes wherein he concludeth the whole lawe, he directeth the one towarde God, and appointeth the other toward men.

Mat.22.37. Luk.10.27.

That in the former table besides a generall preface to the lawe foure commandements are contained, in the later table sixe.

12 But although the whole lawe be contained in two principal points, yet, to the ende to take awaie all pretense of excuse, it pleased our God, to declare in the ten commandementes more largely & plainly al thinges that belong both to the honor, feare & loue of himselfe, and also to that charitie which he commaundeth vs to beare to men for his sake. And thy studie is not il spent to knowe the diuision of the commaundements, so that thou remember that it is such a matter wherin euery man ought to haue his iudgement free, for which we ought not contentiouslie to striue with him that thinketh otherwise. But we must needes touch this point, least the readers should either scorne or marueil at the diuision that we shall vse, as new and lately deuised. That the law is deuided in ten words, because it is oft approued by the auctoritie of God himselfe, it is out of controuersie, wherefore there is no doubt of the number, but of the maner of diuiding. They that so diuide them, that they giue three commandements to the first table, & put

other

other 7. into the seconde, doe wipe out of the number the commandement concerning images, or at least they hide it vnder the first: whereas without dout it is seuerally set by the Lord for a commandement, & the tenth commandement of not coueting the things of his neighbour, they doe fondly teare into two. Beside that it shall by and by be done to vnderstande, that such manner of diuiding was vnknowen in the purer age. Other do recken, as we doe, foure seuerall commaundementes in the first table, but in place of the first they set the promise without the commandement. As for me, because vnlesse I be conuinced by euident reason, I take the ten words in *Moses* for ten commandements, me thinks I see so many diuided in very fit order. Therefore, leauing to them their opinion, I wil follow that which I best allowe, that is, that the same which these later sort make the first cõmandement, shalbe in steede of a preface to the whole lawe, and then shall followe the commaundements, foure of the first table, and sixe of the second, in such order as they shalbe rehearsed. *Augustine* also to *Boniface* agreeth with vs, which in rehearsing them keepeth this order: that God only be serued with obedience of religion, that no idole be worshipped, that the name of the Lorde be not taken in vaine, when hee had before seuerally spoken of the shadowish commandement of the Sabbat. In another place in deede that first diuision pleaseth him, but for too slender a cause, that is, because in the number of three, if the first table consist of three commandementes, the mysterie of the Trinitie more plainly appeareth. Albeit in the same place hee sticketh not to confesse that otherwise hee rather liketh our diuision. Besides these, the author of the Vnperfect worke vppon *Mathew* is of our side. *Iosephus*, vndoubtedly according to the common consent of his time, assigneth to either table fiue commaundements. Which is both against reason, because it confoundeth the distinction of religion and charitie, and also is confuted by the authoritie of the Lorde himselfe, which in *Mathew* reckeneth the commaundement of honouring our parentes, in the number of the seconde table. Nowe let vs heare God himselfe speaking in his owne wordes.

Lib. 2. quæst. vet. Testa.

Mat. 19. 19

The first Commaundement.

I am the Lord thy God, which hath brought thee out of the land of Ægypt, out of the house of bondage. Thou shalt haue no strange Gods before my face.

13 Whether you make the first sentence a parte of the first commendement, or reade it seuerally, it is indifferent vnto mee, so that you do not denie mee that it standeth in steede of a preface to the whole lawe. First in making of lawes is heede to be taken, that they be not shortly after abrogate by contempt. Therefore God first of all prouideth, that the maiestie of the law that he shall make, may neuer at any time come in contempt. For stablishing whereof he vseth three maner of arguments. First he chalengeth to himself power & right of dominion, whereby he may constraine his chosen people, that they must of necessitie obey him: then he setteth foorth a promise of grace with sweetnes therof to allure thẽ to study of holines. Thirdly he reciteth the benefit that he did for them, to reproue the Iewes of vn-

To keepe the lawe frõ growing into contempt the lawemaker in the preface thereunto vseth three meanes: the first is a declaration of hũ gretnes which to shew he termeth himself the Lord.

thankfulnes, if they do not with obedience answere his kindnes. Vnder the name of Iehouah, the Lord, is meant his authoritie & lawful dominion. And if all things be of him & doe abide in him, it is right that all things be referred to him, as *Paul* saith Therefore we are with this word alone sufficiently brought vnder the yoke of Gods maiestie, because it were monstrous for vs to seeke to withdrawe our selues from vnder his gouernement, out of whom we cannot be.

Rom.11.36.

The second, a manifestation of his loue towardes them vnto whom he gaue the lavv, signifying in gratious vvordes that he had betaken himselfe to bee vvholy theirs.
Ier.31.33.
Mat.22.32.

14 After that he hath shewed that it is he that hath power to command, to whom obedience is due, least he should seeme to draw by only necessitie, he also allureth with sweetenesse in pronouncing, that he is the God of the Church. For there is hidden in this speech a mutual relation, which is contained in the promise: I wil be to them a God, and they shalbe to me a people. Whereupon Christ proueth that *Abraham*, *Isaac* & *Iacob* haue immortal life, by this that God testified that he is their God. Wherefore it is as much in effect, as if he should say thus: I haue chosen you to be my people, not only to do you good in this present life, but also to giue you the blessednesse of the life to come. But to what end this tendeth, it is noted in diuerse places in the lawe For when the Lorde doeth vouchsafe to deale thus mercifully with vs, to cal vs into the company of his people, he choseth vs (saith *Moses*) that we should be a peculiar people vnto himself, a holy people, and should keepe his commaundements. From whence also commeth this exhortatiõ: Be ye holy, for I am holy. Now out of these two is deriued that protestation that is in the Prophet: The sonne honoureth the father, and the seruant honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my loue?

Deu.7.6. & 14.2 & 26.18.
Leui 19.2.
Mal.1.6.

The third, a rehearsall of such a benefite as could not but be vnto them that receiued it, an euerlasting bond of dutiful obedience.

15 Now followeth the rehearsal of his benefite, which ought to be of so much more force to moue vs, as the fault of vnthankfulnes is more detestable euen among men. He then did put *Israel* in remembrance of a benefite lately done, but such a one as for the miraculous greatnesse thereof being worthie to be had in remembrance for euer, should remaine in force with their posteritie. Moreouer it is most agreeable for this present matter. For the Lord seemeth to say that they were deliuered out of miserable bondage for this purpose, ỹ they should with obedience & readines of seruice honour him, the author of their deliuerãce. He vseth also, (to the end to hold vs fast in the true worshipping of him alone) to set out himself with certain titles, wherby he maketh his sacred maiestie to be differently knowen frõ al idols & forged gods. For, as I said before, such is our ready inclination to vanitie, ioyned with rash boldnes, ỹ so soone as God is named, our mind cannot take heede to it selfe, but that it by and by falleth away to some vaine inuention. Therfore, when the Lord meaneth to bring a remedie for this mischiefe, he setteth out his own godhead with certaine titles & so doth compasse vs in, as it were within certaine grates, least we should wander hither & thither & rashly forge our selues some new God, if forsaking the liuing God, we should erect an idol. For this cause, so oft as the Prophets meane properly to point out him, they cloth him, & as it were enclose him, within those marks, wherby he had opened himself to the people of *Israel*. And yet when he is called the God of *Abraham*, or the God of *Israel*, when hee is set in the temple of

Exo.3.6.
Amos.1.2.

Hierusalem

Hierusalem among the Cherubins, these & like formes of speach do not bind him to one place or to one people, but are set onely for this purpose, to stay the thoughts of the godly in that God, which by his couenant, that he hath made with *Israel*, hath so represented himselfe, ẏ it is no way lawfull to varie from such a paterne. But let this remaine stedfastly imprinted, that there is mention made of the deliuerance to this end, that the Iewes might ẏ more cherefully giue themselues to the God that doth by right claime them vnto him. And we (least we should think that the same nothing belongeth to vs,) ought to consider, that the bondage of Ægypt is a figure of the spiritual captiuitie, wherein we are all holden bounde, vntill our heauenly deliuerer doe make vs free by the power of his arme, and conuey vs into the kingdome of libertie. As therefore when in the olde time he minded to gather together the Israelites that were scattered abroad, to the worshipping of his name, he deliuered them out of the intollerable dominion of *Pharao*, wherewith they were oppressed: so all those to whome at this day hee professeth himselfe a God, he doth now deliuer from the deadly power of the diuel, which was in a shadow signified by that corporall bondage. Wherefore there is no man, but his mind ought to be enflamed to harken to the law which hee heareth to haue proceded from the soueraigne king. From whome as all things take their beginning, so is it meete that they haue also their end appointed and directed to him. There is no man (I say) but he ought to be rauished to embrace the lawmaker, to the keeping of whose commaundements, he is taught that he is peculiarly chosen: from whose bountie he loketh both for flowing store of all good things, and also the glorie of immortall life: by whose maruellous power & mercie, hee knoweth himselfe to be deliuered out of the iawes of death.

Habac. 2. 2ª. Psa. 80. 2. 99. 1 Esay. 37. 16.

16 After that he hath grounded & stablished the authoritie of his lawe, he setteth forth the first commandement, *That we haue no strange Gods before him.* The ende of this commandement is, that God will onely haue preeminence, and wholly enioy his owne authoritie among his people. And that it may so be, he commandeth that there be farre from vs all vngodlinesse & superstition, whereby the glorie of his godhead is either diminished or obscured: and by the same reason he commaundeth, that we worship & honor him with true endeuour of godlines. And the verie simplicitie of the words themselues do in a manner expresse the same. For we cannot haue God, but we must also comprehende therein all things that properly belong to him. Whereas therefore he forbiddeth vs to haue other Gods, he meaneth thereby, that we should not giue away elsewhere that which is proper to him. For although the things that we owe vnto God be innumerable, yet not vnfitly they may be brought vnto four principal points: Adoration, whereunto as a thing hanging vpon it, is adioyned spiritual obedience of conscience: Affiance, Inuocation, & Thanksgiuing. Adoration I call the reuerence & worship which euery one of vs yeeldeth vnto him, when hee submitteth himselfe vnto his greatnes: wherefore I doe not without cause make this a part thereof, that we yeld our consciences in subiectiō to his law. Affiance is an assurednes of resting in him by reknowledging of his powers, when reposing all wisedom, righteousnes, power, trueth and goodnes in him, we thinke

The first commandement wher in to establish his sole preeminence ouer his people, he requireth that which is due to be giuen him, & him alone, as adoration, affiance, inuocation, and thanksgiuing: which if we do not yeeld vnto him or do vnto others with him, either in whole or in part, he hath a reuenging eye to behold it, be it neuer so small or secret.

our selues blessed with only partaking of him. Inuocation, is a resorting of our minde to his faith and helpe as to our onely succour, so oft as any necessitie presseth vs. Thankesgiuing is a certaine thankfulnesse whereby the praise of all good things is giuen vnto him. Of these, as God suffereth nothing to be conueyed away else where, so he commaunded all to be wholy giuen to himselfe. Neither shal it be enough to abstaine from hauing any strange God, vnlesse thou restraine thy selfe in this, that many wicked contemners are wont, which thinke the readiest waye, to scorne all religions: but true religion must goe before, whereby our mindes may be directed to the liuing God, with knowledge whereof they being endued may aspire to reuerence, feare and worship his maiestie, to embrace the communicating of all his good things, euery where to seeke for his helpe, to reknowledge and aduance with confession of praise the magnificence of his workes, as to the onely marke in all the doings of our life. Then, that we beware of peruerse superstition, whereby our mindes swaruing from the true God, are drawen hither and thither as it were vnto diuerse gods. Wherefore, if wee bee contented with one God, let vs call to remembrance that which is before said, that all forged gods are to be driuen farre away, & that the worship is not to be torne in sunder, which hee alone claimeth to himselfe. For it is not lawfull to take away any thing from his glorie, be it neuer so litle, but that all things that belong to him may wholy remaine with him. The parcel of sentence that followeth (Before my face) encreaseth the hainousnes: for that God is prouoked to iealousie, so oft as wee thrust our own inuentions in his place, as if an vnchast woman by bringing in an adulterer openly before her husbands eyes should the more vexe his mind. Therfore when God testified that with his present power and grace hee looked vpon the people that he had chosen, the more to fray them from the wicked act of falling from him, hee giueth them warning that there can bee no new gods brought in, but that he is witnes & beholder of their sacrilege For this boldnesse is encreased with much wickednes, that man thinketh that in his flyings away he can beguile the eyes of God. On the other side, God crieth out that whatsoeuer we purpose, whatsoeuer wee go about, whatsoeuer we practise, it commeth in his sight. Let therefore our conscience bee cleane euen from the most secrete thoughtes of swaruing from him, if wee will haue our religion to please the Lord. For he requireth to haue the glorie of his godhead whole and vncorrupted not onely in outward confessiō, but also in his eyes, which do behold the most secret corners of hearts.

The ende of the second commandement being to keep the worship of God pure from prophanation, he forbiddeth first to make any image for representation of God, & secondly to worship any image made.

The second Commaundement.

Thou shalt not make to thee any grauen image, nor any similitude of those things that are in heauen aboue or in earth beneath, or in the waters vnder the earth. Thou shalt not worship them, nor serue them.

17 As in the first commandement he pronounced that he is the one God beside whome there are no other gods to be deuised or had, so now he more openly declareth what manner of God he is, and with what kind of worship he is to be honoured: that wee may not presume to forge any carnall thing for him. The ende therefore of this commaundement is, that hee will not haue

haue the lawfull worship of him, to be prophaned with superstitious vsages. Wherefore in summe, he calleth and draweth vs away from the carnall obseruations, which our fooliſh minde is wont to inuent, when it conceiueth God according to her owne groſſeneſſe. And therefore hee frameth vs to the lawfull worship of him, that is the ſpirituall worship, and which is appointed by him. Hee ſpeaketh of the groſſeſt fault that is in this offence, namely outward idolatry. And there be two partes of this commandement. The firſt reſtraineth our libertie, that we do not preſume to make ſubiect to our ſenſes or by any forme to repreſent God, which is incomprehenſible. The ſecond part forbiddeth vs to honour any images for religions ſake. Moreouer he ſhortly reciteth all the formes wherewith he was wont to be expreſſed in ſhape, by the prophane & ſuperſtitious nations. By thoſe things that are in heauen, he meaneth the Sunne, the Moone, and other Starres, & peraduenture alſo birds, as expreſſing his meaning in the fourth of Deuteronomie he meaneth as well birds as ſtarres. Which note I would not haue ſpoken of but that I ſawe ſome vnskilfully to apply it to Angels. Therefore I omit the other partes, becauſe they are ſufficiently knowen of themſelues. And we haue alreadie in the firſt booke taught plainly enough, that whatſoeuer viſible formes of God man doth inuent, they are directly contrarie to his nature, and that therefore ſo ſoone as images come foorth, true religion is corrupted and defiled. Deu. 4. 15.

18 The penall ordinance ẏ followeth ought not a litle to auaile to ſhake off our ſlouthfulneſſe. For he threateneth: That he is the Lorde our God, a ſtrong & ielous God, that viſiteth the iniquitie of the fathers vpon the children vnto the third & fourth generation, in them that hate his name, and ſheweth mercie vnto thouſandes to them that loue him and keepe his commandements. This is as much in effect, as if he ſhould haue ſaid, that it is he only vpon whom we ought to ſtick. And to bring vs thereunto, he ſpeaketh of his power, that doth not without puniſhment ſuffer it ſelfe to be contemned or diminiſhed. Here is in deede ſet the name *El*, which ſignifieth God. But becauſe it is deriued of ſtrength, to expreſſe the ſenſe the better, I did not ſtick ſo to tranſlate it, or to put it into the text. Then he calleth himſelf ielous that can abide no fellow. Thirdly, he affirmeth that he wil be a reuenger of his maieſtie & glorie if any do transferre it to creatures or to grauen images, & that not with a ſhort or ſlender reuenge, but ſuch as ſhall extend to the children & childrens children, & childrens childrens children, that is ſuch as ſhalbe followers of their fathers vngodlineſſe: as alſo he ſheweth a perpetuall mercie & bountifulneſſe vnto long continuance of poſteritie, to thoſe that loue him & keepe his lawe. It is a common manner with God to take vpon him the perſon of a husband toward vs. For the coniunction wherewith he bindeth himſelfe vnto vs, when he receiueth vs into the boſome of his church, is like vnto a certaine holy wedlocke, that muſt ſtande by mutuall faithfulneſſe. As he doth all the duties of a faithfull & true husband, ſo againe he requireth of vs ſuch loue and chaſtitie as ought to be in wedlocke, that we yelde not our ſoules to Satan, to luſt, & to filthie deſires of the fleſh, to be defiled by them. Whereupon he that rebuketh the Apoſtaſie of the Iewes, complaineth that they did throwe away chaſtitie, and

The penaltie annexed to the ſecond commandement, vvhich the better to imprint, God mentioneth his ſtrength, his ielouſie, hu vvont in shevving both vengeance & mercie, not ſlightly but vvith long continuance as vvel of the one as the other: & the reaſon vvhy God of himſelfe as in the perſon of an husband.

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were defiled with adulteries. Therefore, as the husband, the more holy and chaſt that he himſelfe is, the more is he kindled to anger if he ſee his wiues minde encline to a ſtrange louer: ſo the Lorde that hath wedded vs vnto himſelfe in trueth, teſtifieth that he hath a moſt feruently burning ielouſie, ſo oft as neglecting the pureneſſe of his holy mariage, wee are defiled with wicked luſtes, but ſpecially then when we transferre to any other, or do infect with any ſuperſtition the worſhip of his name, which ought to bee moſt vncorrupted: Foraſmuch as by this meane we do not only breake the faith giuen in wedlocke, but alſo ſo defile the verie wedding bed with bringing into it adulterers.

Iere.3. Oſee.2.

That by the punishment vvhich God doth threatē to the children of the disobedient for their fathers fault, that ſpiritual curſe is meant vvherby as the father being deſtitut of the ſpirit liueth vvickedly, ſo the ſonne likevviſe forſaken of God, followeth the ſame vvay to deſtruction.

19 In the threatening is to be ſeene what he meaneth by this, when he ſaith, that he will viſite the iniquitie of the fathers vpon the children vnto the third & fourth generation. For, beſide that it ſtandeth not with ỹ equitie of Gods iuſtice, to puniſh the innocent for an others offence, God himſelfe alſo ſaith, that he will not make the ſonne to beare the wickednesſe of the father. But this ſentence is more than once repeated, of prolonging the puniſhment of the ſinnes of the anceſtors vpō the generation to come. For ſo doth *Moſes* oftentimes ſpeake vnto him: Lord, Lord, that rendreſt the iniquitie of the fathers to the children, vnto the third and fourth generation. Likewiſe *Hieremie*: Thou that ſheweſt mercie in thouſandes, that rendereſt the iniquite of the fathers into the boſome of the children after them. Manie, while they trauaile much in loſing this knot, thinke that it is to be vnderſtanded only of temporal puniſhments, which if the children ſuffer for the parents faults, it is no abſurditie, foraſmuch as they are oftentimes laid vpon them for their ſaluation, which is in deede true. For *Eſay* declared to *Ezechias*, that his ſonnes ſhould be ſpoiled of the kingdome, & carried into exile for the ſinne that he had committed The houſes of *Pharao* & *Abimelech* were plagued for offending *Abraham*. But when that is alleged for aſſoiling of this queſtion, it is rather a ſhift than a true expoſition. For here & in like places he threatneth a more greeuous reuenge than that it may be limitted within the boundes of this preſent life. It is therefore thus to be taken: that the iuſt curſe of the Lord, lieth not only vpon the head of ỹ wicked man himſelf, but alſo vpon his whole familie: when the curſe once lieth vpon them, what is elſe to be looked for, but that the father being deſtitute of the ſpirit of God, liue moſt wickedly, & the ſonne likewiſe forſaken of the Lord for the fathers fault, do follow the ſame way of deſtruction: and finally the childes childe, and the child of the childes child, the curſed ſeede of deteſtable men do fall headlong after them?

Exe.18.20. Num.14.8. Ier.32.18. Eſay.39.7. Gen.12.17.& 20.3

That for God ſo to plague men in their poſteritie, it is neither vniuſt nor repugnant vnto that vvhich the Prophet hath vvhere he teacheth hovv childrens teeth are not ſet on edge by the ſovver grapes vvhich their fathers haue eaten.

20 Firſt let vs ſee, whether ſuch reuenge be vnſeemely for the iuſtice of God. If all the nature of man be damnable, we know that deſtruction is prepared for them, to whome the Lorde vouchſafeth not to communicate his grace Neuertheleſſe they do periſh by their own vnrighteouſnes, & not by vnrighteous hatred of God. Neither is there left any cauſe to quarell, Why they be not holpen by the grace of God to ſaluation as other are. Whereas therefore this puniſhment is laide vpon wicked men & euill doers for their offences, that their houſes are depriued of the grace of God during many generations: who can accuſe God for this moſt iuſt reuenge? But the Lord

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on the other side pronounceth, that the punishment of the fathers sin shall not passe ouer vnto the sonne. Note what is there intreated of. Whē the *Israelites* had bin long & cōtinually vexed with manie calamities, they began to vse for a Prouerb, that their fathers had eaten a sower grape, wherewith the childrens teeth were set on edge: wherby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous, & not deseruing it, did suffer the punishment, rather by the vnappeasable wrathfulnesse of God, than by a moderate seueritie. The Propher pronounceth vnto them that it is not so: becausse they are punished for their own offences, and that it standeth not with the iustice of god, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away frō the house of the wicked his grace, the light of his trueth & other helpes of saluation: in this that the children being blinded & forsaken of him, doe goe on in the steps of their fathers, they susteine curses for their fathers offences. But inasmuch as they are put to temporall miseries, & at last to eternal destruction, herein they are punished by the iust iudgement of God, not for ỹ sinnes of other, but for their own iniquitie. Eze.18.20.

21 On the other side is offered a promise of enlarging the mercy of god into a thousand generations, which promise is also often found in the scriptures, and is set in the solemne couenant of the Church: I will be thy God, and of thy seede after thee. Which thing *Salomon* hauing respect vnto, writeth that the children of the righteous shalbe blessed after their death, not onely by reason of holy bringing vp, which also not a little auayleth therevnto, but also for that blessing promised in the couenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon groweth great comfort to the faithful, great terrour to the wicked. For if euen after death, the remembrance both of righteousnes and wickednes be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth vnto posteritie, much more shal it light and rest vpon the heads of the doers themselues. But it maketh nothing against vs, that the issue of the wicked many times commeth to good proofe, & the issue of the faithful swarueth out of kinde: becausse the lawmaker meant not here to stablish such a perpetual rule as should derogate his free election. For it sufficeth for the comfort of the righteous and for the terrour of the sinner, that the penaltie is not vaine or of no effect, although it do not alway take place. For as the temporal punishments that are laid vpō a fewe wicked men, are testimonies of the wrath of God against sinnes, and of the iudgement that shal one day be giuen vpon al sinners, although many escape vnpunished euen to ỹ ende of their life: so when God giueth one example of this blessing to shew mercie and bountifulnesse to the sonne for the fathers sake, he giueth a proofe of his constant and perpetuall fauour to them that worship him: and when he once pursueth the wickednesse of the father in the sonne, hee sheweth what iudgement is prepared for all the reprobate for their owne offences. Which assurednesse he had in this place principally respect vnto. And by the way he commendeth vnto vs the largenesse of his mercie, which hee

The promise of mercie towardes them & theirs that feare God, breedeth comfort, is not contraried by their issues, swarueing sometimes out of kind, & it setteth out the largenesse of his mercie to exceede the rigour of his iustice. Gen.17.7. Pro.20.7.

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extendeth vnto a thousand generations, whereas hee assigned but onely foure generations to vengeance.

The thirde commaundement.

Thou shalt not take the name of the Lord thy God in vaine.

The end of the third commaundement is the holy estimation of gods name which excludeth all conceipts & speeches concerning him which are not according to his highnes: all irreuerend mentioning of his word, all carping at his workes: & of all rash, much more al impious abusing thereof.

22 The end of this cõmaundement is, that his will is to haue the maiestie of his name to be holy among vs. Therefore the summe shal be that wee doe not defile it with contemptuously and irreuerently vsing it. With which prohibition the commaundement hangeth orderly together, that we take studie and care godlily to reuerence it. Therefore wee ought so to order our selues both in our mindes and our tongues, that we neither think nor speake any thing of God himselfe or his mysteries, but reuerently and with much sobrietie: that in weying his workes, wee conceiue nothing but honorable toward him. These three things I say, it behoueth vs not negligently to marke, that whatsoeuer our minde conceiueth of him, whatsoeuer our tongue vttereth, it may sauour of his excellencie, and may agree with the holy highnesse of his name: and finally may serue to aduaunce his magnificence. That wee doe not rashly or disorderly abuse his holy worde and reuerende mysteries either to ambition, or to couetousnesse, or to our owne triflings: but that as they beare the dignitie of his name imprinted in them, so they may keepe their honour and estimation among vs. Last of all, that wee doe not carpe against or speake euill of his workes, as these wretched men are wont to babble reprochfully against them: but that what soeuer wee rehearse done by him, we report it with wordes of praise of his wisedome, righteousnesse and goodnesse. That is to sanctifie the name of God. Where otherwise is done, it is defiled with vaine and peruerse abuse, because it is violently carried from the right vse whereunto onely it was appointed: and though there be no other hurt done, yet it is spoyled of his dignitie, and by little and little brought to contempt. Now, if there be so much euill in this rash readinesse to vse the name of God out of season, much more mischiefe is in this, if it be employed to euil vses, as they doe that make it to serue the superstitions of Necromancie, cruell execrations, vnlawfull coniurations, and other wicked enchantementes. But swearing is cheefly mentioned in the commaundement, as the thing wherein the peruerse abuse of Gods name is most detestable, that thereby wee may be the better altogether frayed away from all defiling thereof. But that here is commaundement giuen of the worship of God, and of the reuerence of his name, and not of the trueth and equitie that is to be kept among men, appeareth by that that he afterwarde in the second table condemneth periurie and false witnesse, whereby hurt is done to the fellowship of men: but it were in vaine to repeate it againe, if this commaundement intreated of the duetie of charitie. And also the diuision of the lawe it selfe requireth it, because as it is saide, God did not in vaine appoint two tables for his law, whereby is gathered that in this commaundement he chalengeth his owne right to himselfe, and defendeth the holinesse of his name, and teacheth not what men owe to men.

23 First is to be learned what is an othe. It is a taking of God to witnesse, to confirme the trueth of that which we speake. For those cursed speaches that conteine manifest reproches against God, are vnworthie to be reckened among othes. That such taking to witnesse, when it is rightly done, is a kinde of worshipping of God, is shewed in diuerse places of the Scripture. As when *Esay* propheceth of the calling of the *Assyrians* and *Ægiptians* into fellowship of the couenant with *Israel*, They shall speake (saith he) in the tongue of *Chanaan*, and shall sweare in the name of the Lorde. That is to say, in swearing by the name of the Lord, they shall yeeld a confession of his religion. Againe, when he speaketh of the enlargement of his kingdome, he saith: Whosoeuer shall blesse himselfe, shall blesse in the God of the faithful: and he that shall sweare in the land shall sweare in the true God. *Ieremie* saith, If they shall teach ỹ people to sweare in my name as they haue taught them to sweare by *Baal*, they shalbe builded vp in the middes of my house. And for good cause it is said, that when we call vpon the name of the Lorde to witnesse, we do witnesse our religion toward him. For so we confesse that he is the eternall & vnchangeable trueth, whome we call vpon, not onely as a most substantiall witnesse of trueth aboue all other, but also as the onely defence thereof, which is able to bring foorth hidden things into light, and then as the knower of hearts. For where testimonies of men do faile, there we flee to God for witnesse specially where any thing is to be prooued that lieth secrete in conscience. For which cause the Lord is bitterly angry with them that sweare by strange gods, & he iudgeth that manner of swearing to be an argument of manifest falling from his allegeance: Thy sonnes haue forsaken me, & do sweare by them that are no gods. And he declareth the hainousnesse of this offence by threatening of punishment: I will destroy them that sweare by the name of the Lord, & sweare by *Melchan*.

The honor which God requireth to be giuen to his name in oathes.

Esay. 19. 18.

Esay. 65. 16.

Ier. 12. 16.

Iere. 5. 7.

Soph. 1. 5.

24 Now when we vnderstand that it is the Lords will that there bee in our othes a worship of his name: so much the more diligent heede is to bee taken, that in steede of worshipping they doe not conteine dishonour, contempt or abacement of it. For it is no small dishonor, when periurie is committed in swearing by him, wherefore it is called in the law, Profanation. For what is left to the Lorde when he is spoiled of his trueth? he shall then ceasse to be God. But truely he is spoiled thereof, when he is made an affirmer & approuer of falshod. Wherefore, when *Iosua* minded to driue *Achan* to confesse the trueth, he said: My sonne, giue glorie to the Lorde of *Israel*, meaning thereby, that the Lorde is grieuously dishonoured if a man sweare falsly by him. And no maruel. For we do as much as in vs lieth, in a manner, to staine his holy name with a lie. And that this manner of speach was vsed among the Iewes so oft as any was called to take an othe, appeareth by the like protestation, that the Pharisees vse in the Gospel of *Iohn*. To this heedfulnes the formes of othes that are vsed in ỹ Scriptures do instruct vs: The Lord liueth, The Lord do these things vnto me, and adde these things, The Lord be witnesse vpon my soule. Which do proue, that we cannot call God for witnesse of our sayings, but that wee also wish him to take vengeance of our periurie, if we speake deceitfully.

Periurie, a prophanation of the name of God.

Leu. 19. 12.

Iosue. 7. 9.

Iohn. 9. 24.
1. Sam. 14.
2. Reg. 6. 31.
2. Cor. 1. 23.

25 The name of the Lord is made vile and common, when it is vsed in

The name of God abused vvhen vsed as a vvitnesse though in trueth, yet vvantonly vvithout any vrgent cause.

superfluous othes, although they be true. For in such case it is also taken in vaine. Wherefore it shall not be sufficient to abstaine from swearing falsly, vnlesse we do also remember, that swearing was sufferred and ordained not for lust or pleasure, but for necessities sake: and therefore they goe beyond the lawfull vse thereof, that applie it to things not necessarie. And there can no other necessitie be pretended, but where it is to serue either religion or charitie, wherein at this day men doe too much licentiously offende, and so much the more intollerably, for that by verie custome it hath ceassed to be reckoned for any offence at all, which yet before the iudgement seate of God is not slenderly weyed. For euery where without regarde, the name of God is defiled in trifling talkes, and it is not thought that they doe euil, because by long suffered and vnpunished boldnesse, they are come to rest as it were in possession of so great wickednesse. But the commaundement of the Lorde remaineth in force, the penaltie abydeth in strength, & shall one day haue his effect, whereby there is a certaine speciall reuenge proclaimed against them that vse his name in vaine. This commaundement is also transgressed in an other point, that in our othes we put the holy seruants of God in the place of God, with manifest vngodlinesse, for so we transferre the glorie of his godhead to them. Neither is it without cause that the Lord hath giuen a special commandement to sweare by his name, and by speciall prohibition forbidden, that wee shoulde not be heard sweare by any strange gods. And the Apostle euidently testifieth the same, when he writeth, that men in swearing do call vpon a higher than themselues, & that God which had none greater than his owne glorie to sweare by, did sweare by himselfe.

Deu. 6. 13. & 10. 20.
Exo. 23. 13.

The folly of Anabaptistes in collecting the simple vnlawfulnes of all oathes out of the vvordes of our Sauiour Christ.

Mat. 5.
Iacob. 5.

26 The Anabaptists not contented with this moderation of swearing, doe detest all othes without exception, because the prohibition of Christ is generall: I say vnto ye, sweare not at all, but let your talke be yea yea, and nay nay, whatsoeuer is more than this, is of euil. But by this meane, they do without consideration stumble against Christ: while they make him aduersarie to his father, and as if he had come downe from heauen to repeale his fathers decrees. For the eternall God doth not onely in the lawe permit swearing as a thing lawfull, which were ynough: but also in necessitie doeth cõmaund it. But Christ affirmeth that he is all one with his father: that he bringeth no other thing, but that which his father commaunded him, ỹ his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterwarde forbidde and condemne the same thing in mens behauiours, which he hath before allowed by commaunding it? But because there is some difficultie in the wordes of Christ, let vs a little weigh them. But herein wee shall neuer attaine the trueth, vnlesse wee bende our eyes vnto the intent of Christ, and take heede vnto the purpose that hee there goeth about. His purpose is not either to releasse or restraine the law, but to reduce it to the true and naturall vnderstanding, which had beene very much depraued by the falsse glosses of the Scribes and Pharisees. This if wee hold in minde, wee shall not thinke that Christ did vtterly condemne othes, but onely those othes which do transgresse the rule of the law. Therby it appeareth, that the people at that time did forbeare no manner of

Exod. 22. 11.
Iohn 7. 16.

swearing

ſwearing but periuries, whereas the law doth not only forbid periuries, but alſo all idle & ſuperfluous othes. The Lord therfore the moſt ſure expoſitor of the law, doth admoniſh them, that it is not only euil to forſweare, but alſo to ſweare. But howe to ſweare? in vaine. But as for theſe othes that are commended in the law, he leaueth them ſafe and at libertie. They ſeeme to fight ſomewhat more ſtrongly when they take earneſt holde of this worde At al, which yet is not referred to the word Sweare, but to ỹ formes of ſwearing that are after rehearſed. For this was alſo part of their error, that when they did ſweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principall kinde of offence againſt this commandement, the Lorde doeth alſo cut off from them all byſhiftes that they ſhould not thinke that they haue eſcaped, if not ſpeaking of the name of God they call heauen and earth to witneſſe. For here by the way it is alſo to be noted, that although the name of God be not expreſſed, yet men by indirect formes doe ſweare by him, as if they ſweare by the liuely light, by the bread that they eate, by their Baptiſme or other tokens of gods liberalitie towardes them. Neither doeth Chriſt in that place where hee forbiddeth them to ſweare by heauen and earth and *Hieruſalem*, ſpeake it to correct ſuperſtition, as ſome men falſely thinke, but he rather confuteth their ſophiſticall ſuttletie, which thought it no fault babblingly to throwe out indirect othes, as though they ſpared the holy name of God, which is ingrauen in all his benefites. But otherwiſe it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie deuiſed that ſtinking forme of ſwearing by the life or ſoule of the king: for then the falſe making of Gods doth obſcure & miniſh the glorie of the one onely God. But when wee meane onely, to procure credite to our ſaying by the holy name of God, although the ſame be indirectly done, yet in all ſuch trifling othes his maieſtie is offended. Chriſt taketh from this licentiouſneſſe, all pretenſe of excuſe, in this that hee forbiddeth to ſweare at all. And *Iames* to the ſame purpoſe, reciting the ſame wordes of Chriſt which I haue before alleaged, becauſe the ſame raſh boldneſſe hath alwayes beene in the worlde, which is a prophane miſuſing of the name of GOD. For if yee referre this worde, At all, to the ſubſtance, as if without any exception it were altogether vnlawfull to ſweare: wherefore ſerueth that expoſition which is added afterwarde: Neither by heauen nor by earth, &c? Whereby it ſufficiently appeareth that thoſe cauillations are met withall, by which the Iewes thought their fault to be excuſed.

Mat. 5. 34.

Iac. 5. 12.

Oathes not only publique but alſo priuate ſoberly & reuerently taken allowable & according both to reaſon and to approued examples.

17 Therefore it cannot nowe be doubtfull to ſounde iudgements, that the Lorde in that place did onely reproue thoſe othes that were forbidden by the lawe. For he himſelfe which ſhewed in his life an examplar of the perfection that he taught, did not ſticke to ſweare when occaſion required And his diſciples, who (wee doubt not) did obey their maſter in all things, followed the ſame example: who dare ſaye that *Paul* woulde haue ſworne, if ſwearing had beene vtterly forbidden: but when the matter ſo required, he ſware without any ſticking at it, yea, ſometime adding an execration. But this queſtion is not yet ended, becauſe ſome do thinke that only

publike othes are excepted out of this prohibition, as those othes that wee take when the Magistrate doeth offer them to vs and require them of vs. And such as Princes vse to take in stablishing of leagues, or the people when they sweare allegeance to their Prince, or the Souldiar when he is put to an othe for his true seruice in the warre, and such like. And to this sort they adioyne, and that rightfully, such othes as are in *Paul*, to confirme the dig-
Heb.6.16. nitie of the Gospel, for asmuch as the Apostles in their office are not priuate men but publike ministers of God. And truely I denie not that those are the safest othes, because they are defended with soundest testimonies of Scripture. The Magistrate is commaunded in a doubtful case to drive the witnesse to an othe, and he on the other side to aunswere by othe: and the Apostle saith, that mens controuersies are by this meane ended. In this commaundement both these haue a perfect allowance of their offices. Yea, and wee may note, that among the olde heathen men, the publike and solemne othe was had in great reuerence, but common othes that were vsually spoken without consideration, were either nothing or verie little regarded, because they thought that in these they had not to doe with the maiestie of God at all. But yet it were too much dangerous to condemne priuate othes, that are in necessarie cases soberly, holily, & reuerently taken, which are maintained both by reason and examples. For if it be lawfull for priuate men in a weightie and earnest matter to appeale to God as iudge between them, much more is it lawfull to call him to witnesse. Put the case: thy brother will accuse thee of false breach of faith, thou endeouurest to purge thy selfe according to the dutie of charitie, and he by no meanes wil suffer him selfe to be satisfied. If thy good name come in peril by his obstinate maliciousnesse, thou shalt without offence appeale to the iudgement of God, that it will please him in time to make thine innocencie knowen. Nowe if the weight of the wordes be considered, it is a lesse matter to call him to witnesse. Therefore I see not why in this case wee should affirme, that the calling him to witnesse is vnlawfull. And we are not without many examples thereof. For though the othe of *Abraham* and *Isaac* with *Abimelech* be saide
Gen.21.24.& 26.31.& 31.53. not to serue for our purpose, because it was made in the name of a publick companie, yet Iacob and Laban were private men, which stablished a co-
Ruth.3.13. uenant with mutuall othe betweene themselues. *Booz* was a priuate man which by the same meane confirmed his promise of mariage to *Ruth*. *Abdias* was a priuate man, a iust man and fearing God, which affirmed vnto *E-*
1.Re.18.10. *lias* by oth, the thing that he meant to perswade him. Therefore I haue no better rule, but that othes be so tempered, that they be not vnaduised, that they be not common without regarde, that they be not vsed of raging lust, nor trifling, but that they serue iust necessitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which ende the commandement of the law tendeth.

The fourth Commaundement.

Remember that thou keepe holy the Sabbat day. Sixe dayes shalt thou worke & doe all thy workes. But on the seuenth day is the Sabbat of the Lord thy God. In it thou shalt do no worke. &c.

28 The end of this commandement is, that we being dead to our owne affections and workes, shoulde bee busied in meditation of the kingdome of God, and to the same meditation should be exercised, by such meanes as he hath ordained. But because this commandement hath a peculiar and seuerall consideration from the rest, therfore it must haue also a seueral manner of exposition. The olde writers vse to call it a shadowish commandement, for that it conteineth the outward obseruation of the day, which by the cõming of Christ was taken away with the other figures. Wherein I graunt they say truely, but they touch but halfe the matter. Wherefore wee must fetch the exposition of it further off. And (as I thinke) I haue marked that there are three causes to be considered, whereupon this commandement consisteth. For first the heauenly lawmaker meant vnder the rest of the seuenth day, to set out in figure to the people of *Israel* the spiritual rest, wherby the faithfull ought to cease from their own works, that they might suffer God to worke in them. Secondarily, his wil was to haue one appointed day, wherein they should meete together to heare the lawe, and execute the ceremonies, or at least bestowe it peculiarly to the meditation of his workes: that by such calling to remembrance, they might be exercised to godlines. Thirdly, he thought good to haue a day of rest graunted to seruants, & such as liued vnder the gouernement of other, wherein they might haue some ceasing from their labour.

Three causes considerable in the fourth commandement concerning the obseruation of the sabeth day.

29 But we are many wayes taught, that the same shadowing of the spirituall rest, was the principal point in the Sabbat. For the Lorde required the keping of no commaundement in a manner more seuerely, than this: when his meaning is in the Prophets to declare that all religion is ouerthrowen, then he complaineth that his Sabbates are polluted, defiled, not kept, not sanctified: as though that peece of seruice being omitted, there remained no more wherein he might be honoured. He did set foorth the obseruing thereof with high praises. For which cause the faithfull did among other oracles maruellously esteeme the reueiling of the Sabbat. For in *Nehemiah* thus spake the Leuites in a solemne conuocation, Thou hast shewed to our fathers thy holy Sabbat, & hast giuen them the commaundements and the ceremonies, and the law by the hand of *Moses*. You see how it is had in singular estimation among all the commaundements of the lawe. All which things do serue to set foorth the dignitie of the mysterie, which is very well expressed by *Moses* and *Ezechiel*. Thus you haue in *Exodus*, See that yee keepe my Sabbat day, because it is a token betweene mee and you in your generations: that you may knowe that I am the Lorde that sanctifie you: keepe my Sabbat, for it is holy vnto you. Let the children of *Israel* keepe the Sabbat and celebrate it in their generations, it is an euerlasting couenant betweene me and the children of Israel, and a perpetuall token. Yet *Ezechiel* speaketh more at large. But the summe thereof commeth to this effect, that it is for a token whereby *Israel* should knowe that God is their sanctifier. If our sanctification be the mortifying of our own wil, then appeareth a most apt relation of the outward signe with the inward thing it self: we must altogether rest, that God may worke in vs: we must depart from our owne will, wee must resigne vp our heart, wee must banish all lustes of the flesh. Finally,

The sabeth a figure of spirituall rest.

Num.13.22. Eze.20.21.and 23.38. Iere.17.12. & 27. Exo.31.13.& 35.2. Nehe.9.14.

Eze.20.12.

Heb.3.13.& 4.9

nally, we muſt ceaſſe from all the doings of our own wit, that wee may haue God working in vs, that we may reſt in him, as the Apoſtle alſo teacheth.

Gods appointing the ſeuenth day for the ſabath, & his ratifying the ſame by his owne example, was to confirme the perfection of that euerlaſting reſt whereof the ſabath day being a figure is appointed on a daye which following in orderly numeration beareth the name of a perfect number.

30 This perpetuall ceaſſing was repreſented to the Iewes, by the keeping of one day among ſeuen: which day, to make it be obſerued with greater deuotion, the Lord commaunded with his owne example. For it auaileth not a little to ſtirre vp mans endeuour, that hee may knowe that hee tendeth to the following of his Creator. If any man ſearch for a ſecret ſignification in the number of ſeuen: Foraſmuch as that number is in the Scripture the number of perfection, it was not without cauſe choſen to ſignifie euerlaſting continuance. Wherewith this alſo agreeth that *Moſes* in the day that he declared that the Lord did reſt from his workes, maketh an end of deſcribing the ſucceeding of dayes and nightes. There may be alſo brought an other probable note of the number, that the Lorde thereby meant to ſhewe that the Sabbat ſhould neuer be perfectly ended, til it came to the laſt day. For in it we beginne our bleſſed reſt, in it we do daily proceede in profiting more and more. But becauſe we haue ſtil a continuall warre with the fleſh, it ſhal not be ended vntil that ſaying of *Eſaie* be fulfilled, concerning the continuing of newe Moone with newe Moone, of Sabbat with Sabbat, euen then when God ſhalbe all in all. It may ſeeme therefore that the Lorde hath by the ſeuenth day ſet foorth to his people the perfection to come of his Sabbat at the laſt day, that our whole life might by cõtinuall meditation of the Sabbat, aſpire to this perfection.

Eſa.66.23.

1.Cor.15.28.

The principall thing in the ſabath is the myſterie of perpetual reſt: the ceremonial vſe thereof abrogated, the ſuperſtitious obſeruation to be auoided.

31 If any man miſlike this obſeruation of the number as a matter too curious, I am not againſt him, but that he may more ſimply take it: that the Lord ordeined one certaine day, wherein his people might vnder the ſchooling of the lawe be exerciſed to the continuall meditation of the ſpirituall reſt: And that he aſſigned the ſeuenth day, either becauſe he thought it ſufficient, or that by ſetting foorth the likeneſſe of his own example, he might the better moue the people to keepe it or at leaſt to put them in mind, that the Sabbat tended to no other end, but that they ſhould become like vnto their creator. For it maketh ſmall matter, ſo that the myſterie remaine which is therein principally ſet forth, concerning the perpetuall reſt of our workes, to conſideration whereof the Prophets did now and then call back the Iewes that they ſhould not thinke themſelues diſcharged by carnall taking of their reſt. Beſide the places alreadie alleaged, you haue thus in *Eſay*:

Eſa.58.13.

If thou turne away thy foote from the Sabbat, that thou do not thine owne will in my holy day, and ſhall call the Sabbat delicate and holy of the glorious Lord, and ſhalt glorifie him while thou doeſt not thine owne wayes, & ſeekeſt not thine owne will to ſpeake the worde, then ſhalt thou be delited in the Lorde &c. But it is no doubt, that by the comming of our Lord Chriſt, ſo much as was ceremoniall herein, was abrogate. For he is the trueth, by whoſe preſence all figures do vaniſh away, he is the bodie at ſight whereof the ſhadowes are left, he, I ſay, is the true fulfilling of the Sabbat, wee being buried with him by Baptiſme, are graffed into the fellowſhip of his death, that we being made partakers of the reſurrection, we may walke in newnes of life. Therefore in another place the Apoſtle writeth, that the Sabbat was a ſhadow of a thing to come: and that the true bodie, that is to ſay, the per-

Rom 6.4.

Col.2.16.&17.

perfect substance of trueth is in Christ, which in the same place he hath wel declared. That is not contained in one day, but in the whole course of our life, vntill that wee being vtterly dead to our selues, be filled with the life of God. Therefore superstitious obseruing of dayes ought to be farre from Christians.

Although the first vse of the sabboth which was to signifie spirituall rest being ceremoniall be done away, yet the second and thirde, whereby it was appointed for the people of God to meete and for labourers to cease on doth stil remaine.

32 But forasmuch as the two latter causes ought not to bee reckened among the olde shadowes, but do belong alike to all ages: since the Sabbat is abrogate, yet this hath still place with vs, that wee should meete at appointed dayes to the hearing of the word, to the breaking of the mystical bread, and to publike prayer: and then that to seruants and labourers be granted their rest from their labour. It is out of doubt that in commaunding the Sabbat, the Lorde had care of both these things. The first of them hath sufficient testimonie by the onely vse of the Iewes to proue it. The seconde, *Moses* spake of in Deuteronomie in these wordes: that thy man seruant and thy maide seruant may rest as well as thou: remember that thou thy selfe didst serue in Ægypt. Againe, in *Exodus*: that thy Oxe and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can denye that both these things doe serue for vs as well as for the Iewes? Meetings at the Church, are commaunded vs by the worde of God, and the necessitie of them is sufficiently knowen in the verie experience of life. Vnlesse they be certainly appointed and haue their ordinarie dayes, howe can they bee kept? All things by the sentence of the Apostle are to be done comely and in order among vs. But so farre is it off, that comlinesse and order can bee kept without this policie and moderation, that there is at hande present trouble and ruine of the church, if it be dissolued. Now if the same necessitie be among vs, for releefe whereof the Lorde appointed the Sabbat to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to prouide for our necessitie than for the Iewes. But thou wilt saye, why do wee not rather daily meete togither, that the difference of dayes may be taken away? I would to God, that were graunted, and truely spirituall wisedome was a thing woorthie to haue daily a peece of the time cut out for it. But if it cannot bee obtained of the weakenesse of many to haue daily meetings, and the rule of charitie doeth not suffer vs to exact more of them, why should we not obey ỹ order which we see layde vpon vs by the will of God?

Deu. 5. 14.
Exo. 23. 12.
1. Cor. 14. 40.

The difference betweene Iewes & Christians in obseruing the saboth daie: they keepe it as a shadow of a thing spirituall, we onely for politicall partly, and partly for Ecclesiasticall orders sake.

33 I am compelled here to be somewhat long, because at this day many vnquiet spirites do raise trouble, concerning the sunday. They crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of dayes. But I answere, that we keepe those dayes without any Iewishnesse, because we do in this behalfe farre differ from the Iewes. For wee keepe it not with straite religion as a ceremonie, wherin we think a spiritual mysterie to be figured, but we retaine it as a necessarie remedy to the keeping of order in the church. But *Paul* teacheth that in keeping therof they are not to be iudged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the *Galathians*, because they did stil obserue dayes. And to the *Romaines* hee affirmeth that it is superstition if any man doe make difference betweene day

Col. 2. 16.
Gal. 4. 10.
Rom. 14. 5.

and day. But who, ſauing theſe madde men onely doth not ſee, of what obſeruing the Apoſtle meaneth? For they had no regard to this politicall ende and the order of the Church, but whereas they kept them ſtill as ſhadowes of ſpirituall things, they did euen ſo much darken the glorie of Chriſt & the light of the Goſpel. They did not therefore ceaſe from handie workes, becauſe they were things that did call them away from holy ſtudies and meditations, but for a certaine religion, that in ceaſing from worke they did dreame that they ſtil kept their myſteries of old time deliuered them. The Apoſtle, I ſay, inueieth againſt this diſordered difference of dayes, and not againſt the lawfull choiſe of dayes that ſerueth for the quietneſſe of Chriſtian fellowſhip, for in the Churches that he himſelfe did ordaine, the Sabbat was kept to this vſe. For hee appointeth the *Corinthians* the ſame daye, wherein they ſhould gather the collection to releeue the brethren at *Ieruſalem*. If they feare ſuperſtition, there was more danger thereof in the feaſt dayes of the Iewes, than in the Sundayes that the Chriſtians nowe haue. For ſo as was expedient for the ouerthrowing of ſuperſtition, the day that the Iewes religiouſly obſerued is taken away: and, ſo as was neceſſarie for keeping of comlineſſe, order, and quiet in the Church, an other day was appointed for the ſame vſe.

1. Cor. 16. 2.

The blameleſſe intent of Chriſtians, ſubſtituting the Sunday in ſteede of the Iewes ſabboth, & of others among Chriſtians hauing other feſtiuall dayes appointed for the ſame purpoſe: the principal exerciſes wherby the ſabboth is ſanctified: their trifling vanitie which ſee no difference betweene Iewes & Chriſtians but the change of the day, when in the vſe of the day in deede we principally differ.

Hiſt. trip. li. 9. c. 38.

34 Albeit the old fathers haue not without reaſon of their choiſe, put in place of the Sabbat day, the day that wee call Sunday. For whereas in the Reſurrection of the Lord is the ende and fulfilling of that reſt, whereof the old Sabbat was a ſhadowe: the Chriſtians are by the verie ſame day y made an ende of ſhadowes, put in minde that they ſhould no longer ſtick vnto the ſhadowiſh ceremonie. But yet I do not ſo reſt vpō the number of ſeuen, that I would binde the church to the bondage thereof. Neither will I condemne thoſe Churches, that haue other ſolemne dayes for their meetings, ſo that they be without ſuperſtition, which ſhalbe, if they be onely applyed to the obſeruation of Diſcipline and wel appointed order. Let the ſumme hereof be this: as the trueth was giuen to the Iewes vnder a figure, ſo is it deliuered vs without any ſhadowes at all. Firſt, that in all our life long wee ſhoulde be in meditation of a continuall Sabbat or reſt from our owne workes, that the Lorde may worke in vs by his ſpirite: then that euery man priuately ſo oft as he hath leaſure, ſhould diligently exerciſe himſelfe in godly calling to minde the workes of God, and alſo, that we al ſhoulde keepe the lawful order of the Church appointed, for the hearing of the worde, for the miniſtration of the Sacraments and for publike prayer: thirdly, that wee ſhould not vngently oppreſſe them that be vnder vs And ſo doe the triflings of the falſe prophets vaniſh away that in the ages paſt haue infected the people with a Iewiſh opinion, that ſo much as was ceremoniall in this commandement is taken away, which they in their tongue call the appointing of the ſeuenth day, but that ſo much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing elſe in effect, than for reproche of the Iewes to change the day, and to keepe ſtill the ſame holineſſe in their mind. For there ſtill remaineth with vs the like ſignification of myſterie in the dayes as was among the Iewes. And truely we ſee what good they haue done by ſuch doctrine. For they that cleaue to their conſtitutions, doe by

these as much exceed as the Iewes in grosse and carnal superstition of Sabbat: so that the rebukings that are read in Esay, do no lesse fitly serue for the at these daies, than for those that the Prophet reprooued in his time. But this generall doctrine is principally to be kept, that least religion should fall away or waxe faint among vs, holy meetings are to be diligently kept, and those outwarde helpes are to be vsed that are profitable for to nourish the worshipping of God. Es. 1.13. and 58. 13.

The fifth Commaundement.

Honour thy Father and thy Mother, that thou mayst liue long vpon the Lande which the Lord thy God shall giue thee.

35 The end of this commaundement is, that because the Lord deliteth in the preseruation of his order, therefore he willeth that those degrees of preeminence which he hath ordained be not broken, the summe therefore shall be that we reuerence those whom the Lord hath set ouer vs, that wee yeld to them honour, obedience and thankefulnesse. Whereupon followeth that it is forbidden vs, to withdrawe any thing from their dignity, either by contempt or obstinacie or vnthankefulnesse. For so doth the word Honour, in the Scripture signifie verie largely: as when the Apostle sayeth, that the elders which rule well are worthy of double honour, he meaneth not onely that reuerence is due vnto them, but also such recompence as their ministerie deserueth. And because this commaundement of subiection, doeth most of all disagree with the peruersenesse of mans nature, which as it swelleth with greedinesse of climbing high, so it hardely abideth to be brought lowe: therefore he hath set that kind of superiority for example, which by nature is most amiable & least enuious: because he might the easilyer meeken and reclaime our mindes to the vse of submission. Therefore the Lord doth by litle and litle traine vs to all lawfull subiection by that which is most easie to beare, forasmuch as the rule of all is alike. For to whom hee giueth any preeminence, he doth communicate his owne name with them, so far as is necessarie to preserue the same preeminence: The name of Father, God, and Lord, do so belong vnto him alone, that so oft as wee heare one of them named, our minde must needs be touched with a feeling of his maiestie. Therefore whom he maketh partakers of these thinges, he maketh to glister with a certaine sparke of his brightnesse, that they may be honorable euery one according to his degree. Therefore in him that is our father we haue to consider somwhat of the nature of God, because he beareth not the name of God without cause. Hee that is our Prince or our Lord, hath some partaking of honour with God.

The end of the fift commandement is preseruation of order, for which God commandeth all thinges belonging to the honor, and forbiddeth any thing tending to the dishonor of superiors whom hee beautifieth with amiable names to meaken the mindes of men vnto obedience & subiection vnder them. 1. Tim. 2. 5.

36 Wherefore it ought not to be doubted that God doth here set a generall rule, that as we knowe any man to be by his ordinance set ouer vs, so we yeeld vnto him reuerence, obedience, thankefulnesse, & such other duties as it lieth in vs to do. And it maketh no difference, whether they be worthy or vnworthie. For of what sorte soeuer they bee, they haue not without the prouidence of God atteined that place, by reason wherof the lawmaker woulde haue them to be honored. Yet namely he hath giuen commaundement of reuerence to parentes, that haue brought vs into this life, to which

Vnto parentes so rearmed in respect of their preeminence be they good or bad, as also vnto our natural parents the honor of reuerence, obedience and thankefulnesse is required at our hands.

Exod.21. Leui.20.9. Leui.10.9. Pro.10.10. Deu.21.18. Mat.15.4. Eph.5.1. Col.3.20.

reuerence very nature ought in a manner to instruct vs. For they are monsters and not men, that breake the authoritie of parentes with dishonour or stubburnnesse. Therfore the Lord commaunded al the disobedient to their parentes, to be slaine, as men vnworthie to enioy the benefite of light, that doe not reknowledge by whose meanes they came into it. And by manie additions of the lawe it appeareth to be true that we haue noted, that there are three parts of honour that he here speaketh of, Reuerence, Obedience, and Thankefulnesse. The first of these the Lorde establisheth when he commaundeth him to be killed that curseth his Father or his Mother, for there he punisheth the contempt and dishonour of them. The second hee confirmeth when he appointeth the punishment of death for the disobedient and rebellious children To the third belongeth that saying of Christ in the fifteenth of Matthew, that it is the commãdement of God that we do good to our parents. And so oft as *Paul* maketh mention of a commandement, hee expoundeth that therein obedience is required.

What ũ meant by the promise annexed to the fift commandement and howe it may stande with the shortnes of their liues that are most obedient.

37 There is annexed a promise for a commendation, which doth the rather put vs in mind, how acceptable vnto God is the submissiõ ẏ is here cõmaunded. For *Paule* vseth the same pricke to stirre vp our dulnesse when he saith: that this is the first commaundement with promise. For the promise that went before in the first Table, was not special & properly belonging to one commandement, but extended to the whole lawe. Nowe this is thus to be taken: The Lord spake to the *Israelites* peculiarly of the lande which hee had promised them for their inheritance. If then the possession of lande was a pledge of Gods bountifulnes: let vs not marueile if it pleased God to declare his fauour by giuing length of life, by which a man might long enioye his benefit The meaning therefore is thus, Honor thy Father and thy Mother, that by a long space of life thou mayest enioy ẏ possession of that lande that shalbe vnto thee for a testimonie of my fauour. But sith all the earth is blessed to the faithfull, wee doe worthely reckon this present life among the blessinges of God. Therefore this promise doeth likewise belong vnto vs, forsomuch as the continuance of this life is a proofe of Gods good will. For it neither is promised to vs, nor was promised to the Iewes, as though it cõtained blessednes in it selfe, but because it is wont to be to the Godlie a token of Gods tender loue. Therefore if it chaunce that an obedient child to his parentes bee taken out of this life before his ripe age, which is oftentimes seene, yet doth God no lesse constantly continue in the performance of his promise, than if he should reward him with a hundred Acres of land, to whom he promised but one Acre. Al consisteth in this, that wee shoulde consider that long life is so farre promised vs, as it is the blessing of God, & that it is his blessing so farre as it is a proofe of his fauour, which he by death doth much more plentifully and perfectly witnesse and shew in effect to his seruants.

The curses that fal vpon the disobedient, in vvhich number are all that vvithdravv their subiection from thẽ to vvhõ

38 Moreouer, when the Lorde promiseth the blessing of this present life to the children that honor their parents with such reuerẽce as they ought, he doth withall secretly say, that most assured curse hangeth ouer the stubborne and disobedient children. And that the same should not want execution: he pronounceth them by his lawe subiect to the iudgement of death,

and

and cõmandeth them to be put to execution: and if they escape that iudgement, he himselfe taketh vengeance on them by one meane or other. For we see howe great a number of that sorte of men are slaine in battailes & in frayes, and some other tormented in straunge vnaccustomed fashions, and they all in a manner are a proofe that this threatning is not vayne. But if any escape to olde age, sith in this life being depriued of the blessing of God, they do nothing but miserably languish, and are reserued for greater paines hereafter, they are farre from being partakers of the blessing promised to the godly children But this is also by the way to be noted, that wee are not commaunded to obey them but in the Lorde. And that is euident by the foundation before layed: for they sit on high in that place whereunto the Lorde hath aduaunced them, by communicating with them a portion of his honour. Therefore the submission that is vsed toward them, ought to be a steppe towarde the honouring of that soueraigne Father. Wherefore, if they moue vs to transgresse the lawe, then are they woorthily not to bee accompted parents, but straungers that labour to withdrawe vs from obedience to the true Father. And so is to be thought of Princes, Lordes, and all sortes of superiours. For it is shamefull and against conuenience of reason, that their preeminence should preuaile to presse downe his highnesse, sith theirs as it hangeth wholly vppon it, so ought onelie to guide vs vnto it.

they owe al submission in the Lord, but no other wise then in the Lord,

The sixt Commaundement.

Thou shalt not kill.

39 The ende of this commaundement is, that forasmuch as God hath bounde together all mankinde with a certeine vnity, that euery man ought to regarde the safetie of all men, as a thing giuen him in charge, in summe therefore, all violence and wrong, yea and all harme doing, whereby our neighbours body may be hurt, is forbidden vs. And therefore wee are commanded, if there be any power of succour in our trauaile to defend the life of our neighbours, that we faithfully imploy the same, that wee procure those things that may make for their quiet, that we watch to keepe them frõ hurt, and if they be in any daunger, that we giue them our helping hande. If thou consider that it is God the lawmaker that so saith, then thinke withall that his meaning is by this rule also to gouerne thy soule. For it were a fonde thing to thinke, that he which espieth the thoughtes of the heart, and principally resteth vpõ them, should instruct nothing but the bodie to true righteousnesse. Therfore the manslaughter of the heart is also forbidden in this lawe, and an inward affection to preserue our brothers life is here giuen in commaundement. The hand in deede bringeth forth the manslaughter, but the minde conceiueth it, when it is infected with wrath and hatred. Looke whether thou canst be angrie with thy brother without burning in desire to doe him hurt If thou canst not be angry with him, then canst thou not hate him, forasmuch as hatred is nothing but an olde rooted anger. Although thou dissemble and go about to winde out thy selfe by vaine circumstances: yet where anger or hatred is, there is an affection to hurte. If thou wilt

The sixt commaundement tending to the vnitie and therby to the safetie of al mankind, doeth vnder the name of murder both forbid al hurt and inioyn al furtherance vvhich may grovve from man to manne: vvhich rule, must bridle and direct not onelye outvvard deedes, but also invvarde thoughts.

wilt ſtill dally out with ſhiftes to defende it, it is alreadie pronounced by the mouth of the holy Ghoſt, that he is a manſlayer that hateth his brother in his heart. It is pronounced by the mouth of the Lorde Chriſt, that he is guiltie of iudgement that is angrie with his brother: that hee is guiltie of the counſell that ſaith Rhacha: that he is guiltie of Hell fire, that ſaith vnto him, Foole.

1.Ioh.3.

Mat.5.22.

Two ſpeciall groundes of this commandement, the excellencie of mans creation, & the price of his redemption, in regard of which two, if ſo muche care bee due to his bodie, to hu ſoule how much more?

40 The Scripture noteth two points of equitie, vpon which this commaundement is grounded: becauſe man is both the image of God and our owne fleſh, wherefore vnleſſe we will defile the image of God, we muſt haue care to touche man none otherwiſe, than as a ſacred thing: and vnleſſe wee will put of all naturalneſſe of man, wee muſt cheriſh him as our owne fleſhe. That manner of exhortation that is fetched from ỹ redemption & grace of Chriſt, ſhall be intreated of in an other place. God willed theſe two things naturally to be conſidered in man, that might perſwade vs to the preſeruation of him, that we ſhould both reuerence the image of God imprinted in him, and embrace our owne fleſh. He hath not therefore eſcaped the crime of manſlaughter, that hath kept himſelfe from ſhedding of blood. If thou commit anie thing indeede, if thou goe about any thing with endeuour, if thou conceiue any thing in deſire and purpoſe that is againſt the ſafetie of an other, thou art holden guiltie of manſlaughter. And againe: If thou doe not trauaile to thy power and as occaſion may ſerue to defend his life, thou doeſt with like haynouſneſſe offende the lawe. But if there be ſo much care taken for the ſafetie of his bodie, let vs hereby gather, how much ſtudie and trauaile is due to the ſafetie of his ſoule, which in the Lordes ſight doth infinitely excell the bodie.

The ſeuenth Commaundement.

Thou ſhalt not commit adulterie.

In the ſeuenth commaundement chaſtitie & cleanneſſe being ſought, God by the name of actuall intemperance, doeth make hatefull whatſoeuer tendeth thervnto, & require a care of continuing our bodies and ſoules in puritie for preſeruation whereof mariage is eſtablished.

41 The ende of the commandement is, that becauſe God loueth chaſtitie and cleanneſſe, therefore all vncleanneſſe ought to depart farre away from vs. The ſumme therefore ſhal be, that we be defiled with no vncleanneſſe or luſtfull intemperance of the fleſh. Whereunto anſwereth the affirmatiue commaundement, that we chaſtly & continently order all the parts of our life. But fornication he forbiddeth by name, to which all vnchaſte luſt tendeth: that by the filthines of that which is more groſſe & ſenſible, forſomuch as it alſo defileth the body, he might bring vs to abhorre al filthy luſt. Sith man was created in this eſtate, not to liue a ſolitarie life, but to vſe a helper ioyned vnto him: and ſince that by the curſe of ſinne he is driuen the more to this neceſſitie, the Lord hath in this behalfe prouided help for him ſo much as was ſufficient, when hee ordained mariage, when he ſanctified with his bleſſing the fellowſhip begonne by his authoritie. Whereby followeth, that all other fellowſhip of man & woman out of mariage, is accurſed before him, & that the fellowſhip of mariage it ſelfe, was ordained for remedie of neceſſitie, that we ſhould not runne out into vnbridled luſt. Therfore let vs not flatter our ſelues, ſith we heare that man cannot be coupled with woman out of mariage, without the curſe of God.

42 Nowe forasmuch as by the condition of nature, and by lust more enkindeled since the fall of man, we are become doubtely subiect to desire of companie of women, except it be those whome God of his singular grace hath exempted from it: let euery man looke well what is giuen vnto him. Virginitie, I graunt, is a vertue not to be despised: but sith it is to some denied, and to some graunted but for a time, let them that are troubled with incontinencie, and striuing with it, cannot get the vpper hand, resort to the help of mariage, that so they may keepe chastitie in the degree of their vocation. For they that cannot conceiue this word, if they do not succour their owne intemperance with the remedie that is offered and graunted them, they striue against God and resist his ordinance. And let no man carpe against me (as many do at this day) that being aided with the helpe of God, he can do all things. For the helpe of God is present only with those, that walke in his wayes, that is in their vocation from which they do withdrawe themselues, which forsaking the helpes of God, do trauaile to ouercome & maister their necessitie with vaine rash boldnesse. The Lorde affirmeth that continencie is a singular gifte of God, and of that sort that are not giuen generally, nor vniuersally to the whole body of the Church, but to a few members thereof. For first he saieth, that there is a certaine kinde of men, that haue gelded themselues for the kingdome of Heauen, that is, that they might the more loosely and freely apply themselues to the affaires of the heauenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a little before, that all men are not able to receiue it, but they to whome it is peculiarly giuen from heauen, whereupon he concludeth: He that can take it, let him take it. But *Paul* yet affirmeth it more plainly, where he writeth, that euery man hath his proper gift of god, one thus, and another thus.

To vvhome the guift of continencie is not giuen, they must vse the remedie vvhich God hath ordeined.

Psa. 19.1. & 14.

Mat. 19.12.

1. Cor. 7.7.

43 Whereas we are by open declaration admonished, that it is not in euery mans power to keepe chastitie in single life, although with studie & trauaile he endeuour neuer so much vnto it, & that it is a peculiar grace, which God giueth but to certaine men, that he may haue them the more readie to his worke: doe wee not striue against God and nature which he hath instituted, if wee doe not apply the kinde of life to the proportion of our power? Here the Lorde forbiddeth fornication, therefore he requireth cleanesse and chastitie of vs. To keepe the same there is but one way, that euery man measure himselfe by his owne measure. Neither let a man despise mariage as a thing vnprofitable or superfluous for him, nor otherwise desire single life, vnlesse he be able to liue without a wife. And therein also let him not prouide only for the quiet & commoditie of the flesh, but only that being loosed from this bond, he may be the more in readines & prepared to all duties of godlinesse. And forasmuch as this benefit is giuen to many but for a time, let euery man so long absteine from mariage as he shalbe meete to liue to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now layde vpon him a necessitie to marry. This the Apostle sheweth when he commandeth that to auoid fornication euery man haue his own wife, & euery woman haue her own husbād, that he that cannot liue continently should marrie in the Lord. First he declareth that the

They sinne grieuously against God vvhich vse it not although they keep them selues vnstained vvith any bodily vncleanenes.

1. Cor 7.1. & 2.

the most part of men are subiect to the vice of incontinence: and then of those that be subiect vnto it, he excepteth none, but commandeth al to that onely remedie, wherewith vnchastitie is resisted. Therefore if they that be incontinent do neglect to help their infirmitie by this meane, they sinne euen in this that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of vnchastitie, while in the meane season his minde burneth inwardly with lust. For *Paul* defineth chastitie to be a cleanesse of the mind, ioyned with chastitie of the bodie. A woman vnmarried (saith he) thinketh vpon those things that are of the Lord, forasmuch as she is holy both in bodie & in spirit. Therefore when he bringeth a reason to confirme that former commandemẽt, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but he saith, that it is better to marrie than to burne.

1.Cor.6.24.

Mariage to be vsed as an holy remedie against euil lust as a couert of dissolute lust, all aides causes and signes whereof must be auoided in thought, looke, rayment, speech, diet.

44 Nowe if married folkes doe confesse that their fellowship together is blessed of the Lorde, they are thereby admonished not to defile it with intemperate & dissolute lust. For though the honestie of mariage do couer the filthines of incontinencie, yet it ought not foorthwith to be a prouocation therof. Wherefore let not maried folkes thinke, that all things are lawfull vnto them, but let euery husband haue his own wife soberly, & likewise the wife her husbande, and so doing, let them commit nothing vnseeming the honestie and temperance of mariage. For so ought mariage made in the Lord to be restrained to measure & modestie, & not to ouerflow into euery kind of extreme lasciuiousnes. This wantonnes *Ambrose* reproued with a saing verie sore in deede, but not vnfit for it, when he calleth the husband, the adulterer of his own wife, which in vse of wedlock hath no care of shamefastnes or honestie. Last of all, let vs consider what lawmaker doeth here condemne fornication, euen he which sith of his own right he ought to possesse vs wholly, requireth pureneſse of the soule, spirite & body. Therefore when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with vncleanly gestures, and with filthie talke to laye wait to trap anothers chastitie. For that saying is not without good reason, which *Archelaus* spake to a yong man aboue measure wantonly and deintily clothed, that it made no matter in what part he were filthily vnchast, if we haue a regard vnto God that abhorreth all filthinesse in whatsoeuer part either of our soule or body it appeareth. And to put thee out of doubt, remember that the Lord here commendeth chastitie. If the Lorde require chastitie of vs, then he condemneth all that euer is against it. Therefore if thou couet to shewe obedience, neither let thy mind burne inwardly with euil lust, nor let thine eyes runne wantonly into corrupt affections, nor let thy body bee trimmed vp for allurement, nor let thy tongue with filthie talke entise thy minde to like thoughtes, nor let thy glutonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blottes, wherewith the pureneſse of chastitie is bespotted.

Amb.li.de phil.

The eight Commaundement.

Thou shalt not steale.

45 The end of this commandement is, because God abhorreth vnrighteousnes

ouſneſſe, that euery man may haue his owne rendred vnto him. The ſumme therefore ſhalbe, that we are forbidden to gape for other mens goodes, and that therefore we are commaunded euery man to employ his faithfull trauaile to preſerue to each man his owne goods. For thus we ought to thinke that what euery man poſſeſſeth is not happened vnto him by chance of fortune, but by the diſtribution of the ſoueraigne Lord of all things: and therefore no mans goods can be gotten from him by euil meanes, but that wrong be done to the diſpoſition of God. But of theftes there be many kindes: one ſtandeth in Violence, when the goodes of an other are by any manner of force and robbing licentiouſneſſe bereaued. The other kinde conſiſteth in malicious deceite, where they are guilefully conueied away. An other ſorte there is that ſtandeth in a more hidden ſuttletie, when they are wrong from the owner by colour of lawe. An other ſort in flatterie, where they are ſucked away by pretence of gift. But leaſt wee ſhoulde tarie too long vppon renting of all the ſeuerall kindes of theſte, lette vs knowe, that all craftie meanes whereby the poſſeſſions and money of our neighbours are conueied vnto vs, when they once go by crooked waies from ſyncerenes of hearte, to a deſire to beguile, or by any meane to doe hurt, are to bee accounted for theftes. Although by pleading the law, they may preuaile, yet God doth not otherwiſe weigh them. For he ſeeth the long captious ſuttleties, wherwith the guilefull man beginneth to entangle the ſimpler minde, till at length he drawe him into his nettes. He ſeeth the hard and vngentle lawes, wherwith the mightier oppreſſeth and throweth downe the weaker. He ſeeth ỹ allurements, wherewith as with baited hookes, the craftier taketh thee vnware. All which things are hidden from the iudgement of man, and come not in his knowledge. And this manner of wrong is not onely in monie, in wares, or in landes, but in euery mans right. For we defraud our neighbour of his goods, if we denie him thoſe dueties which we are bound to doe for him. If anie idle factor or Baylife do deuour his maſters ſubſtance, and is not heedful to the eare of his thrift, if he either do wrongfully ſpoyle, or do riotouſly waſte the ſubſtaunce committed vnto him, if a ſeruant doe mocke his maſter, if he diſcloſe his ſecretes by any meanes, if he betray his life and his goodes: againe if the Lord doe cruelly oppreſſe his houſholde, they are before God guiltie of theſte. For hee both withholdeth and conucieth an other mans goods, which performeth not that which by the office of his calling he oweth to other.

That euerie man maye haue hir owne, vve are in the eight commãdement forbidden all practiſing vvhatſoeuer to the vnıuſt loſſe & daunger of others, and all vvithholding of anie duety vvherby vve are bound to doe them good foraſmuch as either of theſe doeth make vs guilty of theſe.

46 We ſhal therefore rightly obey this commaundement, if being contented with our owne eſtate, we ſeeke to get no gaine but honeſt & lawfull, if we couet not to wax rich with wrong, nor go about to ſpoile our neighbor of his goodes that our owne ſubſtance may encreaſe, if wee labour not to heape vp cruel riches and wrong out of other mens blood, if we do not immeaſurably ſcrape together euery way, by right & by wrong, that either our couetouſneſſe may be filled, or our prodigalitie ſatisfied. But on the other ſide, let this bee our perpetuall marke, to aide all men faithfully by counſell and helpe to keepe their owne ſo farre as we may; but if we haue to do with falſe and deceitfull men, let vs rather bee ready to yeelde vp ſome of our owne, then to ſtriue with them. And not that only, but let vs communicate

The dueties of all ſortes of men for performance of this lavv.

to

to their neceſſities, and with our ſtore relieue their neede, whom we ſee to be oppreſſed with hard and poore eſtate. Finally, let euery man looke howe much he is by duetie bound vnto other, & let him faithfully pay it. For this reaſon let the people haue in honor al thoſe that are ſet ouer them, let them patiently beare their gouernement, obey their lawes & commandements, refuſe nothing that they may beare, ſtil keeping God fauourable vnto them. Againe, let them take care of their people, preſerue common peace, defend the good, reſtraine the euil, and ſo order al things, as readie to giue account of their office to the ſoueraigne iudge. Let the miniſters of Churches faithfully apply their miniſterie, and not corrupt the doctrine of ſaluation, but deliuer it pure and ſyncere to the people of God, and let them inſtruct them not onely with learning, but alſo with example of life: finally, let them ſo be ouer them, as good ſhepeheardes be ouer the ſheepe. Let the people likewiſe receiue them for the meſſengers and Apoſtles of God, giue them that honor whereof the higheſt maſter hath vouchſafed them, and miniſter vnto them ſuch things as are neceſſarie for their life. Let parents take on them to feede, rule and teach their children, as committed to them of God, and grieue not, nor turne away their mindes from them with crueltie, but rather cheriſh and embrace them with ſuch lenitie and tendernes, as becommeth their perſon. After which manner, we haue alreadie ſaide, that children owe to their parents their obedience. Let yong men reuerence old age, euen as the Lord willed that age to be honorable. Let old men alſo gouerne ỹ weakneſſe of youth with their wiſedome and experience, wherein they excell yong men, not rating with rough and loude brawling, but tempering ſeueritie with mildneſſe and gentleneſſe. Let ſeruants ſhewe themſelues diligent & ſeruiſable to obey: & that not to the eye, but from the heart, as ſeruing God himſelfe. Alſo let maſters ſhewe themſelues not teſtie and harde to pleaſe, nor oppreſſe them with too much ſharpneſſe, nor reprochfully vſe them, but rather acknowledge that they are their brethren and their fellow ſeruants vnder the heauenly Lorde, whom they ought mutually to loue and gently to intreat. After this maner, I ſay, let euery man conſider what in his degree and place he oweth to his neighbours, and let him pay that he oweth. Moreouer, our minde ought alwaies to haue reſpect to the lawmaker, that wee may knowe that this lawe is made as well for our mindes, as for our handes, that men ſhould ſtudie to defende and further the commodities and profite of other.

The ninth Commaundement.

Thou ſhalt not be a lying witneſſe againſt thy neighbour.

To vphold truth wee are in the ninth commandement forbidde the abuſe of the tongue in hindering our neighbour, & commanded to imploy it for his beneſite.

47 The end of this commandement is, that becauſe God which is truth abhorreth lying, we ought to obſerue trueth without deceitful colour. The ſumme therefore ſhall bee, that wee neither hurt any mans name eyther with ſlaunders or falſe reportes, nor hinder him in his goods by lying: finally, that wee offende no man, by luſt to ſpeake euill, or to be buſie: with which prohibition is ioyned a commaundement, that ſo farre as wee may, wee employ our faithfull endeuour for euery man in affirming the trueth,

to defend the safetie both of his name and goods. It seemeth that the Lord purposed to expounde the meaning of his commaundement in the three & twentie Chapter of Exodus, in these wordes: Thou shalt not vse the voice of lying, nor shalt ioyne thy hande to speake false witnesse for the wicked. Againe, Thou shalt flee lying. Also in an other place hee doeth not onely call vs away from lying in this point that we bee no accusers, or whisperers in the people, but also that no man deceiue his brother, for hee forbiddeth them both in seuerall commaundements. Truely it is no doubt, but that as in the commaundementes before, hee hath forbidden crueltie, vnchastitie and couetousnesse, so in this he restraineth falshoode. Whereof there are two partes as we haue noted before. For either wee offend the good name of our neighbours by maliciousnesse and froward minde to backebite, or in lying and sometime in euill speaking wee hinder their commodities. There is no difference whether in this place be vnderstanded solemne and iudicial testimonie, or common testimony that is vsed in priuate talkes. For we must alwaies haue recourse to this principle, that of all the generall kindes of vices one speciall sort is set for an example, wherevnto the rest may bee referred, and that that is chiefly chosen, wherein the filthinesse of the faulte is moste apparaunt. Although it were conuenient to extende it more generallie to slaunders and finister backebitinges wherewith our neighbours are wrongfully greeued, for that falsehoode of witnessing which is vsed in iudiciall courtes, is neuer without periurie. But periuries insomuche as they doe prophane & defile the name of God, are alreadie sufficiently met withal in the thirde commaundement. Wherefore the right vse of this commaundement is, that our tongue in affirming the trueth, do serue both the good name and profite of our neighbours. The equitie thereof is more than manifest For if a good name be more pretious than anie treasures, whatsoeuer they be: then is it no lesse hurt to a man to be spoiled of the goodnesse of his name than of his goods. And in bereauing his substance sometime false witnesse doeth as much as violence of handes.

Exod. 23. 1. Leui. 19. 15.

48 And yet it is maruellous with how negligent careleſnesse men doe commonlie offende in this point, so that there are founde verie few that are not notablie sicke of this disease: we are so much delighted with a certaine poisoned sweetnesse both in searching out & in disclosing the euils of other. And let vs not thinke that it is a sufficient excuse, if oftentimes wee lie not. For he that forbiddeth thy brothers name to be defiled with lying, willeth also that it be preserued vntouched so far as the trueth wil suffer. For howsoeuer he taketh heede to himselfe onlie, so that hee tell no lie, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs to keepe safe our neighbours good name, ỳ God hath a care of it. Wherefore without doubt all euill speaking is vtterly condemned But wee meane not by euill speaking, that rebuking which is vsed for chastisement: nor accusation, or iudiciall processe, whereby remedie is sought for an euill, nor publike reprehension which tendeth to put other sinners in feare, nor bewraying of faults to them for whose safetie it behoooueth ỳ they should be forwarned least they should be in danger by ignorance: but we meane onlie hateful accusing, which ariseth of maliciousnes & of a wāt̄o wil to backbite.

The great libertie which men giue thēselues in transgressing this lawe by their wanton delight to backbite, to scoffe, to iudge, or to heare them that doe so.

S. Also

Also this commaundement is extended to this point, that we couet not to vse a scoffing kinde of a pleasauntnesse, but mingled with bitter tauntes, thereby bitingly to touch other mens faultes vnder pretence of pastime, as manie doe that seeke praise of merie conceites with other mens shame yea and griefe: also when by such wanton railing many times our neighbours are not a litle reproched. Nowe if wee bende our eyes to the lawemaker, which must according to his rightfull authority beare rule no lesse ouer the eares and minde than ouer the tongue: truely wee shall finde that greedinesse to heare backebitings, & a hastie readinesse to euil iudgements are no lesse forbidden. For it were verie fonde if a man shoulde thinke that God hateth the faulte of euill speaking in the tongue, and doeth not disalow the fault of euill maliciousnesse in the heart. Wherefore if there be in vs a true feare and loue of God, let vs indeuour so farre as wee may and as is expedient, and as charitie beareth, that wee giue neither our tongue, nor our eares to euill speakinges, and bitter iestinges, least wee rashly without cause yeelde our mindes to indirect suspicions. But being indifferent expositours of all mens sayinges, and doinges, let vs both in iudgement, eares, & tongue gently preserue their honour safe.

The tenth Commaundement.

Thou shalt not couet thy neighbours house, &c.

As the former cõmandementes haue deliuered a rule of charitie to gouerne our euill studies & vvorks: so the last commãdement requireth the verie first conceptions of the mind to be framed according to the same rule.

49 The ende of this commaundement is, that because the Lordes will is that our soule bee wholly possessed with the affection of loue: all lust is to bee shaken out of our minde that is contrarie to charitie. The summe therefore shall bee, that no thought creepe into vs, which may moue our mindes with a concupiscence hurtful and turning towarde an others losse: wherewith on the other side agreeth the commaundement, that whatsoeuer wee conceiue, purpose, will or studie vppon, bee ioyned with the benefite and commoditie of our neighbours. But heere, as it seemeth, ariseth a harde and combersome difficultie. For if it bee truely sayde of vs before that vnder the names of fornication and theft are contained the lust of fornication, and the purpose to hurt and deceiue, it may seeme superfluously spoken, that the coueting of other mens goodes shoulde afterwarde bee seuerally forbidden vs. But the distinction betweene purpose and couering, will easily lose vs this knotte. For purpose (as wee haue meant in speaking of it in the other commaundementes before) is deliberate consent of will, when lust hath subdued the minde: but couering may bee without any suche either aduisement or assent, when the minde is onely pricked and tickled with vaine and peruerse obiectes. As therefore the Lorde hath heeretofore commaunded, that the rule of charitie shoulde gouerne our willes, studies, and workes: so he nowe commaundeth the conceptions of our minde to be directed to the same rule, that there bee none of them crooked and writhen, that may prouoke our minde an other way. As he hath forbidden our minde to be bowed and led into wrath, hatred, fornication, robberie, and lying: so he doth now forbid vs to be moued thereunto.

50 And not without cause doth hee require so great vprightnesse. For who

who can denie that it is righteous, that all the powers of the ſoule be poſſeſſed with charitie? But if any of them do ſwarue from the marke of charitie, who can denie that it is diſeaſed? Nowe whence commeth it that ſo manie deſires hurtfull to thy neighbour, doe enter in thy heart, but of this, that neglecting him thou careſt onely for thy ſelfe? For if thy mind were altogether throughly ſoked with charitie, no parcel therof ſhould be open to ſuch imaginations. Therefore it muſt needs be voide of charity, ſo far as it receiueth concupiſcence. But ſome man will obiect, that yet it is not meete that fantaſies that are without order toſſed in mans wit, and at length do vaniſh away, ſhould be condemned for concupiſcence, whoſe place is in the heart. I anſwere that heere our queſtion is of that kinde of fantaſies, which while they are preſent before our mindes, doe together bite and ſtrike our hearte with deſire, foraſmuch as it neuer commeth in our mynde, to wiſhe for any thing, but that our heart is ſtirred vp and leapeth withall. Therefore God commãdeth a maruelous feruentnes of loue which he willeth not to be entangled with neuer ſo ſmal ſnares of concupiſcence. He requireth a marueloufly framed mind, which he ſuffreth not ſo much as with ſlight prouocations to be any thing ſtirred againſt the law of loue. To this expoſition *Auguſtine* did firſt open me ỹ way: becauſe thou ſhouldeſt not think ỹ it is without conſent of ſome graue authority. And though the Lords purpoſe was to forbid vs al wrongful coueting: yet in rehearſing ỹ ſame, he hath brought forth for example thoſe things that moſt commonly doe deceiue vs with a falſe image of delight: becauſe he would leaue nothing to concupiſcence whẽ he draweth it from theſe things, vpon the which it moſt of al rageth and triumpheth. Loe, here is the ſecond Table of the law, wherin we are taught ſufficiently what wee owe to men for Gods ſake, vpon conſideration whereof hangeth the rule of charitie. Wherefore you ſhall but vainely call vppon thoſe dueties that are contained in this Table, vnleſſe your doctrine do ſtay vpon the feare and reuerence of God, as vpon her foundation. As for them which ſeeke for two cõmandements, in the prohibition of coueting, the wiſe reader, though I ſay nothing, will iudge that by wrong diuiſion, they teare in ſunder that which was but one. And it maketh nothing againſt vs, that this worde, Thou ſhalt not couet, is the ſecond time repeated, for after ỹ he had firſt ſet the houſe, then he renteth the partes thereof, beginning at the wife: whereby it plainely appeareth, that (as the Hebrues do very well) it ought to be read in one whole ſentence, and that God in effect commandeth, that al that euery man poſſeſſeth, ſhould remaine ſafe and vntouched, not onely from wrong and luſt to defraud them, but alſo fom the very leaſt deſire that may moue our mindes.

The laſt commandement vvhich is by ſome rent amiſſe into tvvo, conteineth not bare conceptions or fancies, but ſuch as do bite & ſtirre the minde vvith deſire repugnant to that vvhich perfect charity requireth, of vvhich kind of concupiſcences thoſe are rehearſed for examples ſake vvhich are moſt vſuall in mens mindes.

The drifte of the lavve is to touch perfect holineſſe, vvhich conſiſteth in pure loue tovvards God and man, and not to ſet dovvne onelie certain rudiments that vvere after vvards to bee further perfected.

51 But now to what end the whole law tendeth, it ſhall not bee hard to iudge: that is, to the fulfilling of righteouſneſſe, that it might frame the life of man after the example of the pureneſſe of God. For God hath therein ſo painted out his owne nature, as if a man doe performe in deedes, that which is there commanded, he ſhall in a manner expreſſe an image of God in his life. Therefore when *Moſes* meant to bring the ſumme thereof into the mindes of the *Iſraelites*, he ſaide: And nowe *Iſrael*, what doth the Lord thy God aske of thee, but that thou feare the Lord, and walke in his waies? loue him Deut. 10. 12.

him and ſerue him in all thy hearte, and in all thy ſoule, and keepe his commandements? And he ceaſſed not ſtil to ſing the ſame ſong againe vnto them, ſo oft as he purpoſed to ſhewe the ende of the lawe. The doctrine of the lawe hath ſuch reſpect hereunto, that it ioyneth man, or as *Moſes* in an other place termeth it, maketh man to ſticke faſt to his God in holineſſe of life. Nowe the perfection of that holineſſe conſiſteth in the two principall pointes alreadie rehearſed That we loue the Lord God with all our heart, all our ſoule, and all our ſtrength, and our neighbours as our ſelues And the firſt indeede is, that our ſoule be in all partes filled with the loue of God. From that by and by of it ſelfe foorth floweth the loue of our neighbour. Which thing the Apoſtle ſheweth when he writeth, that the end of the law is loue out of a pure conſcience, and a faith not fained. You ſee howe, as it were, in the head is ſet conſcience and faith vnfained, that is to ſaie in one word true godlineſſe, and that from thence is charitie deriued. Therefore he is deceiued, whoſoeuer thinketh that in the law are taught onelie certaine rudimentes and firſt Introductions of righteouſneſſe, wherewith men became to bee taught their firſt ſchooling, but not yet directed to the true marke of good woorkes: whereas beyond that ſentence of *Moſes*, and this of Paule, you can deſire nothing as wanting of the higheſt perfection. For howe farre I pray you, will hee proceede that will not bee contented with this inſtitution, whereby man is inſtructed to the feare of God, to ſpirituall worſhipping, to obeying of the commaundementes, to follow the vprightnes of the way of the Lord: finally to pureneſſe of conſcience, ſyncere faith and loue? Whereby is confirmed that expoſition of the lawe, which ſearcheth for and findeth out in the commaundementes thereof all the duties of godlineſſe and loue. For they that follow onelie the drie and bare pinciples, as if it taught but the one halfe of Gods wil, know not the end therof, as the Apoſtle witneſſeth.

Deut.6.5.& 11.13.

Mat.22.

1.Tim.1.15.

The reaſon vvhy in the prophets & the Goſpel ſo oftentimes vvhen the keeping of the lavv is ſpoken of the dueties onelie of the ſecond Table are expreſly mentioned.

52 But whereas in rehearſing the ſumme of the lawe, Chriſt & the Apoſtle do ſomtime leaue out the firſt Table: many are deceiued therein while they would faine draw their words to both Tables. Chriſt in Mathew calleth the chiefe points of the law, mercie, iudgement & faith: vnder the word Faith, it is not doubtfull to mee, but that he meaneth truth or faithfulneſſe toward men. But ſome, that the ſentence might be extended to the whole law, take it for religiouſnes toward God. But they labour in vaine. For Chriſt ſpeaketh of thoſe works wherewith man ought to proue himſelfe righteous. This reaſon if we note, we will alſo ceaſſe to maruell why, when a yong man asked him what be the commandementes by keeping whereof we enter into life: he anſwered theſe things onelie: Thou ſhalt not kill. Thou ſhalt not cõmit adultery. Thou ſhalt not ſteale. Thou ſhalt beare no falſe witnes. Honour thy Father and thy Mother. Loue thy neighbor as thy ſelfe. For the obeying of the firſt Table conſiſted in manner all either in the affection of the heart, or in ceremonies: the affection of the heart appeared not, and as for the ceremonies the hypocrites did continually vſe. But the woorkes of charitie are ſuch, as by them we may declare a perfect righteouſneſſe. But this commeth eche where ſo oft in the prophets, that it muſt needes bee familiar to a reader, but meanely exerciſed in them. For in a maner alway, whe they

Mat.5.13.

Mat.19.18.

they exhort to repentance, they leaue out the first Table, and onely cal vpon faith, Iudgement, Mercy & Equitie. And thus they do not ouerskip the feare of God, but they enquire the earnest proof thereof by the tokens of it. This is wel known, that when they speake of the keeping of the law, they do for the most part rest vpon the second Table, because therein the studie of righteousnes & vprightnes is most openly seene. It is needlesse to rehearse the places, because euery man wil of himselfe easily marke that which I say.

Our charitie towards men is a proofe & exercise testifying our religion towardes God.

53 But thou wilt say, is it then more auaileable to the perfection of righteousnes, to liue innocently among men, than with true godlinesse to honor God? No, but because a man doth not easily keepe charity in all pointes, vnles he earnestly feare God, therefore it is thereby proued, that he hath godlinesse also. Beside that, forasmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth also testifie by the Prophet: therfore he requireth not our duties to himself, but doth exercise vs in good works towarde our neighbor. Therfore not without cause the Apostle setteth the whole perfection of the holy ones in charity. And not inconueniently in another place he calleth the same the fulfilling of the law: adding that hee hath performed the law that loueth his neighbour. Againe, That all the law is comprehended in one word, Loue thy neighbour as thy selfe, For he teacheth no other thing but the same which Christ doeth when hee saith: Whatsoeuer ye will that men doe to you, do ye the same to them, For this is the lawe and the Prophets. It is certaine that in the law and the Prophets Faith and all that belongeth to the true worship of God, holdeth the principall place, and that Loue is beneath it in the lower degree: But the Lords meaning is, that in the lawe is onely prescribed vnto vs an obseruation of right and equitie, wherein wee be exercised to testifie our godly feare of him, if there be any in vs.

Pſal.16.

Ephe.1.5.
Col.3.14.
Rom.13.

Mat.7.12.

54 Heere therefore let vs sticke fast, that then our life shall bee best framed to Gods will and the rule of his lawe, when it shall bee euerie way most profitable to our brethren. But in the whole law there is not reade one syllable that appointeth to man any rule of such thinges as hee shall doe or leaue vndone to the commoditie of his owne flesh. And surely sith men are soborne of such disposition naturally that they bee too much carried all headlong to the loue of themselues, and howe muche soeuer they fall from the trueth yet still they keepe that selfe loue, there needed no lawe anye more to enflame that loue, that was naturally of it selfe, too much beyonde measure. Whereby it plainely appeareth, that not the loue of our selues, but the loue of God and of our neighbour is the keeping of the commaundements, and that he liueth best & most holily, that (so neere as may be) liueth & trauelleth least for himselfe, & that no man liueth worse & more wickedly than he that liueth & trauelleth for himself & only thinketh vpon & seeketh for thinges of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be measured by the loue of our selues as by a rule, because hee had no other vehementer or stronger affection to measure it by. And the force of the manner of speaking is diligently to bee weyed. For hee doeth not, as certaine Sophisters haue foolishly dreamed, giue the first degree to the loue

The lawe doth not teache vs to loue our selues vvhich vve do so vehemẽtly vvithout teaching that it setteth vp our affectiõ this vvay as a mark vvhich vvee ought to reach in louing others,

Aug.lib.1. de doct.Christ. cap.23.

of our ſelues, and the ſeconde to charitie, but rather that affection of loue which we doe all naturally drawe to our ſelues, he giueth away vnto other, wherevpon the Apoſtle ſaith, that Charite ſeeketh not her owne. And their reaſon is not to be eſteemed worth a haire that the thing ruled is euer inferiour to his Rule. For God doth not make the loue of our ſelues, a rule whervnto charitie towarde other ſhould be ſubiect, but wheras by peruerſeneſſe of nature, the affection of loue was wont to reſt in our ſelues, he ſheweth that now it ought to be elſewhere ſpread abroad, that we ſhould with no leſſe cheerefulnes, feruentnes, and carefulnes be readie to doe good to our neighbour than to our ſelues.

1.Cor.13.5.

55 Now ſith Chriſt hath ſhewed in the parable of the Samaritane that vnder the name of Neighbour euerie man is contained bee hee neuer ſo ſtrange vnto vs: there is no cauſe why we ſhoulde reſtraine the commaundement of loue within the boundes of our owne friendſhips and acquaintances. I denie not that the neerer that any man is vnto vs, the more familiarlie hee is to bee holden with our indeuours to doe him good. For ſo the order of humanitie requireth, that ſo many moe dueties of friendſhip men ſhoulde communicate together, as they are bounde together with ſtreighter bondes of kinred, familiaritie or neighbourhoode, and that without any offence of God, by whoſe prouidence wee are in a manner driuen thereunto. But I ſay that all mankinde without exception is to bee imbraced with one affection of charitie: and that in this behalfe is no difference of Barbarous or Grecian, of worthie or vnworthie, of friend or foe, becauſe they are to be conſidered in God and not in themſelues: from which conſideration when wee turne awaie, it is no maruel if wee bee entangled wth manie errours. Wherefore if we will keepe the true trade of louing, we muſt not turne our eyes vnto man, the ſight of whom would ofter enforce vs to hate then to loue, but vnto God which commaundeth that the loue which wee offer him, be powred abroad among al men: that this bee a perpetuall foundation, that whatſoeuer the man bee, yet he ought to be loued becauſe God is loued.

Luc.10.36.

The commaundements of the lavv in ſpeaking of our neighbours, meant not that vvee ſhoulde reſtraine the dueties of loue and charity to our ſpecial acquaintance.

56 Wherefore it was a moſt peſtilent ignorance or malice, that the Schoolemen of theſe commaundements, touching not deſiring of reuengement, and louing our enimies, which in the olde time both were giuen to the Iewes and at the ſame time were commonly giuen to all Chriſtians, haue made Councels which it is in our libertie to obey or not to obey. And the neceſſarie obeying of them, they haue poſted ouer to Monkes which were thought but in this one point forſooth more righteous than ſimple Chriſtians, that they willingly bound themſelues to keepe the Councels. And they render a reaſon why they receiue them not for lawes, for that they ſeeme too burdenous and heauie, ſpecially for Chriſtians that are vnder the lawe of grace. So dare they preſume to repel the eternall law of God touching the louing of our neighbours. Is there any ſuch difference in anie leafe of the law? and are not therein the rather ech where founde commandementes that doe moſt ſeuerely require of vs to loue our enemies? For what manner of ſaying is that, where wee are commaunded to feede our enemie when he is hungrie: to ſet into the right waie his Oxen or Aſſes ſtraying

The abſurditie of ſchoolemen in turning the commandementes of the lavv into counſels vvherevnto al men are not bound.

Prou.25.21.
Exod.23.4.

straying out of the way, or to ease them when they faint vnder their burdē? Shal we do good to his beasts for his sake without any good wil to himself? What? is not the word of the Lord euerlasting? Leaue vengeance to me, and I wil requite it. Which also is spoken more plainly at large in another place. Seeke not vengeance, neither be mindfull of the iniury of thy citizens. Either let them blot these things out of the law, or let them acknowledge that the Lord was a lawmaker, & not lyingly faine that he was a counsel giuer.

Deu. 32. 35. Leu 19. 18.

57 And what I praie you meane these things that they haue presumed to mocke withall in their vnsauorie glose? Loue your enemies, doe good to them that hate you, pray for them that persecute you, blesse them that curse you, that yee maie bee the children of your father which is in heauen. Who cannot heare reason with Chrisostome, that by so necessary a cause it plainlie appeareth that they are no exhortations but commandementes? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monkes shalbe the children of the heauenlie father, they only shalbe bold to cal vpon God their Father: what shal the Church do in the meane season? it shal by like right be sent away to the Gētils & Publicans. For Christ saith: If yee be friendlie to your friends, what saiour looke you for thereby? do not the Gentiles & Publicans the same? But we shalbe in good case forsooth, if the title of Christians be left vnto vs, and the inheritance of the kingdome of heauen taken awaie from vs. And no lesse strong is *Augustines* argument. When (saith he) the Lord forbiddeth to commit fornication, he no lesse forbiddeth to touche the wife of thine enemie than of thy friend. When he forbiddeth theft, he giueth leaue to steale nothing at all, either from thy friend or from thine enemie. But these two, not to steale, & not to commit fornication, *Paul* bringeth within the compasse of the rule of loue, yea & teacheth that they are contained vnder this commandement, Thou shalt loue thy neighbour as thy selfe. Therefore, either *Paul* must haue bin a false expositor of the law, or it necessarily followeth hereby, that our enemies ought also to be loued, euen by cōmandemēt, like as our friendes. Therfore they do truely bewray themselues to bee the children of Satan, ỹ do so licentiously shake off the common yoke of ỹ children of God. It is to be doubted, whether they haue published this doctrine with more grosse dulnes or shamelesnes. For there are none of the olde writers ỹ do not pronounce as of a thing certain, ỹ these are mere commandements. And that euē in *Gregories* age it was not doubted of, appeareth by his owne affirmation, for he without controuersie taketh them for commandements And how fooliſh do they reason? They say ỹ they are too weightie a burdē for Christiās. As thogh there could be deuised any thing more weighty than to loue God with al our heart, with al our soule, with al our strength. In comparison of this law any thing may be compted easie, whether it be to loue our enimie, or to lay away al desire of reuenge out of our mind. In deed al things are high & hard to our weaknes euen the least title of the lawe. It is the Lord in whom we vse strength. Let him giue what he commandeth, & command what he wil, Christian men to be vnder the law of grace, is not vnbridledly to wander without lawe, but to be grafted in Christ, by whose grace they are free from the curse of the law, & by whose spirite they haue a

We are not cōselled onlie in the lawe, but cōmanded to loue, do good to, pray for, and blesse our enemies as the reason annexed, that ye may bee the children of your father doeth shewe: & so the fathers haue vnderstood it: neither is the reason anie thing against it, which they bring concerning the hardnes of performing it.

Mat. 5. 44.

Lib. de compunctione cordis.

Mat. 5. 46.

Lib. de doctri. Christ. cap. 30.

Rom. 13. 9.

law written in their hearts. This grace Paul vnproperly called a lawe, alluding to the law of God against which he did set it in comparison. But these men do in the name of the law, dispute vpon a matter of nothing.

They doe in vaine diminishe the vvaight of sinne, vvho make venial sinnes of the secret vnaduised desires vvherein the heart of man doth not long rest.

58 Of like sort it is that they called Veniall sinne, both secret vngodlinesse that is against the first Table, & also the direct transgressing of the last commandement. For they define it thus, that it is a desire without aduised assent, which resteth not long in the heart. But I say, that it cannot come at all into the heart, but by want of those thinges that are required in the law. We forbid to haue strange gods. When the minde shaken with the engines of distrust, looketh about elsewhere, when it is touched with a sodaine desire to remoue her blessednesse some other way: whence come these motions, although they quickly vanish away, but of this, that there is some thing in the soule emptie, to receiue such tentations? And to the ende not to drawe out this argument to greater length, there is a commaundement giuen to loue God with all our heart, with all our minde, with all our soule: if then al the powers of our soule be not bent to the loue of God, we haue already departed from the obedience of the law, because the enemies that do therein arise against his kingdom, & interrupt his decrees, do proue that God hath not his throne wel stablished in our conscience. As for the last commandement, wee haue already shewed that it properly belongeth hereunto. Hath any desire of minde pricked vs? we are already guilty of coueting, and therwithall are made transgressors of the law, because the Lorde doth forbid vs, not only to purpose & practise any thing that may be to anothers losse, but also to be pricked & swell with coueting it. But the curse of God doth alway hang ouer the transgression of the law. We cannot therfore proue euen the very least desires free from iudgement of death. In weying of sinnes (sayth *Augustine*) let vs not bring false balances to weigh what we list and how wee list at our own pleasure, saying: this is heauy & this is light: but let vs bring Gods balance out of the holy Scriptures, as out of the Lordes treasurie, and let vs therein weigh what is heauie: rather let vs not wey, but reknowledge thinges already weighed by the Lord. But what saith the Scripture? Truely when Paul saith that the reward of sinne is death, he sheweth that he knew not this stinking distinction. Sith we are too much enclined to hypocrisie, this cherishment therof ought not to haue been added to flatter our slothfull consciences.

Lib. 2. de bap. contra Donatist. cap. 6.

Mat. 5. 19. *Euery transgression euen of the least commaundement diminisheth his authority that commandeth, displeaseth him, prouoketh his vvrath and is not otherwise pardonable then by mercie, but deserueth in it self to bee punished vvith eternall death.*

59 I would to God they would consider what that saying of Christ meaneth: He that transgresseth one of the least of these commandements, and teacheth men so, shalbe counted none in the kingdome of heauen. Are not they of that sort, when they dare so extenuate the transgression of the lawe, as if it were not woorthie of death? but they ought to haue considered, not only what is commanded, but what he is that commandeth, because his authority is diminished in euery transgression, how litle soeuer it be, of the law that he hath giuen in cõmandement. Is it a smal matter with thẽ, that Gods maiesty be offended in any thing? Moreouer if God hath declared his will in the lawe, whatsoeuer is contrarie to the lawe, displeaseth him. Will they imagin the wrath of God to be so disarmed, that punishment of death shall not foorthwith follow vpon them? And he himselfe hath pronounced

it plainly, if they would rather finde in their hearts to heare his voice, than to trouble the cleare trueth with their vnsauourie suttleties of argument. The soule (saith he) that sinneth, the same shall die. Againe, which I euen now alleaged, the reward of sinne is death. But albeit they grant it to be a sinne, because they cannot denie it: yet they stand stiffe in this, that it is no deadly sinne. But sith they haue hitherto too much borne with their owne madnesse, let them yet at length learne to waxe wiser. But if they continue in dotage, wee will bid them farewell: and let the children of God learne this, that all sinne is deadly, because it is a rebellion against the wil of God, which of necessitie prouoketh his wrath, because it is a breach of the lawe, vpon which the iudgement of God is pronounced without exception: and that the sinnes of the holy ones are veniall or pardonable, not of their owne nature, but because they obtaine pardon by the mercie of God.

Eze. 18.20.
Rom. 6.23.

The ix. Chapter.

That Christ although he vvas knowen to the Iewes vnder the lavve, yet vvas deliuered onely by the Gospell.

BEcause it pleased God in the olde time not vainly by expiations and sacrifices to declare himselfe a Father, and not in vaine he did consecrate a chosen people to himselfe: euen then without doubt hee was knowen in the same image, wherein hee nowe appeareth to vs with full brightnesse. Therefore *Malachie*, after that hee had bidden the Iewes to take heede to the lawe of *Moses*, and to continue in studie thereof, (because after his death there should come a certaine interruption of the office of the Prophets) did forthwith declare, that there should arise a sonne of righteousnesse. In which wordes he teacheth, that the lawe auaileth to this purpose, to holde the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when hee should be come in deede. For this reason doth *Peter* say, that the Prophets did make search, & diligently enquire, of the saluation that is now opened by the Gospell: and that it was reueiled vnto them, that they should minister, not to themselues, nor to their owne age, but vnto vs, those things that are declared by the Gospell. Not that their doctrine was vnprofitable to the people in old time, or nothing auailed themselues: but because they enioyed not the treasure which God sent vnto vs by their hand. For at this day the grace whereof they testified, is familiarly set before our eyes. And whereas they did but a little sip of it, there is offred vnto vs a more plentifull enioying thereof. Therfore Christ himselfe, which affirmeth that he had witnesse borne him by *Moses*, yet extolleth the measure of grace whereby wee excell the Iewes. For speaking to the Disciples, he said: Blessed are the eyes that see that which ye see, & blessed are the eares that heare that which ye heare. For many kings and Prophets haue wished it, & haue not obteined it. This is no small commendation of the reueiling of the Gospel that God preferred vs before the holy fathers that excelled in rare godlines. With which sentence that other place disagreeth not, where it is saide, that *Abraham* sawe the day of Christ, and reioyced. For though the sight of a thing farre distant was somewhat darke, ye he wanted nothing to the assurance of good hope. And thence came

Christ vvas knowen to the fathers vnder the lavv, but not so clearely as to vs he is manifested in the Gospel.

Mal. 4.2.

1. Pet. 1.12.

Iohn. 5.46.
Mat. 13.16.
Luk. 10.23.

Iohn. 8.56.

that ioy which accompanied the holy Prophet, euen to his death. And that
Iohn.1.18. saying of *Iohn* Baptist: No man hath seene God at any time, the only begotten that is in the bosome of the father, hath declared him vnto vs, doth not exclude the godly which had bin dead before him, from the fellowship of the vnderstanding & light that shineth in the person of Christ: But comparing their estate with ours, hee teacheth that those mysteries, which they sawe but darkely vnder shadowes, are manifest to vs: as the author of the E-
Heb.1.1. pistle to the *Hebrewes* doth wel set out, saying, that God diuersly and many wayes spake in old time by the Prophets, but now by his beloued sonne, although therefore that only begotten one, which is at this day to vs ỹ bright nesse of the glorie, and the print of the substance of God the father, was in old time knowen to the Iewes, as we haue in another place alleaged out of *Paul*, that he was the guide of the old deliuerance: yet is it true, which the
2.Cor.4.6. same *Paul* els where teacheth, that God which cõmanded the light to shine out of darknesse, hath now shined vpon our hearts to set foorth the knowledge of the glorie of God in the face of Iesus Christ: because when hee appeared in this his im ge, he did in a maner make himselfe visible, in comparison of the darke & shadowish forme that had bin of him before. And so much the more foule & detestable is their vnthankfulnes & peruersnes, that are here so blind at midde day. And therefore *Paul* saith, that their mindes are darkened by Sathan, that they shoulde not see the glorie of Christ shining in the Gospel, though there be no veile set betweene them and it.

Although in the lavv & the Prophets there be many promises concerning the free forgiuenes of sinnes, yet the name of the Gospel properly taken is not applyable vnto them but only to the publishing of grace nowv giuen in Iesus Christ.

2 Nowe I take the Gospell for the cleere disclosing of the mysterie of Christ. I grant truely, that in that respect that *Paul* calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the lawe, concerning the free forgiuenesse of sinnes, whereby God reconcileth men to himselfe, are accounted partes thereof. For hee compareth faith against these terrors, wherwith the conscience should be troubled & vexed, if saluation were to be sought by workes. Whereupon followeth, that in taking the name of the Gospell largely, there are contained vnder it al the testimonies that God in old time gaue to his fathers, of the mercie and fatherly fauour: But in the more excellent signification of it, I say it is applyed to the publi-
1.Tim.4.6. shing of the grace giuen in Christ. And that meaning is not onely receiued by common vse, but also hangeth vpon the authoritie of Christ and the A-
Mat.4.9. postles. Whereupon this is properly ascribed vnto him, that hee preached
Mar.1.1. the Gospell of the kingdome. And *Marke* maketh his preface in this maner, The beginning of the Gospell of Iesus Christ. And there is no neede to gather places to proue a thing sufficiently knowen. Christ therfore by his comming hath made cleere the life and immortalitie by the Gospell. By
2.Tim.1.10. which wordes *Paul* meaneth, not that the fathers were drowned in darkenesse of death, vntill the sonne of God did put on flesh: but claiming this prerogatiue of honour to the Gospel, he teacheth that it is a newe and vnwonted kind of message, whereby God performed those things that he had promised, that the truth of his promises should be fulfilled in the person of the Sonne. For although the faithful haue alway found by experience, that same saying of *Paul* to be true, that in Christ are all the promises, yea and Amen, because they were sealed in their heartes: yet because hee hath

accom-

accomplished all parts of our saluation in his flesh, therefore that self liuely deliuering of the things rightfully obteined a new & singuier title of praise Whereupon commeth that saying of Christ: Hereafter ye shall see the heauens open, and the Angels of God ascending & descending vpon the sonne of man. For though he seeme to haue relation vnto the ladder shewed in a vision to the Patriarch *Iacob*: yet he setteth out the excellencie of his comming by this marke, that he opened the gate of heauen to all men, that the entrie therof may stande familiarly open to all men. Iohn. 1 52.

3 But yet we must take heede of the diueliſh imagination of *Seruetus*, which when he goeth about, or at least faineth that he goeth about, to extol the greatnesse of the grace of Christ, vtterly aboliſheth the promises, as if they were ended togither with the law. He layeth for him, that by the faith of the Gospel there is brought vnto vs the accomplishment of all the promises: as though there were no difference betweene vs & Christ. I did in deede euen now declare that Christ left nothing vnperfourmed of ỹ whole summe of our saluation: but it is wrongfully gathered thereupon, that we do alreadie enioy the benefits purchaced by him, as though that saying of *Paul* were false, that our saluation is hidde in hope. I grant in deede, that wee by beleeuing in Christ, do also passe from death to life: But in the meane season we must hold this saying of *Iohn*, that although we know we be the children of God, yet it hath not as yet appeared, til we shalbe like vnto him: that is, til we shall see him such as he is. Therefore although Christ offer vnto vs in his Gospel present fulnesse of spirituall good things, yet the enioying therof lieth still hidde vnder the keeping of hope, til being vnclothed of the corruptible flesh, wee be transfigured into the glorie of him that goeth before vs. In the meane time the holy Ghost biddeth vs to rest vpon the promises, whose authoritie ought with vs to put to silence all the barkings of that filthie dogge. For as *Paul* witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. For which reason he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in another place he putteth vs in minde, that we haue the same promises, which in the old time were giuen to the holye men. Finally, he setteth this for the summe of felicitie, that we are sealed vp with the holy spirite of promise, but yet wee doe no otherwise enioy Christ, but so farre as wee embrace him clothed with his promises. Whereby it commeth to passe, that he in deede dwelleth in our hearts, & yet wee wander in iourney abroad from him: because we walke by faith & not by sight. And these two things do not ill agree together: that we possesse in Christ all that pertaineth to the perfection of the heauenly life: and yet that faith is a beholding of good things that are not seene. Onely there is a difference to be noted in the nature or qualitie of the promises: because the Gospell sheweth with her finger that thing, which the law did shadow vnder figures.

We may not with Seruetus think that because the promises made before are accomplisht in Christ, therefore they are abolisht, so as Christians are not to looke for any further enioying of things promised than they haue attained alreadie.

1. Tim. 4. 8.

2. Tim. 1.

2. Cor. 7.

4 And hereby also is their errour conuinced, which do neuer otherwise compare the lawe with the Gospel, but as they compare the merites of workes with the free imputation of righteousnesse. Although in deede this comparison of contraries be not to be reiected: because *Paul* doeth oftentimes vnderstand by the name of the lawe, a rule to liue righteously, wherin

The Gospel is not so opposed to the lawe, as teaching another way of saluation, but the same more plainly.

God

God requireth of vs, that which is his, not giuing vs any hope of life, vnlesse we in all points obey it: and on the other side adding a curse if we do neuer so litle swarue from it: that is in such places as he disputeth, that we do freely please God, and are by pardon reckened righteous, because the obseruation of the lawe, whereunto the reward is promised, is no where founde. Therefore *Paul* doth fitly make the righteousnes of the law and of the Gospell, contrarie the one to the other. But the Gospell did not so succeede in place of the whole law, that it should bring any diuerse meane of saluation, but rather to confirme and proue to be of force, whatsoeuer the lawe had promised, and to ioyne the bodie to the shadowes. For when Christ sayeth, that the lawe and the Prophets were vntil *Iohn*: he maketh not the fathers subiect to the curse, which the bondseruants of the law can not escape: but rather onely that they were instructed with certaine rudiments, so as they stayed a great way beneath the height of the doctrine of the gospel. Therfore *Paul* calling the Gospel the power of God, to saluation to euery beleeuer, by and by addeth, that it hath witnesse of the lawe & the Prophets. But in the end of the same Epistle, although he shewe that the title of praise of Iesus Christ is the reuelation of the mysterie kept secrete in the euerlasting times: yet he doth qualifie that saying, with adding an exposition, teaching that he is openly shewed by the writings of the Prophets. Whereupon wee gather, that when we are to entreate of the whole lawe, the Gospel differeth from the lawe onely in respect of the plaine disclosing thereof. But yet for the inestimable flowing store of grace, which hath beene layde open for vs in Christ, it is now not without cause saide, that at his comming the heauenly kingdome of God was erected in earth.

Rom.1.16.

The preaching of Iohn a meane betwene the lawe and the Gospel. In which respect his office differing both from the Prophets and Apostles he is termed greater than the one and lesse than hee which was least of the other.

5 Now betweene the lawe and the Gospel came *Iohn*, which had an office that was meane and of affinitie to them both. For though when he called Christ the lambe of God, and the sacrifice for the cleansing of sinnes, he shewed forth the summe of the Gospel: yet because he did not expresse that same incomparable strength and glorie, which at length appeared in his resurrection, therefore Christ saith, that he was not equall to the Apostles. For so do those words of his meane: that though *Iohn* excell among the sonnes of women, yet he that is least in the kingdom of heauen, is greater than he. Because he doeth not there commend the persons of men, but after he had preferred *Iohn* before the Prophets, he aduaunceth the preaching of ỹ Gospel to the higheste degree: which preaching wee see in another place signified by the kingdome of heauen. But whereas *Iohn* himselfe doeth aunswere that he is but a voice, as though he were inferiour to the Prophets, he doth not that for fained humilities sake, but meaneth to teache that the proper office of the Embassadour was not committed to him, but that he onely executeth the office of an apparitor: as it was forespoken by *Malachie*: Behold, I sende *Elias* the Prophet, before that the great and terrible daye of the Lorde doe come. And truely he did nothing elsse in the whole course of his ministerie, but endeuour to get disciples to Christ: as also *Esaie* prooueth, that this was enioyned him from God. And in this sense Christ is called a candel burning & shining, because the broad day had not yet appeared. And yet this is no let, but ỹ he may be reckened among the publishers of

Mat. 11. 11.

Iohn.1.23.

Mal.4.5.

Iohn.5.35.

of the Gospel, like as he vsed the same Baptisme, which was afterward deliuered to the Apostles. But that which he began, was not fulfilled but by the Apostles, with free proceding, after that Christ was taken vp from them into the heauenly glorie.

The x. Chapter.

Of the likenesse of the old and newe Testament.

BY the things aforesaide it may nowe appeare euidently, that all the men whome from the beginning of the worlde God adopted into the estate of his people, were with the same lawe, and with the bonde of the same doctrine, which nowe remaineth in force among vs, bounde in couenant to him. But because it is of no small importance that this point be well established, I will adioyne vnto it for an addition, sith the fathers were partakers of all one inheritance with vs, and hoped for all one saluation by the grace of all one Mediatour, how farre their estate differed from ours in this fellowship. But although the testimonies that wee haue gathered out of the lawe and the Prophets for proofe thereof, do make it plaine that there was neuer any other rule of religion and godlinesse in the people of God: yet because in writers there are oftentimes many things spoken of the difference of the olde and newe Testament, that may make the reader that is not of verie sharpe iudgement to be in doubt: therefore wee shal rightfully appoint one peculiar place for the better and more exact discussing of this matter: Yea, and that thing also, which otherwise shoulde haue bene verie profitable for vs, is now made necessarie by that monstruous losell *Seruetus* and by diuers other mad men of the sect of Anabaptistes, which haue no other opinion of the people of Israel, than as of a heard of swine: which they fondly faine to haue bin fatted vp by the Lorde here in this earth, without any hope of heauenly immortalitie. Therfore that we may keepe away this pestilent errour from godly mindes, & also to plucke out of them al doubtes which are wont by and by to arise vppon hearing mention of the diuersitie betweene the olde and the newe Testament: let vs by the way looke, what they haue in them like, and what vnlike one to the other: what couenant the Lorde made with the Israelites in the olde time before the comming of Christ, and what couenant he hath nowe made with vs since Christ hath beene openly shewed.

A thing necessarie to knowe the agreement & difference betweene our selues & the fathers vnder the lawe.

2 And both these points may be made plaine with one worde. The couenant of all the fathers so differeth nothing from ours in substance and in the matter it selfe, that it is altogether one and the selfesame: but the ministration is diuers. But because of so great shortnesse no man were able to attaine a certaine vnderstanding, we must needes proceede on with a longer declaration if we meane to profit any thing at all. But in shewing how they are like or rather all one, it shalbe superfluous to discourse againe of new vpon all the special particulars that haue alreadie been declared: and it shalbe out of season to mingle those things together that remaine yet to be spoken in other places. Here wee must chiefly rest vpon three principall pointes: First, that wee holde, that carnall wealth and felicitie was not the marke appoin-

The fathers had the same couenant which vve haue: they looked for immortalitie & had it promised: they expected it by merits and not by merite: they knewe that Christ vvas their mediator to obtaine mercie, as vvell as vve.

appointed to the Iewes to aspire vnto, but that they were by adoption chosen vnto the Hope of immortalitie: and that the truth of this adoption was certainly assured vnto them both by oracles, and by the lawe, and by the prophecies. Secondarily, that the couenant whereby they were ioyned to the Lord, was vpholden not by any merites of theirs, but by the onely mercie of God that called them. Thirdly, that they both had and knewe Christ the mediatour, by whom they should both be ioyned to God and enioy his promises. Of which points, because the seconde peraduenture is not yet sufficiently knowen, it shall in place appointed for it be declared at large. For we shall confirme by many & cleare testimonies of the Prophets, that it was of his owne meere goodnes and tender fauour, whatsoeuer good the Lord at any time did, and promised to the people of *Israll*. The thirde also hath alreadie had here and there some plaine declarations of it, & we haue not left the first altogether vntouched.

As vvell to the fathers vnder the lavv as to vs in the Gospel promises vvere made of the life to come & not of temporall happines only.

3 Therefore in setting out of this point, because it most specially belongeth to this present matter, & for that they make vs most cõtrouersie about it, we wil employ the more earnest trauaile: but yet so that if there want yet any thing of the explication of the other, it may be by the way supplyed, or in conuenient place be added. Truely, the Apostle taketh away all doubt of them all, when he saith, that God the Father long before by the Prophets in the holy Scriptures promised the Gospel, which he afterward published according to the time appointed. Againe, that the righteousnesse of faith which is taught by the Gospell it selfe, hath witnesse of the lawe and the Prophets. For the Gospel doeth not holde the hearts of men in the ioy of this present life, but lifteth them vp to the hope of immortalitie: doeth not fasten them to earthly delights, but preaching to them a hope layd vp in heauen, doth in a maner transport them thither. For thus he defineth in an other place. Since that ye beleeued the Gospel, ye are sealed vp with the holy Spitite of promise, which is the earnest of our inheritance, for the redemption of the possession purchased. Againe, we haue heard of your faith in Christ Iesu, and of your charitie toward the holy ones, for the hopes sake that is laide vp for you in heauen, whereof ye haue heard by the true speech of the Gospel. Againe: He hath called vs by the Gospel to the partaking of the glorie of our Lord Iesus Christ. Wherefore it is called both the word of saluation, and the power of God to saue the faithfull, & the kingdom of heauen. Now if the doctrine of the Gospel be spirituall, and openeth the entrie to the possession of an incorruptible life: let vs not think that they to whom it was promised and declared, did passe ouer and neglect the care of their soule, and lie dullie like beasts in seeking pleasures of the body. Neither let any man here cauil that the promises which are sealed in the lawe and the Prophets, concerning the Gospel, were ordeined for the new people. For within a litle after that which he spake of the gospel promised in the law, he addeth, that all the things that the law containeth are without doubt properly directed to them that are vnder the lawe. I graunt in deede it is in an other argument. But he was not so forgetful, that when he had once saide all the things which the law conteineth belong to the Iewes, he did not remember what in a few verses before he had affirmed of the gospel promised

Rom.1.2.
Rom.3.21.
Ephe.2.13.
Col.1.4.
1.Thes.2.14.
Rom.3.19.

in

in the law. Wherefore the Apostle sheweth most plainly, that the old Testament chiefely tended to the life to come, when he saith, that vnder it are contained the promises of the Gospel.

4 By the same reason followeth, both that it stoode vpon the free mercie of God, and also was confirmed by the meane of Christ. For the verie preaching of the Gospell pronounceth no other thing, but that sinners are iustified by the fatherly kindnesse of God, without their owne deseruing, & the whole summe thereof is fulfilled in Christ. Who then dare make the Iewes without Christ, with whome wee heare that the couenant of the Gospell was made, whereof Christ is the onely foundation? Who dare make them strangers from the benefit of free saluation, to whome we heare that the doctrine of the righteousnesse of faith was ministred? But, that we dispute not long of an euident matter, we haue a notable sentence of ỹ Lorde. *Abraham* reioyced that he might see my day, hee sawe it and was glad. And the same thing which Christ there testifieth of *Abraham*, the Apostle sheweth that it was vniuersall in the faithfull people, when he saith, that Christ abideth, yesterday, this day, & for euer. For he speaketh not there onely of the eternall godhead of Christ, but also of his power, which was continually opened to the faithfull. Wherefore both the blessed Virgin and *Zacharie* in their songs, doe say, that the saluation reuealed in Christ, is the performance of the promises, which God in olde time had made to *Abraham* and the Patriarches. If the Lord in giuing his Christ, discharged his old othe, it cannot be saide but that the ende thereof was alway in Christ an euerlasting life.

The same mercie by vertue of the same mediator saued the fathers vvhich saueth vs.

Iohn. 8, 56.

Heb. 13, 8.

Luk. 1. 54. & 72.

5 Yea, and the Apostle doth make the Israelites equal with vs, not only in the grace of the couenant, but also in signification of sacramentes. For meaning by examples of punishmentes, wherewith the Scripture reciteth that they were corrected in the old time, to make the *Corinthians* afraid, that they shoulde not runne into the like offences, hee beginneth with this preface, that there is no cause why we should challenge any prerogatiue vnto our selues, to deliuer vs from the vengeance of God which they susteined, forasmuch as the Lorde did not onely graunt vnto them the same benefites, but he hath gloriously set foorth his grace among them with the same tokens: As if hee should haue sayde: If yee trust that yee be out of perill, because both Baptisme wherewith ye be marked, and the Supper which ye daily receiue, haue excellent promises, and in the meane time despising the goodnes of God, ye are licentiously wanton: Knowe ye, that the Iewes also were not without such sacraments, against whome yet the Lorde did most seuerely put his iudgements in execution. They were baptised in passing ouer the Sea, and in the cloudes wherewith they were defended from the burning heat of the Sunne. They say, that that same passage was a carnall Baptisme, which after a certaine proportion answereth to our spirituall Baptisme. But if that were allowed true, the Apostles argument could not proceede, which meaneth here to haue this taken away from the Christians, ỹ they thinke that they excell the Iewes by the prerogatiue of Baptisme. Neither is that which by and by after followeth, subiect to this cauillation: that they did eate the same spirituall meate that we eate, and dronke the same

Equalitie betweene the fathers and vs in the thing signified both by their and our sacraments.

1. Cor. 10. 1. & 11

spirituall

spiritual drinke, which he expoundeth to be Christ.

The wordes of Christ in saying: Your fathers did eate Manna and are dead: do not contradict the Apostle which saith: They did eat the same spirituall meat that we eat. For they vnto whome Christ speaketh gaue him occasion not to touch the mysterie but only the carnall vse of their Manna.

6 To ouerthrowe this sentence of *Paul*, they obiect that which Christ saith: Your fathers did eat Manna in the wildernesse, and are dead: he that eateth my flesh, shall not die for euer. Which two places are verie easily made to agree together. The Lorde, because he then talked to hearers that sought onely to be filled with foode of their bellie, but cared not for ỳ meat of the soule, tempered his talke somewhat to their capacitie, but specially he frameth the comparison of Manna and of his bodie according to their sense. They required that he, to get himselfe some credite, woulde approue his power with doing some such miracle, as *Moses* did in the Wilderneſſe, when he obteined Manna from heauen. But in Manna they conceiued nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they pearced not to that higher mysterie which *Paul* hath respect vnto Christ therefore, to shewe howe much greater a benefite they ought to looke for at his hand, than that which they reported that *Moses* did bestowe vpon their fathers, frameth this comparison: If it were a great miracle in your opinion, & worthie to be remembred, that the Lord by *Moses* ministred foode from heauen to his people, to sustaine them for a small time, that they should not perish for hunger in the wildernesse: gather hereby how much more excellent is the meat that giueth immortalitie. We see why the Lord passed ouer that thing which was principall in Manna, and spake only of the baſest profit of it: euen because the Iewes as it were of purpose to reproche him, did cast *Moses* in his teeth, which succoured the necessitie of the people with remedie of Manna: he aunswered that he is the minister of a much higher grace, in comparison whereof, the carnal feeding of the people, which alone they so much estemed, ought of right to be nothing regarded. But *Paul*, because he knewe that the Lorde when hee raigned Manna from heauen, did not onely poure it downe for the feeding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most worthie of consideration. Wherefore it certainly and cleerely followeth, that the same promises of eternall and heauenly life, which nowe the Lorde vouchsafeth to graunt vnto vs, were not only communicated vnto the Iewes, but also sealed with verie spirituall Sacramentes. Of which matter *Augustine* disputeth largely against *Faustus* the *Manichee*.

Sith the fathers were enlightened & coupled vnto God by the seede of that worde which is immortall, it sheweth that they had the benefit of immortalitie & eternall life.

7 But if the readers had rather to haue testimonies alledged vnto them out of the law & the Prophetes, whereby they may perceiue that the spirituall couenant was common also to the fathers, as wee heare by Christ and the Apostles: I will also follow that desire, and so much the more willingly, because by that meane the aduersaries shal bee more surely conuinced, so that they shall haue afterward no way to dallie. And I wil begin at ỳ proofe, which although I know that the Anabaptistes pride will thinke verie fonde and in a manner to be laughed at, yet shall much auaile with such readers as are willing to learne and haue their sound wit. And I take it as a principle confessed, that there is such effectuall force of life in the worde of God, that whome so euer God vouchsaueth to bee partakers thereof, it quickeneth their soules. For this saying of *Peter* hath alwaye beene of force, that

1.Pet.2.13.

that it is the incorruptible seede which abideth for euer, as also he gathereth out of the words of *Esay*. Now sith God in the olde time bound ✝ Iewes vnto him with this holy bond, it is no doubt that he did also seuer them into the hope of eternall life. For when I say they embraced the worde, which should ioyne them nigher to God, I take it for the manner of cõmunicating it: not that general maner, which is powred abroad throughout the heauen and earth and all the creatures of the world, which although it do quicken all things, euery one after the proportion of their nature, yet it doeth not deliuer them from necessitie of corruption: but I speake of this special maner, whereby the soules of the godly are both lightened vnto the knowledge of God, and in a manner coupled to him. By this enlightening of the word, sith *Adam*, *Abel*, *Noe*, *Abraham*, and the other fathers cleaued vnto God, I say that it is not doubtfull that they had an entrie into the immortal kingdome of God. For it was a sound partaking of God, which cannot be without the benefite of eternall life. Esa.40.6.

8 But if this seeme somewhat entangled: goe to, let vs come to the verie forme of the couenant, which shall not onely satisfie sober wits, but also shal sufficiently conuince their ignorance that bend themselues to speak against it. For God did alwayes thus couenant with his seruants: I will be to you a God, and yee shalbe to mee a people. In which wordes the Prophets themselues are wont to expounde, that both life and saluation, and the whole summe of blessednesse is comprehended. For *Dauid* doth not without cause often pronounce, that blessed is the people, whose God is the Lord: blessed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicities sake, but because hee deliuereth them from death, he preserueth them for euer, and continually sheweth them eternal mercie, whom he hath taken to his people: as it is in the other Prophetes, Thou art our God, wee shall not die: The Lorde is our king, our lawmaker, hee shall saue vs. Blessed art thou, O Israel, because thou art saued in the Lord God. But, not to labour ouermuch in a thing needelesse, this admonition is founde eche where in the Prophets, that wee shall want nothing toward all abundance of good things, and assurance of saluation, so that the Lorde bee our God. And rightfully: For if his face so soone as it beginneth to shine, is a most present pledge of saluation, to what man shall hee openly shewe himselfe for his God, but that he will also open to him his treasure of saluation? For he is our God with this condition, to dwell in the middest of vs: as hee testified by *Moses*. But such presence cannot be obteined, but that life must be also together had in possession with it. And although there were no more expressed, yet had they a promise of spirituall life plaine ynough in these wordes: I am your God. For he did not declare that he would bee a God vnto their bodies alone, but principally to their soules. But soules vnlesse they be ioyned to God by righteousnesse remaine estranged from him in death. But on the other side, let that ioyning be present, it shall bring euerlasting saluation with it. *The forme of the couenant of God with the fathers promising to be their God, proueth that eternall life was promised them.* Leui.26.12. Psal.144.15. Psal.33.12. Abac.1.12. Esay.33.21. Deu.33.29. Leui.26.12. Exod.6.7.

9 Beside that, he did not onely testifie that he was to them their God, but he also promised that he would be so alway: to the ende that their hope not contented with present benefites, shoulde bee extended to eternitie. *God in promising the fathers to be their God in time to come, and to*

continue his mercie to their children, likewise in affirming himselfe to be the God of the dead gaue the liuing plaine hope of endlesse life.

And many sayings do shewe, that the speaking in the future time meant so much, as where the faithfull not only in present euils, but also for the time to come, do comfort themselues with this, that God will neuer faile them. Now as concerning the second part of the promise, he yet more plainly assured them of the blessing of God to bee prolonged vnto them beyond the bounds of this life, in saying: I wil be the God of your seede after you. For if he minded to declare his good wil toward them being dead, in doing good to their posteritie, much more would his fauour not faile toward themselues. For God is not like vnto men, which doe therefore carie their loue to their friends children, because their power is interrupted by death, so y they can not employ their friendly deings vpon them to whome they did beare good wil. But God, whose bountifulnes is not hindered by death, taketh not away from the verie dead the frute of the mercie, which for their sake hee poureth out into a thousand generations. Therefore the Lordes wil was by a notable proofe to set forth vnto them the greatnes and flowing plentie of his goodnes, which they should feele after death, whē he described it to be such as should flowe ouer into al their posteritie. And the truth of this promise y Lord did then seale, & as it were brought foorth the fulfilling of it, when he named himself the God of *Abraham*, *Isaac* and *Iacob*, long after their death. For, what had it not bin a fond naming, if they had vtterly perished? For then had it bin all one, as if he had said, I am the God of them that are not. Wherefore the Euangelists rehearse, that with this one argument the *Sadduces* were so driuen to a straite, that they coulde not denie that *Moses* did testifie the resurrection of the dead, for that they had learned by *Moses*, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the iudge of life and death had receiued into his safegard, custodie, & protection.

Exo.20.6.

Exod.3.6. Mat.22.23. Luk.20.32.

Deut.33.3.

The estate of Adam, Abel, and Noe declareth that they had an eye to a better then this present life.

10 Nowe (which is the principall point whereupon this controuersie hangeth) let vs looke, whether the faithfull themselues haue not bene so instructed of the Lord, that they perceiued that they should haue a better life elsewhere, and so neglecting this life, had an eye to the other. First the state of life that was enioyned them by God, was a continuall exercise, whereby they might be put in mind, that they were the most miserable of all men, if their happinesse were onely in this life. *Adam*, most vnhappie, euen with only remembrance of the happinesse that he had lost, did with painfull labors hardly susteine his needinesse, and that he shoulde not be pressed with the curse of God, in the only labours of his hands, euen there receiued hee extreme sorrowe of that which remained for him to be his comfort. Of his two sonnes, the one was taken away by the wicked slaughter of his brother: the other he had left aliue, whose sight he worthily detested and abhorred. *Abel* cruelly murthered in the verie floure of his age, became an example of the wretchednes of men. *Noe*, while the whole world carelessly liued in pleasure, spent a good part of his age with great wearines in building the Arke. This that he escaped death, came to passe by his greater troubles, than if he should haue dyed an hundred deathes. For beside that the Arke was to him as a graue for tenne moneths, there is nothing more vnpleasant than to be holden so long in maner drowned in dung of beastes. When he had passed

Gen.3.17.

Gen.4.8.

Gen.6.22.

Gen.9.24.

ouer

ouer so great difficulties, he fell into newe matter of greefe, hee sawe himselfe scorned of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benefite of God he had receiued safe from the generall flood. Gen. 12. 4.

None more miserable than Abraham, if his condition in this life only be respected.

11 *Abraham* in deede may be one alone to be compared with an hundred thousand, if wee consider his faith, which is set foorth vnto vs for the best rule of beleeuing, of whose kinred wee must be accounted, that wee may be the children of God. But what more absurditie is there, than *Abraham* to be the father of all the faithfull, and not to possesse so much as the smallest corner among them? but he cannot be throwen downe out of the number, no not from the most honourable degree, but that the whole Church must be destroyed. Now as touching the experiēces of his life: When he was first called by the commaundement of God, he was pucked away from his countrey, his parentes and his friendes, in whome men thinke to bee the chiefe sweetenesse of life: euen as if God of determinate purpose meant to spoyle him of all the pleasures of life. So soone as hee came into the lande where he was commaunded to dwell, he was driuen out from thence with famine. Thither he fledd for succour, where to saue himselfe, hee was compelled to deliuer out his wife to be abused, which wee knowe not whether it were not more bitter to him than many deathes. When hee was returned into the lande of his owne dwelling, he was driuen out againe from thence with famine. What a felicitie is this, to dwell in that lande, wherein a man must so oft be hungrie, yea die for famine if he runne not away? And therewithall hee was brought to that necessitie with *Abimelech*, that hee must needes redeeme his life with the losse of his wife, while manie yeares long he wandred vncertainly hither and thither, hee was compelled by the continuall brawlinges of his seruauntes to put away his nephewe, whome he loued as his owne sonne. Which departing without doubt he did no otherwise take than if hee had suffered the cutting off of one of his limmes. A little after, hee heard that hee was carried away captiue by his enemies. Whither soeuer he went, hee founde neighbours outragiously barbarous, which would not suffer him so much as to drinke water out of the welles that himselfe had digged with great labour. For hee would not haue redeemed the vse of them at the hand of King *Gerar*, if hee had not first beene forbidden. Gen. 12. 13.

Nowe when he came to olde age, hee sawe the thing which is the most vnpleasant and bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begate *Ismael*, whose birth yet he paid deere for, when hee was wearied with the brawling of *Sara*, as if hee in maintaining the stubbornesse of his bondwoman were himselfe the cause of the trouble of his housholde. At length *Isaac* was borne, but with this condition that his first begotten *Ismael* must, as forsaken, be cruelly cast out of doores. When onely *Isaac* was left, in whome the wearied age of the fillie good man might rest, within a little after he was commaunded to kill him. What can mans wit deuise more miserable, than the father to be made the butcher of his owne sonne? If *Isaac* had died of any sickenesse, who woulde not haue thought the old man most miserable, ỹ had a sonne giuen him in mockage, for whom his grief of want of childrē should be doubled? If he had

beene slaine by some stranger, the vnhappinesse of the thing woulde haue much encreased his miserie. But this passeth al examples of miserie, to haue him slaine with his fathers owne hande. Finally, hee was in all the whole course of his life so tossed and vexed, as if a man woulde in a table paint out an example of a miserable life, he could finde none more fit than this of *Abraham*. And let no man obiect that hee was not altogether vnhappie, for that he at length prosperously escaped from so many and so great tempests. For we cannot say that he liueth a blessed life, which for a long space together painfully weareth out of infinite troubles, but him that without feeling of euils, quietly enioyeth present good things.

The liues of Isaac and Iacob especially, howe farre from outward happines?

12 *Isaac* that was lesse troubled with euils, yet scarce euer tooke any taste of sweetenesse He also felt the same vexations, that do not suffer a man to be blessed in the earth. Famine chaced him out of the lande of *Chanaan*: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that hee was faine to striue for his water: at home in his owne house, hee suffred much troublesomnesse by his childrens wiues, he was greeued with disagreements of his sonnes, and coulde not remedie that so great a mischeefe, but by the banishment of him whome he had blessed. But as for *Iacob*, he is nothing elle but a notable example of extreeme infelicitie. Hee passed his childhood most vnquietly at home among the threatenings and terrours of his elder brother, to which at length hee was compelled to giue place. When hee was fledde from his parentes and his native countrie, beside that it was a greeuous thing to liue in banishment, he was nothing more kindly or gently receceiued of his vncle *Laban*. Then it sufficed not that hee had serued seuen yeare a harde and cruell seruice, but that also must bee by guile defrauded of his wife. For an other wiues sake hee was driuen into newe seruice, where he was all the day fried with heate of the sunne, & all the night lay waking and pained with frost and colde, as himselfe complained. While he by the space of twentie yeares suffred so hard a life, hee was dayly vexed with newe iniuries of his father in lawe. Neither was hee quiet in his owne house, seeing it diuided and in a manner scattered abroad with the hatred, brawling and enuie of his wiues. When he was commanded to returne into his countrie, he was compelled to watch an aduantage to take his iourney, much like a shamefull running away: and yet coulde hee not so escape the vniust dealing of his Father in lawe, but was faine to suffer his reproches and rebukes in the middes of his iourney. Then fell he into a much more cruell distresse. For when hee came neere to his brother, hee had so many deathes before his eyes, as might bee prepared by a cruell man and a bent enemie. So was hee aboue measure tormented and as it were drawen in sunder with terrible feares, so long as he looked for his brothers comming, when he came once in his sight, hee fell downe as halfe dead at his feete, vntill he founde him more fauourable than he durst haue hoped. Beside that, at his first entrie into the lande, he lost *Rachel* his dearely beloued wife. Afterward he heard worde that the sonne which he had by her, & whome therefore he loued aboue the rest, was torne with wilde beastes: by whose death how great greefe he cõceiued, he himself declared in this that

Gen. 26. 35.
Gen. 28. 1.
Gen. 28 5.
Gen. 29. 20.
Gen. 31, 23.
Gen. 32. 11.
Gen. 35. 16.
Gen. 37. 35.

after

after long weeping hee obstinately stopped vp all waies whereby comfort might come to him, leauing himselfe nothing, but to goe down to his sonne wayling into the graue. In the meane time howe great causes of griefe, waiting and wearinesse were the rauishment and deflouring of his daughter, & the boldnesse of his sonnes in reuenging it, which not onely made him to bee abhorred in sight of all the inhabitants of that countrey, but also procured him most present peril of vtter destruction? Then followed that horrible outragious offence of *Ruben* his first begotten sonne, which was such as there could not chaunce a more greeuous. For whereas the defiling of a mans wife is reckoned among the highest ill fortunes: what is to be said of it, when that wickednesse is committed by a mans owne sonne? Within a little while after, his house is spotted with another vnnaturall adulterie: so that so many shames might well breake a heart, that otherwise were most constant and vnable to be vanquished with calamities. Neere before the ende of this life, while he sought to prouide succour for the famine of himselfe and other, he was stricken with tydings of a newe misfortune, vnderstanding that another of his sonnes was kept in prison, for recouering of whome he was compelled to leaue to the rest *Beniamin* his onely darling.

Gen. 34. 2.

Gen. 35. 22.

Gen. 37. 18.

Gen. 42. 38.

Who can thinke, that in such a heap of mischiefes he had any one moment giuen him safely to take breath in? And therefore he himselfe the best witnesse of himselfe, affirmed to *Pharao*, that his dayes were short & euill vpon the earth. Nowe truely hee that declareth that hee hath passed his life by continuall miseries, denieth that he felt the prosperitie which the Lord had promised him. Therefore either *Iacob* did vnkindly and vnthankfully weigh the grace of God, or he truely professed that he had bin miserable vpon the earth. If his affirmation were true, then it followeth, that hee had not his hope fastened vpon earthly things.

Gen. 47. 9.

13 If these holy fathers looked for (as vndoubtedly they did) a blessed life at the hand of God, truely they both thought and sawe it to be another maner of blessednesse, than the blessednesse of earthly life. Which thing the Apostle also doeth shewe excellently wel: *Abraham* (saith he) direct by faith in the lande of promise as in a strange lande, dwelling in tentes with *Isaac* & *Iacob* parteners with him of the same inheritance, for they looked for a citie set vppon a good foundation, the maker and builder whereof is God, all these are dead in faith, not receiuing the things promised, but looking at them a farre off, and beleeuing and confessing that they were gestes and straungers vpon ȳ land. Whereby they declare that they sought for a countrie, & if they had beene moued with desire of that land from whence they came, they had power to returne. But they sought for a better, that is the heauenly countrie. Wherefore God is not ashamed to be called their God, forasmuch as he hath prepared them a citie. For they had bin duller than blockes, to followe promises so earnestly, whereof there appeared no hope in earth, vnlesse they had looked for the fulfilling of them elsewhere. But this he chiefely enforceth, & that not without good reason, that they called this life a iourney from home, euen as *Moses* reporteth. For if they were straungers & foreners in the land of *Chanaan*, where is the Lordes promise, whereby they were made heires of it? He sheweth plainly therfore, that the

As the life of the fathers sheweth, so the Apostle witnesseth that they looked for other than earthly blessednesse at the hands of God. Heb. 11. 9.

Gen 47. 9.

Lordes promise, concerning the possession thereof, had a urther respect. Wherefore they purchased not one foote in the land of Chanaan, but for buriall, whereby they testified, that they did not hope that they shoulde receiue the fruite of the promise til after death. And that is the cause why *Iacob* so much esteemed to be buried there, that hee compelled his sonne *Ioseph* to promise it him, and to sweare to performe it: and why *Ioseph* willed his bones, certaine ages after, when they were long before fallen into powder, to be remoued thither.

Gen. 47. 29. & 30
Gen. 50. 25.

The righteous of old did accompt the end of this life to be the beginning of a better.

14 Finally, it appeareth plainly, that in all the trauailes of this life they had alway set before them the blessednesse of the life to come. For to what purpose should *Iacob* haue so much desired, and with so great danger sought the preeminence of the first begotten, which should procure him nothing but banishment, and in a manner to be cast off from being his child: but no good at all, vnlesse he had respect to a higher blessing? And he declared, that he had this meaning by ỹ words which he spake among his last breathings: Lord, I will looke for thy saluation. What saluation could hee haue looked for, when he sawe that he laie readie to giue vp the Ghost, vnlesse hee had seene in death the beginning of a new life? But what dispute we of the holy ones & children of God, when euen he was not without a tast of such vnderstanding, which otherwise was enemie to the truth? For what meant *Balaam* when he said: Let my soule die the death of the righteous, and let my last times be like vnto theirs? but that he meant the same thing that *Dauid* afterward vttered, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked, is verie euil? If the furthest bound & end were in death, there could in it be noted no difference betweene the righteous & vnrighteous, they differ one from the other by the diuersitie of the estates that after death shall befall to them both.

Gen. 49. 18.

Num. 23. 10.
Psa. 116. 15.
Psa. 34 22.

The hope which Dauid had of immortalitie.

15 We are not yet come beyond *Moses*, Which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulnesse of the ground and plentie of al things. And yet (vnlesse a man wil flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall couenant. But if we come downe to the Prophets, there with most full brightnesse both the life euerlasting and the kingdom of Christ doe vtter themselues. And first of al *Dauid*, which as he was before the other in time, so according to the order of Gods distribution, he shewed the heauenly mysteries in shadowes more darkely than the rest, yet with what plainnesse and certaintie directeth he al his sayings to that end? How he esteemed the earthly dwelling, this sentence testifieth: I am here a forreiner & stranger, as all my fathers were. Euerie liuing man is vanitie, euery one walketh about as a shadow. But now what is my expectation, Lorde? euen to thee is my hope. Truely he that confessing that in the earth there is nothing sound or stedfast, keepeth stil a stedfastnesse of hope in God, considereth his felicitie laid vp in another place. To such consideration is hee wont to call all the faithfull, so oft as hee meaneth to comfort them truely. For in another place after he had spoken of the shortnesse, and the transitorie & vanishing image of mans life, he addeth: but the mercie of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the

Psal. 39. 13.

hundred

hundred and second Psalm. At the Beginning Lord thou didst lay the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparel, but thou remaine the self same. & thy yeares shall not faile: the sonnes of thy seruants shall dwell, and thy posterity shall be stablished before thee. If the godlie ceasse not for the decaie of heauen and earth to be stablished before the Lorde, it followeth that their saluation is ioyned with the eternitie of God. But that hope cannot stande at all, vnlesse it rest vpon the promise that is set forth in *Esaye*: The heauens (saieth the Lord) shal vanish away like smoke, the earth shalbe worne out like a garment, & the inhabitantes of it shal perish like those things: But my saluation shalbe for euer, and my righteousnes shal not faile: where euerlastingnes is giuen to righteonsnes and saluation, not in respect that they remaine with God, but in respect that they are felt of men. Psal.101.19. Esa.51.6.

16 Neither maie wee otherwise take those thinges, that he commonly speaketh of the prosperous successe of the faithful, but to apply them to the open shewing of the heauenly glory. As these sayings: The Lord keepeth the soules of the righteous, he shall deliuer them from the hande of the sinner. Light is arisen to the righteous, and ioy to the vpright in heart. The righteousnes of the godly man abideth for euer: his horne shalbe exalted in glorie, the desire of the sinner shall perishe. Againe: but the righteous shall confesse vnto thy name, the vpright shall dwell with thy countenance. Againe: the righteous shalbe in eternal remembrance. Againe: the Lord shall redeeme the soules of his seruantes. For the Lorde oftentimes leaueth his seruants to the lust of the wicked, not onely to be vexed, but also to be torne in peeces and destroyed: he suffereth the good to lie languishing in darkenes and filth, while the wicked do in a maner shine among the stars. And he doth not so chere thē with the brightnes of his countenance, that they enioy long continuing gladnes. Wherfore euen he also hideth not, that if the faithful fasten their eies vpon the present state of things, they shalbe striken with a sore temptation, as though there were no fauour or reward of innocency with God. So much doth wickednes for ỹ most part prosper & florish, while the company of the godly is oppressed with shame, pouerty, contempt & al kindes of crosses. It wāteth but litle (saith he) that my foote slipped not, and my steppes fell not abroad, while the fortune of fooles grieueth mee, & while I see the prosperity of the wicked. At length after rehearsal of it he concludeth: I bent my thought, if I could vnderstād these things. But it is a torment to my spirite, til I enter into the sanctuarie of the Lord, and vnderstand the last end of them. *What Dauid speaketh of the faithful mans prosperous successe, it hath relation to future blessednes in the world to come.* Psal.97.10. Psa.112.7.9. Psa.140.12. Psa.112.6. Psa.34.23. Psa.73.17.

17 Let vs therfore learne yet by this cōfession of *Dauid*, that the holy fathers vnder the old testament were not ignorāt, how seldome or neuer God doth in this world performe to his seruantes those things that he promiseth thē, & that therfore they did lift vp their minds to Gods sanctuary, wherein they had that laid vp in store, which appeareth not in the shadowe of this present life. That was the last iudgement of God, which when they coulde not see with eies, they were content to vnderstand by faith. Trusting vpon which affiance, whatsoeuer happened in the world, yet they doubted not a *The expectation which Dauid had of a iudgement to come & felicitie to follow it.*

time would once come, when the promises of God should be fulfilled. As these sayings do witnesse, I wil behold the face of God in righteousnes: I wil be satisfied with thy countenance. Againe: I as a greene Oliue tree in the house of the Lord. Againe, The righteous shall florish as a Date tree, & shall spred in branches like the Ceder of *Libanus*, being planted in the house of the Lord, they shall florish in the Palaces of our God: They shal still beare fruite, they shalbe fat & greene in their old age. When he had said a litle before: How deepe are thy thoughts? O Lorde, while the wicked doe florish, they bud out like an herbe, that they may perish for euer. Where is that faire shewe & beautie of the faithful, but when the face of this worlde shalbe turned inward by disclosing of the kindome of God? When they turned their eyes to that eternitie, they despised the hardnes enduring but a moment of present miseries, & boldly burst foorth into these words: Thou shalt not suffer for euer the righteous to die, but thou shalt throw down ỹ wicked headlong into the pit of destruction. Where is in this world the pit of eternal destruction that may swallow vp the wicked? Among whose felicities, this is also reckened in another place, that they close vp the ende of their life in a moment without long languishing. Where is that so great stedfastnes of the holy ones, whom *Dauid* himself echwhere complaineth, not only to be shaken with trouble, but also to be oppressed, & vtterly broken in peeces? Forsooth, he did set before his eyes, not what the altering course of the worlde beareth, which is vnstable & more vnstedfast than the ebbing & flowing of tides, but what the Lord wil do, when he shal one day fit for the eternal setling of heauen & earth. As in another place he excellently wel describeth it: The fooliſh do stay vpon their welthines, and are poude because of their great riches. And yet no man, though he flouriſh in neuer so great dignitie, can redeeme his brother from death, no man can paye to God the price of his ransome, but whereas they see that both the wise do die, & that the wicked also & fooles do perish & leaue their riches to strangers, yet they thinke that their houses shal abide for euer, & their dwellings to the end of ages, & they aduaunce their names vpon the earth, but man shall not continue in honor: he shalbe like to the beastes that die. This imagination of theirs is extremest folly, which yet their posteritie do greedily follow. They shall be placed like a flocke in Hell, & death shall haue rule ouer them. When the light ariseth, the vpright shal haue dominion ouer them, the beautie of them shal perish, Hell is their dwelling house. First, this laughing to scorne of the fooliſh for that they rest on the slipperie & rolling good things of ỹ worlde, doth shew that the wise must seeke a farre other felicitie. But there he more euidently discloseth the mysterie of the resurrection, where after the destruction & extinguishment of them, he erecteth the kingdom of the godly. For what rising of light (I pray you) shal we call that, but the reueiling of the new life which followeth the end of this present life.

Psal. 17.
Psa. 52. 10.
Psa. 92. 13.
Psa. 55. 23.
Iob. 21. 13.
Psa. 49. 7.

The faithfull could not haue cõforted themselues, as both Dauid and Samuel did, with the momentanie shortnes of their troubles in the world except they had made a reckening of endlesse rest afterwards.

18 From thence did spring vp that consideration, which the faithful oftentimes vsed for a comfort of their miseries and remedie of patience: It is but a moment in the Lordes displeasure, and life in his mercye. Howe did they determine afflictions to end in a moment, that were in affliction in a manner their life long? where did they espie so long an enduring of Gods

Psa. 30. 6.

kindnes

kindnes, whereof they ſcarſly felt any litle taſt? If they had ſticked faſt vpon the earth, they could haue found no ſuch thing, but becauſe they loked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exerciſe his holie ones by the croſſe, but that his mercies, wherin they are gathered together, do laſt the worldes age. Againe, they did foreſee the eternall and neuer ending deſtruction of the vngodly, which were as in a dreame happie for one daie. Whereupon came theſe ſayinges: The remembrance of the righteous ſhalbe in bleſſing, but the name of the wicked ſhall rot. Precious is the death of the Saints in the ſight of the Lord, but the death of the wicked moſt euill. Againe in *Samuel*: The Lorde ſhall keepe the feete of the holie, & the wicked ſhalbe put to ſilence in darkenes. Which doe declare that they wel knew, that howſoeuer the holie were diuerſly caried about, yet their laſt end is life and ſaluation: and that the proſperity of the wicked is a pleaſant way, whereby they by litle and litle ſlide forwarde into the gulfe of death. Therefore they called the death of ſuch, the deſtruction of the vncircumciſed, as of them from whom the hope of the reſurrection was cut away. Wherfore *Dauid* could not deuiſe a more grieuous curſe than this: Let them be blotted out of the booke of life, and not bee written with the righteous.

Prou. 10. 7. Pſal. 100. 16. & 30. 22. 1. Sam. 2. 9. Eze. 28. 10. & 31. Pſa. 69. 26.

19 But aboue all other, notable is that ſaying of Iob: I know that my redeemer liueth, and in the laſt day I ſhall riſe againe out of the earth, and in my fleſh I ſhal ſee God my ſauiour. This hope is laid vp in my boſome. Some that haue a minde to make a ſhew of their ſharpe wit, doe cauill that this is not to be vnderſtanded of the laſt reſurrection, but of the firſt day that *Iob* looked to haue God more gentle to him, which although we grant them in part, yet ſhall we enforce them to confeſſe whether they wil or no, that *Iob* could not haue come to that largeneſſe of hope, if he had reſted his thought vppon the earth. Therefore we muſt needes confeſſe, that he lifted vp his eies to the immortalitie to come, which ſawe, that his redeemer woulde be preſent with him, euen lying in his graue. For to them that think only of this preſent life, death is their vttermoſt deſperation: which very death coulde not put off *Iobs* hope. Yea though he kil me (ſaid he) neuertheles I will ſtill hope in him. And let no trifler here carp againſt me and ſay, that theſe were the ſayinges but of a few, whereby is not proued ỹ ſuch doctrine was among the *Iewes*. For I will by & by anſwere him, that theſe fewe did not in theſe ſayings vtter any ſecret wiſedome, whereunto onlie certaine excellent wits were ſeuerally and priuately ſuffered to attaine, but that as they were by the holy Ghoſt appointed teachers of ỹ people, ſo they openly publiſhed thoſe myſteries of God, that were to be vniuerſally learned, and ought to be the principles of the cõmon religion among the people. Therfore whẽ we heare the publike oracles of the holy Ghoſt, wherein he ſpake of the ſpirituall life ſo clearly & plainely in the Church of the *Iewes*, it were a point of vntolerable ſtubbornes to ſend them away onelie to the fleſhlie couenant, wherin is mention made of nothing, but earth and earthly wealthineſſe.

Iobs hope of life in death. Neither vvas this in him, or the like in others the ſpeciall perſvvaſion onlie of ſome, but the generall doctrine deliuered all men to beleeue.

Iob. 19. 25. Iob. 13. 15.

20 If I come downe to the later Prophetes, there we may freely walke as in our owne field. For if it were not hard for vs to get the vpper hande in *Dauid*, *Iob*, and *Samuel*, heere it ſhall bee muche more eaſie. For God kept this

Howe the Prophets haue ſhadowed our vnſeene

spirituall felicitie to come by temporal & earthly cõmodities presently seene & knowen.

this distribution and order in disposing the couenãt of his mercy, that howe much the neerer it drew on in processe of time to the ful performance therof, with so much greater encreasementes of reuelation hee did day by daye more brightlie shewe it. Therefore at the beginning when the first promise of saluation was made vnto *Adam*, there glistered out but as it were small sparkles of it. After, hauing more added vnto it, a greater largenesse of light began to be put forth: which from thence forth brake out more and more, and displaied her brightnesse farther abroade, till at length all the cloudes were driuen away, and Christ the sonne of righteousnes fully lightened the whole worlde. We neede not therefore to feare that we faile of testimonies of the Prophets, if we seeke them to proue our cause, but because I see that there will arise a huge deale of matter, wherupon I should be constrained of necessitie to tary longer than the proportion of my purpose may beare, for it woulde so growe to a worke of a great volume, and also because I haue alreadie, by those thinges that I haue saide before, made plaine the way, euen for a reader of meane capacity, so as he may goe forward without stumbling: therefore I will at this present abstaine from long tediousnesse: which to doe is no lesse necessarie: but giuing the readers warning before hande, that they remember to open their owne way with that key that wee haue first giuen them in their hande. That is, that so oft as the Prophets speake of the blessednesse of the faithfull people, whereof scarcely the least steppes are seene in this present life, they may resort to this distinction: that the Prophetes the better to expresse the goodnesse of God, did as in a shadowe expresse it to the people by temporall benefites, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they haue painted therof, was such as might rauish mens minds out of the earth, and out of the elementes of this worlde, and of the age that shal perish, and of necessitie raise it vp to the considering of the felicitie of the life that is to come and spirituall.

The power which God hath to giue life shewed by a vision of breath and liuelinesse restored to a fielde full of dead bones.

21 We will be content with one example. When the Israelites being caried away to *Babylon*, saw their scattering abroade to be like vnto death, they could hardly be remoued from this opinion that they thought that all was but fables that *Ezechiel* prophecied to their restitution: because they reckoned it euen alone as if he had tolde them that rotten carcases should bee restored againe to life. The Lorde to shewe, that euen the same difficultie could not stop him from bringing his benefit to effect, shewed to the Prophet in a vision a field full of drie bones, to the which in a moment with the onelie power of his word hee restored breath and liuelinesse. The vision in deede serued to correct the incredulitie at that present time: but in the meane season he did put the Iewes in minde how far the power of the Lord extended beyond the accoũt of the people, which so easilie quickened with his onelie becke, bones already rotten and scattered abroad: wherfore you shall compare that with an other saying of *Esaie*. The dead shall rise, my carcase, they shall rise againe. Awake ye and reioyce that dwell in the dust, because the deaw of the geene field is thy deaw, & thou shalt plucke down the land of the Giantes into ruine. Go my people, enter into thy tents: shut thy dores vpon thee: hide thee a litle while, till my displeasure passe ouer. For behold

Ezc. 37. 4.

Esa. 26. 19.

behold, the Lord shal go out of his place, to visit the iniquitie of the dweller vpon the earth against him, and the earth shal shew foorth her blood, & shal no longer hide her slaine.

22 Albeit a man should doe sondlie, that would goe about to draw al to such a rule. For there be some places that without anie couering doe shewe the immortalitie to come, that is prepared for the faithful in the kingdome of God, of which sort we haue recited some, & of like sort are the most parte of the rest, speciallie these two, the one in Esaie. As a new heauen, & a newe earth which I make to stand before me, so shall your seede stand, and there shalbe moneth of moneth, and Sabbat of Sabbat: al flesh shall come to worship before my face, saith the Lorde. And they shall go out & see the dead carcases of the men that haue offended against mee, that their worme shal not die, and their fire shal not bee quenched. The other of Daniel. In that time shall rise vp *Michael* the great prince, that standeth for the sonnes of his people, and there shal come a time of distresse, such as was nor since nations first began to be, and then shall al thy people be saued that shall bee found written in thy booke. And of those that sleep in the dust of the earth, there shal awake some to eternal life, and some to euerlasting shame.

Immortalitie to come expresly spoken of by Esaie & Daniel.

Esai. 66. 22.

Dan. 12. 1.

23 Now, as for prouing the other two points that the fathers had Christ for pledge of their couenant, & that they reposed in him al their affiance of blessing, I will not trauaile therein at all, because they haue both lesse controuersie & more plainnesse. Let vs therefore boldely determine this, which by no engines of the diuel may be remoued, that the old testament, or couenant which the Lord made with his people *Israel*, was not limited within the compasse of earthly things, but also conteined the promise of the spiritual and eternal life: the expectation wherof must needs haue bene imprinted in al their minds that truely consented to the couenant. But let vs put farre away this mad & pernicious opinion, that either God did set forth in his promise to the *Iewes* nothing else, or ỹ the *Iewes* sought nothing els but filling of their belly, delights of the flesh, florishing wealth, outwarde power, fruitfulnesse of children, & whatsoeuer a natural man esteemeth. For at this day Christ promiseth no other kingdome of heauen to his, but where they shal rest with *Abraham*, *Isaac*, & *Iacob*. And *Peter* affirmed, that the *Iewes* of his time were heires of the grace of the Gospel, for that they were the children of the Prophets, comprehended in the couenant, which the Lord had in the old time made with his people. And, that the same should not be witnessed with words only, the Lord also approued it by deede. For in the verie moment ỹ he rose againe, he vouchsafed to haue many of the holye men to rise againe in company with him, & made them to be seene in the Citie: so giuing an assured token, that whatsoeuer he did & suffred for the purchasing of eternal saluation, pertaineth no lesse to the faithful of the old testament, thn vnto vs. For as *Peter* testifieth, they were also endued with ỹ same spirite of faith, whereby we are regenerate into life. Now, when we heare that the same spirit which is in vs a certaine sparcle of immortalitie, whereupon it is also in another place called the earnest of our inheritance, did likewise dwel in them, how dare we take from them the inheritance of life? Wherby it is so much the more maruel, ỹ in the old time the Sadduces fel to such grosse-

Seeing that Christ promiseth vs no rest but vvith the, and Peter cõprehendeth vs in the same couenant vvhich God made vvith them: seing Christ hath risen vnto life accompanied vvith mane of the, & hath vvunessed by Peter, that the spirite of faith vvhich is in vs, vvas also in the: howsoeuer the Sadduces haue denied the heauenly: and the Jevves at this daie do expect an earthlie kingdome, vvee may not take from the fathers the inheritance of eternall life.

Mat. 8. 11.
Act. 3. 29.
Mat. 27. 51.
Act. 15. 8.

nesse

neſſe of errour, that they denied both the reſurrection & alſo the ſubſtance of ſoules, both which points they ſawe ſealed with ſo cleare teſtimonies of Scripture. And no leſſe to be marueiled at, euen at this day, were the folly of all that nation in looking for the earthly kingdome of Chriſt, if the Scriptures had not long before declared, that they ſhould haue that puniſhment for refuſing the Goſpel. For ſo it behoued, by the iuſt iudgemẽt of God, to ſtrike thoſe mindes with blindnes, which in refuſing the light of heauen being offered them, did wilfully bring themſelues into darkeneſſe. Therefore they read and continually turne ouer *Moſes*, but they are ſtopped with a veile ſet between them and him, that they cannot ſee the light that ſhineth in his countenance. And ſo ſhal it remaine couered & hidden from them, til he be turned to Chriſt, from whom now they trauaile to lead and draw him away ſo much as in them lieth.

2. Cor. 3. 14.

The xi. Chapter.

Of the difference of the one Teſtament from the other.

The firſt differẽce of the old & newe Teſtament. God did in that by the ſhadowe of earthly things, & in this doth plainly direct vnto heauen.

WHat then? wilt thou ſay: ſhall there be no difference left between the old Teſtament and the Newe? & to what purpoſe ſerue al thoſe places of Scripture, where they are compared one againſt the other, as things moſte contrarie? I do willingly allowe thoſe differences that are rehearſed in the Scripture: but ſo that they nothing hinder the vnitie alreadie ſtabliſhed, as it ſhalbe plaine to ſee when wee ſhall haue entreated of them in order. Thoſe differences are (as farre as euer I coulde marke or can remember) chiefely foure in number, to the which if you liſt to adioyne the fifth, I am not againſt it. I ſay and truſt to prooue that they are all ſuche as rather belong to the manner of miniſtration, than to the ſubſtance of them. And by this meane they ſhall nothing hinder, but that the promiſes of both the olde and newe Teſtament may remaine all one, and all one foundation of the ſame promiſes, Chriſt. Nowe the firſt difference is, that although, euen in the old time alſo, the Lords will was to direct the mindes of his people, and to haue them raiſed vp to the heauenly inheritance: yet, that they might be the better nouriſhed in hope thereof, he gaue it to be ſeene or rather to be taſted of, vnder earthlie benefites: but nowe hauing reuealed the grace of the life to come, by the Goſpel, hee more cleerely and plainly directeth our mindes the ſtreight way to the meditation thereof, leauing the inferior manner of exerciſing which he vſed with the *Iſraelites*. They that marke not this purpoſe of God, do not thinke that the olde people climbed any higher thã to the good things promiſed to the body. They ſo oftẽ heare the land of *Chanaan* named, as the excellent, or rather onely reward for the keepers of Gods lawe. They heare that God threateneth nothing more ſeuerely to the traſgreſſors of the ſame lawe, than that they ſhalbe driuen out of the poſſeſſion of the ſame land, & ſcattered abroade into ſtrange regions. They ſee ẏ in a maner to this effect come all the bleſſings & curſes that are pronoũced by *Moſes*. Hereby they do vndoubtedly determine, that the Iewes not for their owne ſakes, but for others, were ſeuered from other nations, ẏ is, that the Church of Chriſt might haue an image, in whoſe outward forme

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she might see examples of spirituall things. But sith the Scripture doth sometimes shewe, that God himselfe directed al the earthly benefites that he did for them to this ende, that so he might leade them by the hand to the hope of heauenly benefits: it was too much vnskilfulnes, I wil not say blockishnes, not to consider this order of disposition. The issue or point of our controuersie with this sort of men is this, that they teach that the possession of ỹ land of *Chanaan* was to the *Israelites* their chiefe and last blessednes, & that to vs after the reuealing of Christ, it doth but figuratiuely signifie the heauenly inheritance. On the other side we affirme, that they did in the earthly possession which they enioyed, as in a looking glasse beholde the inheritance to come, which they beleeued to be prepared for them in heauen.

2 That shal better appeare by the similitude that *Paul* vsed to the *Galathians*. He compareth the nation of the Iewes to an heire, within age, which being not yet able to gouerne himselfe, followeth the guiding of the tutor or schoolemaister, to whose custodie he is committed. And whereas he applieth that similitude to the ceremonies, that nothing hindreth but that it may also very fitly serue to this purpose. The same inheritance was appointed for them, that was appointed for vs: but such as yet for want of age, they were not of capacitie to enter vpon and vse. The same Church was among them, but whereof the age was yet but childishe. Therefore the Lorde kept them vnder this schooling, that he gaue them not the spirituall promises so naked and openly, but as it were shadowed with earthly promises. Therfore, where he called *Abraham*, *Isaac*, and *Iacob*, and their posteritie vnto hope of immortalitie, he promised them the land of *Chanaan* to be their inheritãce: not to determine their hopes vpon it, but that in beholding of it, they should exercise and confirme themselues in the hope of that true inheritance that did not yet appeare. And that they might not be deceiued, there was giuen them a higher promise to testifie that that land was not the highest benefit of God. So *Abraham* was not suffred to lie slouthful in the promise receiued of the lãd, but his mind was with a greater promise raised vp vnto the Lord. For *Abraham* heard this saide vnto him: I am thy protector, and thy reward exceeding great. Here we see, that *Abraham* hath the end of his reward set forth in the Lord, that he should not account vpon a transitorie & slipperie rewarde in the elements of this world, but rather thinke it to be such as can not wither away. Afterward he adioyneth the promise of the lande to no other intent, but that it should be a token of the good wil of God, and a figure of the heauenly inheritance. And that the holy men had this meaning, their owne saings do declare. So *Dauid* riseth vpward from temporall blessinges, to that same highest & last blessing, My heart (saith hee) & my flesh faint for desire of thee. God is my portion for euer. Againe, the Lord is the parte of my inheritance, and of my cup: thou art he that saueſt mine heritage for me. Againe, I haue cried vnto thee, O Lord, I haue saide, Thou art my hope, my portion in the lande of the liuing. Truely they that dare so speake, doe without doubt professe that with their hope they climbe aboue the worlde, and all the good thinges here present. But the Prophetes doe oft describe this blessednes of the worlde to come, vnder the figure that they had receiued of the Lord. And so are these sayings to be vnderstãded. That the godly shall

Gal. 4. 1. *The fathers and wee are one heire vnto whom one & the same inheritance doeth belong But they being that heire in a yonger which wee are in an elder age, had a training though not to another thing, yet after another sort than wee.*

Gen. 15. 1.

Psal. 73. 26. & 84. 4.

Psal. 16. 5.

Psa. 142. 6.

Iob. 18. 17. Psa. 133. 3.

shall possesse the land by inheritance, and the wicked shalbe destroyed out of it. That *Hierusalem* shall abound with all kind of riches, and *Sion* ouerflow with plentie of all things. All which wee see, cannot properly be spoken of the land of our wayfaring, or the earthly *Hierusalem*, but of the true country of the faithfull, and that heauenly citie wherein the Lord hath commaunded blessing and life for euer.

Gods figuring of heauenly by earthlie blessednes in the old lavv is the cause, vvhy then his temporal benefits doe seeme to haue beene more suveete to the righteous and his punishments more greeuous then nowv.

3 This is the reason why it is read that the holy men in time of the olde testament, did esteeme the mortal life & the blessings thereof more than is now meete to do. For although they knewe well that they should not rest in it, as in the end of their race, yet when they called to minde, what markes of his grace the Lord had pointed therein, to exercise them according to the small rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it self. But as the Lord in testifying his good wil toward the faithful, by present good things, did as in shadowe expresse the spirituall felicitie, by such figures and signes: so on the other side hee did in corporall paines shew examples of his iudgement against the reprobate. Therfore, as the benefits of God were to be seene in earthly things, so were also his punishments. While the vnskilfull do not weye this comparison or agreement, as I may call it betweene the punishments & the rewards, they maruel at so much alteration in God, that in old time was so sodenly readie to take vengeance on euery offence of man with sterne & horrible punishmentes, and now as if he had laid awaye the affection of his old angrines, hee punisheth both much more gentlie & seldomer, yea, & for the same cause they doe almost imagine seueral gods of the old & new testament: which the Manichees did in deede. But we shal easily be deliuered from such doubtes, if wee lay our mindes to consider this orderly disposition of God that I haue spoken of, whose will was for the time to signifie & set forth in figure both the grace of the eternall felicitie to come, by temporal benefites, and the greeuousnes of the spirituall death, by corporal paines. Whereby hee deliuered his Testament to the Israelites, as yet after a certaine manner folded vp.

The seconde difference betvveene the tvvo testaments is, that the nevv doth exhibite that foundation of the couenant vvhich the olde did teache thē to expect.

4 Another difference of the olde and newe Testament is saide to be in the figures: for that the old testament did shew only an image in absence of the truth, and a shadow in steed of the body. But the new testament giueth the truth present, and the sound body it selfe. And this difference is mentioned commonly whereseuer the newe testament is in comparison set against the old: but it is more largely entreated of in the Epistle to the *Hebrues* than any where else. There the Apostle disputeth against them, which though ẏ the obseruation of *Moses* lawe might not be taken away, but that they should also drawe with them the ruine of all religion. To confute this errour, he vseth that which had bin foresspoken by the Prophet concerning the priesthood of Christ. For whereas there is giuen him an eternall priesthoode, it is certaine, that that priesthood is taken away, wherin new successours were daily put in, one after another. But he proueth ẏ the institution of this new priesthood is to be preferred, because it is stablished with an oth. He after addeth further, ẏ in the same change of the priesthoode, is also contained the change of the Testament. And that it was necessary so to be, he proueth by this reason: for that the weakenes of the lawe was such that

Psa. 100. 10.

Heb. 7. 11. & 19. & 9. 9. & 10, 1.

it

it could help nothing to perfection. Then he proceedeth in declaring what was that weakenes, euen this, that it had certain outward righteousnes of the flesh, which could not make the obseruers of them perfect, according to conscience: that by sacrifices of beastes, it could neither wipe away sins, nor purchase true holinesse. Hee concludeth therefore that there was in it a shadowe of good things to come, but not the liuely image of the thinges themselues: and that therefore it had no other office, but to be as an introduction into a better hope, which is deliuered in the Gospel. Here is to bee seen, in what point the couenant of the law is compared with the couenant of the Gospel, and the ministerie of Christ with the ministerie of *Moses*. For if the comparison concerned the substance of the promises, thē were there great difference betweene the two testamentes: but sith the point of our case leadeth vs another waye, wee must tend to this ende, to finde out the trueth. Let vs then set forth here the couenant which he hath stablished to be eternall, and neuer to perish. The accomplishment thereof, whereby it attaineth to be stablished and continuing in force, is Christ. While such establishment was in expectation, the Lord did by *Moses* appoint ceremonies, to be as it were solemne signes of the confirmation. Nowe this came there in question, whether the ceremonies that were ordained in the lawe ought to giue place to Christ or no. Althogh these ceremonies were indeed only accidents, or verilie additions & things adioined, or (as the people cal them) accessary things to the couenant, yet becausse they were instruments or meanes of the administratiō therof, they beare the name of the couenāt it selfe, as the like is wont to be attributed to other Sacraments. Therefore in sum: the old Testament is in this place called the solemne forme of cōfirming the couenant, conteined in ceremonies and sacrifices. The Apostle saith, that becausse in it is nothing perfect, vnlesse we passe further, therfore it behoued that they should be discontinued & abrogate, that place might be giuen to Christ the assurer & mediatour of a better testament, by whom eternall sanctification is once purchased to the elect, and the transgressiōs blotted out that remained vnder the law. Or if you like it better, thus: That the old testament of the Lord was that which was deliuerd, wrapped vp in the shadowish & effectual obseruations of ceremonies: and that therefore it was but for a time, becausse it did but (as it were) hāg in suspēse vntil it might stay vpon a more stedfast & substantiall confirmation: & that then onelye it was made new and eternall, after that it was consecrate & stablished by the blood of Christ. Whereupon Christ calleth the cup that he gaue at his supper to his Disciples, The cup of the new testament in his blood: to signifie that then the testament of God attaineth his truth: by which it becommeth new and eternal, when it is sealed with his blood. Mat. 26. 20.

5 Hereby appeareth in what sense the Apostle saide: that in the schooling of the law, the *Iewes* were brought vnto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their young age were to be kept vnder the custodie of a schoolemaister. For it behoued, that ere the sonne of righteousnes was yet risen, there should neither be so great brightnesse of reuelation, nor so great deepe sight of vnderstanding. Therefore God so gaue them in measure

The kingdome is nowe manifested which in former times was darklie beheld. Ga. 3. 24. & 4.

ſure the light of his worde, that they ſaw it as yet far off and darkely. Therefore *Paul* expreſſeth this ſclenderneſſe of vnderſtanding by the tearme of yong age, which the Lordes will was to haue to be exerciſed with the elements of this worlde and with outward obſeruations, as rules of inſtruction for children vntil Chriſt ſhoulde ſhine abroade, by whom it behooued that the knowledge of the faithfull people ſhoulde growe to full age. This diſtinction Chriſt himſelfe meant of, when he ſaide, that the lawe and the Prophetes were vntill *Iohn*, and that from thence foorth the kingdome of God is preached. What did the law and the Prophetes open to men of their time? euen this, they gaue a taſte of that wiſedome which in time to come ſhould be plainly diſcloſed: and they ſhewed it before as it were twinckling ly ſhining a far off. But when it came to paſſe that Chriſt might be pointed too with the finger, then was the kingdome of God ſet open. For in him are laid abroad the treaſures of al wiſedome and vnderſtanding, whereby we attaine, euen in a manner, into the ſecret cloſets of heauen.

Mat.11.13.

Col.1.9.

The Prophets thẽſelues did not ſo clearely knowe Chriſt, but that euen in them there appeareth a difference betweene thoſe times and theſe.

6 And it maketh not againſt vs, that there can ſcarcely any one be found in the Chriſtian Church, that in excellencie of faith may be compared with *Abraham*, or that the Prophetes excelled in ſuch force of ſpirite, that euen at this day they lighten the whole worlde withall. For our queſtion is not here, what grace the Lorde hath beſtowed vpon a fewe, but what ordinarie diſpoſition he vſed in teaching his people: ſuche as is declared in the Prophetes themſelues, which were endued with peculiar knowledge aboue the reſt. For euen their preaching is darke and encloſed in figures, as of things a farre off. Moreouer howe maruellous knowledge ſoeuer appeared in them aboue other, yet forasmuch as they were driuen of neceſſitie to ſubmitte them to the common childiſh inſtruction of the people, they themſelues alſo were reckoned in the number of children. Finally, there neuer chanced any ſuch cleare ſight to any at ỳ time, but that it did in ſome part ſauour of the darkeneſſe of the time. Wherevpon Chriſt ſaide, Manie kinges and Prophets haue deſired to ſee the things that ye ſee, and haue not ſene them: and to heare the things that yee heare, and haue not heard them. Therfore bleſſed are your eies, becauſe they ſee, and your eares becauſe they heare. And trulie it is meet that the preſence of Chriſt ſhould haue this excellencie of prerogatiue, that from it ſhould ariſe the cleare reuealing of the heauenlie myſteries. And for this purpoſe alſo maketh that, which euen we now alleadged out of the firſt Epiſtle of *Peter*, that it was opened to them, that their trauel was profitable, principally for our age.

Mat.13.17.
Luk.10.24.

1.Pet.1.12.

The thirde difference betweene the olde couenant and the newe, mẽtioned by the Apoſtle out of Ieremie.

7 Nowe I come to the thirde difference, which is taken out of *Ieremie*, whoſe wordes are theſe: Beholde the day ſhall come, ſaith the Lorde, and I will make a newe couenaunt with the houſe of *Iſrael*, and the houſe of *Iuda*, not according to the couenaunt that I made with your Fathers, in the day when I tooke them by the hande, to lead them out of the lande of *Ægypt*, the couenant that they made voide although I ruled ouer them: But this ſhalbe the couenant that I wil make with the houſe of *Iſrael*: I will put my law in their bowelles, and I will write it in their hearts, and I wilbe mercifull to their iniquitie. And no man ſhal teach his neighbour, and no man his brother. For they ſhal al know me, frõ the leaſt vnto the moſt. Of which

Iere.31.31.

wordes

wordes the Apoſtle tooke occaſion to make this compariſon betweene the lawe and the Goſpell, that hee called the lawe a literall, and the Goſpel a ſpirituall doctrine: the law, he ſaid, was faſhioned out in Tables of ſtone, the Goſpell written in heartes: that the lawe was the preaching of death, the Goſpell the preaching of life: the lawe the preaching of damnation, the Goſpell the preaching of righteouſneſſe: that the lawe is made voyde, that the Goſpell abideth. Sith the Apoſtles purpoſe was but to declare the meaning of the Prophet, it ſhall be ſufficient that wee weigh the wordes of one of them, to attaine the meaning of them both. Abeit, there is ſome vnlikeneſſe between them. For the Apoſtle ſpeaketh more odiouſly of the law thā the Pophet doeth: and that not in ſimple reſpect of the lawe, but becauſe there were certaine naughtie men, hauing a wrong zeale to the lawe, which did with peruerſe loue of the ceremonies, obſcure the brightneſſe of the Goſpel. He diſputeth of the nature of the lawe, according to their error and fooliſh affection. Therefore it ſhal be good to note that peculiarly in *Paul*. But both of them, becauſe they doe by compariſon ſet the olde and the newe teſtament, the one againſt the other: doe conſider nothing in the lawe, but that which properly belongeth vnto it. As for example: The law doth commonly in euerie place conteine promiſes of mercie, but becauſe they are borowed from elſewhere, therefore they are not reckoned as parte of the lawe, when the meere nature of the lawe is ſpoken off. The onelie thing they aſcribe vnto it, to commaunde thinges that are right, and to forbid wicked doinges: to promiſe rewarde to the followers of righteouſnes, and to threaten puniſhment to the tranſgreſſors: but in the meane time neither to change nor amend the peruerſneſſe of heart, that is naturally in all men. 1.Cor.2.6.

8 Now let vs expound the Apoſtles compariſon, one peece after another. The old teſtament is literal, becauſe it was publiſhed without the effectual woorking of the ſpirite: The new is ſpiritual which the Lord hath ſpiritually graué in the hearts of men. Therfore the ſecond diuerſitie is as it were a declaration of the firſt. The old is deadly, becauſe it can do nothing but wrap al mankind within the curſe: The new is the inſtrument of life, becauſe it deliuereth from curſe, and reſtoreth into fauour with God. The olde is the miniſterie of damnation, becauſe it condemneth all *Adams* children of vnrighteouſneſſe: The new is the miniſtery of righteouſnes, becauſe it reuealeth the mercie of God, by which wee are made righteous. The laſt diuerſitie is to be referred to the ceremonies. Becauſe the olde teſtament had an image of thinges abſent, it behoued that it ſhould in time decay and vaniſh away: but the Goſpell, becauſe it giueth the true bodie indeed, keepeth ſtil a firme and perpetuall ſtedfaſtnes. *Ieremie* indeed calleth euen the morall lawes, a weake and fraile couenant: but that is for an other reaſon, becauſe by the ſodain falling away of the vnthankful people, it was by & by broken, but foraſmuch as ſuch breaking of it was the fault of the people, it cānot properlie be laid vpō the teſtament. But the ceremonies, foraſmuch as by their owne weakneſſe were diſſolued by the comming of Chriſt, had the cauſe of their weaknes within themſelues. Now, that differēce of the letter & ſpirit is not ſo to be taken, as though the Lord had giuen his lawes to the *Iewes* without

The ſeuerall branches of the thirde difference betweene the two Teſtaments.

any fruite at all, hauing none of them conuerted vnto him, But it is spoken by waie of comparison, to aduance the aboundance of grace, wherewith the same lawmaker as it were putting on a newe personage, did honorablie sette foorth the preaching of the Gospell. For if wee reckon vp the multitude of these whom the Lorde out of all peoples hath by the preaching of the Gospel regenerate with his spirit, and gathered into the communion of his Church, wee shall saie, that there were verie fewe, or in a manner none in the olde time in *Israel*, that with affection of minde and entirely from their heart embraced the couenant of the Lord: who yet were verie manie, if they bee reckoned in their owne number without comparison.

The fourth difference, the one held the conscience in thraldome and feare, the other gineth libertie and ioy.

9 Out of the third difference riseth the fourth. For the Scripture calleth the olde Testament, the testament of bondage, for that it ingendreth feare in mens mindes: but the newe testament, the testament of libertie, because it raiseth them vp to confidence and assuredneſse. So saith *Paul* in the eight to the *Romaines*. Yee haue not receiued the spirite of bondage againe to feare, but the spirite of adoption, by which wee crie *Abba* father. Rom.8.15. Hereunto serueth that in the Epistle to the *Hebrewes*, that the faithfull are Heb.12.18. not nowe come to the bodilie mount, and to kindled fire, and whirlewinde, darkeneſse and tempest, where nothing can bee hearde or seene but that striketh mens mindes with terrour, insomuch that *Moses* himselfe quaked for feare, when the terrible voice sounded, which they all besought, that they might not heare: But that wee are come to the Mount *Sion*, and the Citie of the liuing God, the heauenly *Hierusalem*. But that which *Paul* shortly toucheth in the sentence that wee haue alleadged out of the Epistle to the *Romaines*, hee setteth out more largely in the Epistle to the *Galathians*, when he maketh an allegorie of the two sonnes of *Abraham*, after Gal.4.21. this maner, that *Agar* the bond woman is a figure of the mount *Sinai*, where the people of *Israell* receiued the lawe: *Sara* the free woman is a figure of the heauenly *Hierusalem*, from whence proceedeth the Gospell. That, as the seede of *Agar* is borne bonde, which maie neuer come to the inheritance, and the seede of *Sara* is borne free, to whom the inheritance is due: so by the lawe wee are made subiect to bondage, by the Gospell onelie wee are regenerate into freedome. But the summe commeth to this effect that the olde testament did strike into consciences feare and trembling: but by the benefite of the newe Testament it commeth to passe, that they are made ioyfull. The olde did holde consciences bounde vnto the yoke of bondage, by the libertie of the newe they are discharged of bondage, and brought into freedome. But if out of the people of *Israell* they obiect against vs the holie fathers, who sith it is euident, that they were endued with the same spirite that wee are, it followeth that they were also partakers both of the selfe same freedome and ioye. Wee aunswearc, that neyther of both came of the lawe. But that when they felt themselues by the lawe to bee both oppressed with estate of bondage, and wearied with vnquietneſse of conscience, they fled to the succour of the Gospell, and that therefore it was a peculiar fruite of the newe Testament, that beside the common law of the old testament they were exempted from these euils. Moreouer,

ouer, wee will denie that they were so endued with the spirite of freedome and assuredneſſe, that they did not in some part feele both feare and bondage by the law. For howsoeuer they enioyed that prerogatiue which they had obtained by grace of the Gospel, yet were they subiect to the same bondes and burdens of obseruation, that the common people were. Sith therfore they were compelled to the careful keeping of those ceremonies, which were the signes of a schooling much like vnto bondage, and the hand writinges whereby they confessed themselues guiltie of sinne, did not discharge them from being bonde: it maie rightfully be saide, that in comparison of vs they were vnder the testament of bondage and feare, while wee haue respect to that common order of distribution that the Lord then vsed with the people of *Israel*.

The last three differences are meant of the lawe, seuered from those intermingled promises of grace and mercie, the first including them: vvhereunto Saint Augustine though he seem not vvithstanding is not repugnant. Lib. 3. ad Bonif. cap. 4.

10 The three last comparisons that wee haue recited, are of the lawe and the Gospell. Wherefore in them by the name of the Olde Testament is meant the lawe, and by the name of the New Testament is meant the Gospell. The first stretched further, for it comprehendeth vnder it the promises also that were published before the lawe, but whereas *Augustine* denieth that they ought to be reckoned vnder ỹ name of the old testamẽt, therein he thought verie well, and meant euen the same thing that we doe nowe teach, for he had regarde to those sayinges of *Hieremie* and *Paul*, where the olde testament is seuered from the worde of mercie and grace. And this also he verie aptly adioyneth in the same place, that the children of promise regenerate of God, which by faith woorking through loue haue obeyed the commaundementes, doe from the beginning of the world belong to the Newe testament, and that in hope not of fleshly, earthlie and temporall, but spirituall, heauenlie, and eternall good thinges, principallie beleeuing in the Mediator, by whom they doubted not that the spirite was not ministred vnto them, both to doe good, and to haue pardon so oft as they sinned. For the same thing it is that I minded to affirme, that all the Saintes whome the Scripture rehearseth to haue beene from the beginning of the worlde chosen by God, were partakers of the selfe same blessing with vs vnto eternall saluation. This difference therefore is betweene our diuision and *Augustines*: that ours (according to that saying of Christe: The lawe and the Prophetes were vnto *Iohn*: from thence foorth the kingdome of God is preached) doth make distinction betweene the cleerenesse of the Gospell, and the darker distribution of the woorde that went before: and *Augustine* doth onely seuer the weakenesse of the law from the strength of the Gospel. And heere also is to bee noted concerning the holie fathers, that they so liued vnder the olde testament, that they stayed not there, but alway aspired to the newe, yea and imbraced the assured partaking thereof. For the Apostle condemneth them of blindnesse and accursednes: which being contented with present shadowes, did not stretch vp their minde vnto Christ. For (to speake nothing of the rest) what greater blindnesse can be imagined, than to hope for the purging of sinne by the killing of a beast? than to seek for the cleansing of the soule in outwarde sprinkeling of water? than to seeke to appease God with colde ceremonies, as though hee were much delighted therewith? For to all these absurdities doe they fall, that Mat. 11. 13.

sticke fast in the obseruations of the law without respect of Christ.

The fift and last differēce betweene the twoo testamentes: the olde was giuen onlie to the Ievve, the newe to all nations.

11 The fifth difference that we maie adde, lieth in this: that vntil the coming of Christ the Lord had chosen out one nation, within which he would keepe seueral the couenāt of his grace. When the highest did distribute the nations, when he deuided the sonnes of *Adam* (saith *Moses*) his people fel to his possession: *Iacob* the corde of his inheritance. In an other place he thus speaketh to the people: Behold the heauen and earth and al that is in it, are the Lord thy Gods. He cleaued only to thy fathers, he loued them to choose their seede after them, euē your selues out of al nations. Therfore he vouchsafed to graunt the knowledge of his name to that people onelie, as if they only of all men belonged vnto him: he laid his couenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honored with al prerogatiues But (to omit the rest of his benefites, & speak that which only here is to our purpose) he bound them to him by the communicating of his word, that he might be called and counted their God. In the meane season he suffered other nations to walke in vanitie, as though they had not any entercourse or any thing to do with him: neither did he to helpe their destruction, giue them that which was onlie the remedie, namelie the preaching of his worde. Therefore *Israel* was then the Lordes sonne that was his dearling, other were strangers: *Israel* was knowen to him and receiued into his charge and protection, other were left to their owne darknesse: *Israel* was sanctified by God, other were prophane: *Israel* was honored with the presence of God, other were excluded from comming nigh vnto him. But when the fulnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was deliuered indeed, the partition was plucked downe, which had so long holden the mercie of God enclosed within the boundes of *Israel*, and peace was preached to thē that were farre off, euen as to them that were neere adioyned, that beeing together reconciled to God, they might grow into one people. Wherefore, now there is no respect of *Greeke* or *Iew*, circumcision or vncircumcision, but Christ is all in all, to whom the nations are giuen for his inheritance, and the endes of the earth for his peculiar possession, that vniuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost endes of the world.

Deu. 31. 8.
Deut. 10. 14.
Act. 14. 16.
Gal. 4. 4.
Ephe. 2. 14.
Gala 6. 15.
Psal. 2. 8.
Psal 6. 2.

The calling of the Gentiles vnder the newe testament spoken off by the prophets, not so dainly proceeded vnto by Christ, by the apostles scarce admitted, vvondred at by the very angels themselues.

12 Therefore the calling of the Gentiles is a notable token, whereby is clearly shewed the excellencie of the new Testament aboue the olde. It had in deed been before testified by many, & most plain oracles of the Prophets, but so as the performance thereof was still differred vnto the kingdome of Messias. And Christ himself did not proceed vnto it at the first beginning of his preaching, but differred it so long vntil that al the parts of our redemption being perfourmed, and the time of his abasement ended, he receiued of his father a name that is aboue all names: before whom al knees should bow. For which cause when this conueniēce of time was not yet fulfilled, he said to the womā of *Chanaan*, ỳ he was not sent but to the lost sheep of the house of *Israel*. And he suffred not his Apostles at the first sending, to passe these bounds. Go not ye, (saith he) into the way of the *Gentiles*, nor enter into the cities of the *Samaritans*, but rather go ye to the lost sheepe of the house

Phil. 2.
Mat. 15. 24.

house of *Israell*. But howe so euer it was before vttered by so manie testimonies, yet when the Apostles were first to beginne it, it seemed so newe and straunge a thing vnto them, that they were afraide of it, as of some monster. Truely verie fearefully and not without sticking at it they first did set vpon it. And no maruell, for it seemed against reason, that the Lorde which by so many ages had chosen out *Israel* from all other nations, shoulde nowe vndoe that choise, as it were sodenlie changing his purpose. It was indeed spoken offafore by prophecies: but they coulde not giue so great heede to the prophecies, as to bee nothing mooued with the newnesse of the thing that they sawe. And these examples which the Lord had shewed of the calling of the Genriles that shoulde one day come to passe, were not sufficient to mooue them. For beside this that hee had called verie fewe, hee did after a certaine manner ingraffe them into the household of *Abraham*, to adde them vnto his people as parcell of them: but by this generall calling, the *Gentiles* were not onelie made equal with the *Iewes*, but also it appeared that they came into the place of the *Iewes*, that were become deade. And yet all those straungers whom God hath before that time brought into the bodie of the Church, were neuer made equal with the *Iewes*. And therefore not without a cause doth *Paul* so extol his mysterie hidden from ages and generations, and which hee also saith to bee maruellous to the verie Angels. Col. 1. 16.

13 In these foure or fiue poïntes, I thinke I haue well and faithfully set foorth the whole difference of the old and newe Testament, so muche as sufficeth to the simple order of teaching But because many report this varietie in gouerning the Churche, this diuerse manner in teaching, so great alteration of vsages and ceremonies, to be a great absurditie: they are also to be aunswered before that we passe foorth to other thinges. And that may bee done shortly, because the obiections are not so strong that they neede a curious confutation. It hangeth not together (say they) that God which doeth alway stedfastly agree with himselfe, should suffer so great an alteration, as afterwarde to disalowe the same thing, which hee had before both commaunded and commended. I aunswere that God ought not therefore to be counted mutable, for that he applied diuerse formes to diuerse ages, as he knew to be expediēt for euery one. If the husbandman appoint to his household one sort of businesse in winter, and an other in sommer, shal we therefore accuse him of inconstancie, or thinke that he swarueth from the right rule of husbandrie which agreeth with the continual order of nature? Likewise if a father of a household do instruct, rule and order his children of one sort in childhoode, of another in youth, and of an other in mans state, wee cannot therefore say that hee is fickle and forsaketh his owne purpose. Why therefore doe wee charge God with reproche of inconstancie, for that he hath seuered the diuersitie of times, with fit & agreeable marks? The last similitude ought fully to satisfie vs. *Paul* maketh the *Iewes* like vnto children and Christians to yong men. What disorder is there in this gouernement of God that he helde them in their childish lessons, which according to ỹ capacity of their age were fit for thē, & instructed vs with stronger & as it were more manly discipline, Therfore herein appeareth the constancy of

These alterations not vnmeete but expedient for the Church.

God that he taught one selfe same doctrine in al ages, and continueth in requiring the same worship of his name, which he commaunded from the beginning. But wheras he changed the outward forme and maner thereof, in that he shewed not himself subiect to change: but so farre he tempered him selfe to the capacitie of man, which is diuers and changeable.

God may diuersifie deale with his Church & people vpō causes kept secret vnto himself, neither may wee without intolerable presumption carpe and quarell at his manner of dealing.

14 But whence (say they) commeth this diuersity, but bicause God willed it to be such? Could he not as well from the beginning as since the coming of Christ, reueale the eternall life in plaine words without any figures, instruct those that are his with a few sacramentes and easie to perceiue, giue his holie spirite, and powre abroad his grace throughout the whole world? This is euen like as if they should quarel with God for that he hath created the worlde so late, sith he might haue created it from the beginning: or for that his wil was to haue enterchanged courses betweene winter & summer, betweene day and night. But as for vs, euen as al godly men ought to think, let vs not doubt that whatsoeuer God hath done, is wisely and righteously done, although oftentimes wee know not the cause why it ought so to haue been done. For that were to take presumptuously too muche vpon vs, not to giue God leaue to haue the causes of his owne purpose secrete to himselfe from vs. But it is maruellous (say they) that he now refuseth and abhorreth the sacrificing of beastes, and all that furniture of the Leuitical priesthood, wherewith in the olde time he was delighted: As though these outward & transitorie things did delite God, or any way moue affectiō in him. We haue already said that he did none of these for his owne cause, but disposed them all for the saluation of man. If a Phisition do heale a yong man after one very good meane from his disease, & afterward do vse another maner of healing with the same man being olde: shal we therfore say, that hee hath refused the manner of healing which before pleased him, but rather continuing stil in the same, he hath consideration of age? So behoued it, that Christ being absent, should be expressed in figure by one sort of signes, and by an other sort be before shewed that he was to come: and it is meete that nowe being already deliuered, hee bee represented by other signes. But concerning Gods calling, now at the cōming of Christ more largely spread abrode among all people than it was before, and the graces of the holie ghost more plenteously powred out: who, I pray you, can denie it to be right, that God haue in his owne hande and wil the disposing of his owne graces, to giue light to what nations it pleased him? to raise vp the preaching of his word in what places it pleaseth him? to giue what doctrine & how great profiting & successe of doctrine it pleaseth him? and in what ages he wil, to take away the knowledge of his name out of the world for their vnthankfulnes? and againe when he wil to restore it for his owne mercie? We see therfore, that the cauillations are too much vnmeete, wherewith wicked men doe in this point disquiet the mindes of the simple, to make them call either the righteousnes of God, or the faith of the scripture into doubt.

The xii. Chapter.

That it behoued, that Christ, to performe the office of the Mediator, should be made man.

Now

NOwe it much behoued vs that he ſhould be both God and man, which ſhould be our Mediatour. If a man aske of the neceſſitie, it was not indeede a ſimple or abſolute neceſſitie, as they commonlie call it, but it proceedeth from the heauenly decree, whereupon hanged all the ſaluatiō of men. But the moſt mercifull father appointed that which ſhoulde bee beſt for vs. For whereas our owne iniquities had, as it were caſt a cloud betweene him and vs, & vtterly excluded vs from the kingdome of heauen, no man could be the interpreter for reſtoring of our peace, but he that coulde attaine vnto God. But who could haue attained vnto him? could any of the ſonnes of *Adam*? But all they did with their fathers ſhunne the ſight of God for feare. Could any of the Angels? but they alſo had neede of a head, by whoſe knitting together they might perfectly & vnſeuerably cleaue vnto God. What then? It was paſt al hope, vnleſſe the verie maieſtie of God would deſcende vnto vs, for we could not aſcend vnto it. So it behoued that the ſonne of God ſhould become for vs *Immanuel*, that is, God with vs: and that in this ſort, that by mutual ioyning, his godhead and the nature of man might growe into one together. Otherwiſe neither could the neerenes be neere enough, nor the alliance ſtrong enough for vs to hope by, that God dwelleth with vs. So great was the diſagreement betweene our filthines, & the moſt pure cleannes of God. Although man had ſtood vndefiled without any ſpot, yet was his eſtate too baſe to attaine to God without a mediator. What could he then do being plonged down into death and hel with deadlie fall, defiled with ſo many ſpottes, ſtinking with his owne corruption, and ouerwhelmed with all accurſednesſe? Therefore not without cauſe, *Paul* meaning to ſet foorth Chriſt for the Mediator, doeth expreſſely recite that he is Man. One Mediator (ſaith he) of God and man, the man Ieſus Chriſt. 1. Tim. 2. 3. He might haue ſaide, God: or at the leaſt hee might haue left the name of Man as well as of God. But becauſe the holy Ghoſt ſpeaking by his mouth, knewe our weakeneſſe: therefore to prouide for it in time, hee vſed a moſt fit remedy, ſetting among vs the ſonne of God familiarly as one of vs. Therfore leaſt any man ſhould trouble himſelfe to knowe where the Mediator is to be ſought, or which way to come vnto him, in naming Man, hee putteth vs in minde that he is neere vnto vs, yea ſo neere that he toucheth vs, forasmuch as he is our owne fleſh. Truly he meaneth there euen the ſame thing that in an other place is ſet out with moe wordes: that we haue not a biſhop that can not haue compaſſion of our infirmities, forasmuch as he was in all thinges tempted as we are, onely ſinne excepted. Heb. 4. 15.

It was neceſſarie that he which ſhould vnſeuerably ioyne man to God ſhoulde himſelfe be both.

The ſonne of God becomming man, hath confirmed vs in the ſtate of being ſonnes to the ſame father, and hauing right to the ſame inheritance with him: & being God hath ſwallowed death, conquered ſin, ſubdued powers, & beſtowed life, which els hee coulde not haue done.

2 That ſhall alſo apppeare more plainelie, if we conſider how it was no meane thing that the Mediator had to do: that is, ſo to reſtore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hel, the heires of the kingdome of heauen. Who could do that, vnleſſe the ſonne of God were made alſo the ſonne of man, and ſo take ours vpon him to conuey his vnto vs, and to make that ours by grace, which was his by nature? Therefore by this earneſt we truſt, that we are the children of God, becauſe the natural ſonne of God hath ſhapen for him ſelfe a body of our body, fleſh of our fleſh, bones of our bones, that he might bee all one with vs. Hee diſdayned not to take that vpon him which was proper vnto

vs, to make againe that to belong to vs which he had proper to himself, and that so in common together with vs, he might be both the sonne of GOD and the sonne of man. Hereupon commeth that holy brotherhoode which he commendeth with his owne mouth, when he saith: I go vp to my father and your father, my God and your God. By this meane is the inheritance of the kingdom of heauen assured vnto vs: for that the onelie sonne of God, to whome it wholly did properly belong, hath adopted vs into his brethrē: because if we be brethren, then are we partakers of the inheritance. Moreouer it was for the same cause very profitable, that he which should be our redeemer, shoulde bee both verie God and verie man. It was his office to swallowe vp death: who coulde doe that but life it selfe? It was his office to ouercome sinne: who could doe that but righteousnesse it selfe? It was his office to vanquishe the powers of the worlde and of the aire: who could do that but a power aboue both worlde and ayre? Nowe in whose possession is life, or righteousnesse, or the empire and power of heauen, but in Gods alone? Therefore the most mercifull God, in the person of his onelie begotten sonne, made himselfe our redeemer, when his will was to haue vs redeemed.

Iohn. 10. 17.

Rom. 8. 17.

The manhood of Christ u a warrant vnto vs that man hath satisfied God, that he u the promised seed, and that we haue fellowship with him and interest in the fruite of all his actions.

3 An other principal point of our reconciliatiō with God was this, that man which had lost himself by his disobedience, should for remedy set obedience against it, should satisfie the iudgemēt of God, & pay the penalty of sin. Therfore there came forth the true man, our Lord, he put on the person of *Adam*, and tooke vpon him his name to enter into his steede in obeying his father, to yeeld our flesh the price of the satisfaction to the iust iudgement of God, & in the same flesh suffer the pain that wee had deserued. For asmuch as therefore neither being onelie God, he could feele death, nor being only man he could ouercome death, he coupled the nature of man with the nature of God, that he might yeeld the one subiect to death to satisfie for sinnes, and by the power of the other hee might wrastle with death, and get victorie for vs. They therefore that spoile Christ either for his godhead or for his manhood, do indeed either diminish his maiestie and glory, or obscure his goodnes: but on the other side they doe no lesse wrong vnto men whose faith they doe thereby weaken & ouerthrow, which can not stand but resting vpon this foundatiō. Beside that, it was to be hoped, that the Redeemer should be the sonne of *Abraham* and *Dauid*, which God had promised in the lawe and the Prophetes. Whereby the godly mindes doe gather this other fruite, that being by the very course of his pedigree brought to *Dauid* and *Abraham*, they do the more certainly know that this is the same Christ that was spoken of by so many oracles. But this which I euen now declared, is principally to be holden in minde, that the common nature between him and vs is a pledge of our felowship with the sonne of God: that hee cloathed with our flesh vanquished death & sinne together, that the victory so might be ours and the triumph ours: that he offred vp for sacrifice the flesh that he receiued of vs, that hauing made satisfaction, he might wipe away our guiltinesse, and appease the iust wrath of his father.

Sith Christ from the beginning was promised to

4 He that shalbe diligently heedfull in considering these things as hee ought, wil easily neglect these wandring speculations that rauish vnto them

light

light spirites and desirous of nouelties: of which sort is, that Christ shoulde haue beene man, although there had bin no neede of remedie to redeeme mankind. I graunt that in the first degree of creation, and in the state of nature vncorrupted, he was set as head ouer Angels & men. For which cause *Paul* calleth him the first begotten of all creatures. But sith all the scripture crieth out that he was cloathed with flesh, that he might be the redeemer: it is too much rash presumption to imagine any other cause or ende. To what end Christ was promised from the beginning, it is well enough known: euen to restore the world fallen into ruine, and to succour men being lost. Therefore vnder the law, the image of him was set foorth in sacrifices, to make the faithful to hope that God would be merciful to them, when after satisfaction made for sinne, hee should be reconciled. But whereas in all ages, euen when the law was not yet published, the Mediator was neuer promised without bloud: we gather that he was appointed by the eternal counsell of God to purge the filthines of men, for that the shedding of bloud is a token of expiation. The Prophets so preached of him, that they promised that he should be the reconciler of God & men. That one specially notable testimonie of *Esaie* shal suffice vs for al, where he foretelleth, that he shalbe striken with the hand of God for the sinnes of the people, that the chastisement of peace should be vpon him: & that he should be a priest that shoulde offer vp himselfe for sacrifice: that of his woundes shoulde come health to others: and that, because all haue strayed and beene scattered abroad like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith wee heare that Christ is properly appointed by God to helpe wretched sinners, who so euer passeth beyond these bounds, he doeth too much follow foolish curiositie. Now when himself was once come, he affirmed this to be the cause of his comming, to appease God, & gather vs vp from death into life. The same thing did the Apostles testifie of him. So *Iohn* before that he teacheth ỹ the Worde was made flesh, declareth of the falling away of man. But he himselfe is to be heard before all, when he speaketh thus of his owne office: So God loued the world, that he gaue his only begotten sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Againe: The houre is come that the dead shall heare the voice of the sonne of God, & they that heare it, shal liue. I am the resurrection & life: he ỹ beleeueth in mee, although he be dead, shal liue. Againe, The sonne of man commeth to saue ỹ which was lost. Againe: The whole neede not a Physicion. I should neuer make an end, if I should rehearse all. The Apostles do all with one consent call vs to this fountaine. And truely if he had not come to reconcile God, the honor of the priesthood shoulde haue come to nought. Forasmuch as the priest appointed meane betweene God & man to make intercession: & he should not be our righteousnes, because he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally, he should be spoiled of al the honourable titles, wherwith the Scripture doth set him out. And also that saying of *Paul* should proue vaine, that that which was impossible to the law, god hath sent his own sonne, that in likenesse of the flesh of sinne hee should satisfie for vs. Neither will this stande that hee teacheth in another place, that in this glasse appeared the

no other ende, but the restauration of the world, no otherwise set forth in sacrifices, taught by Prophets, spoken of by his Apostles & by himselfe: sith no other end can stand with his priesthood, his titles, that which the scripture speaketh euerie where of him, it were too much rashnesse to affirme that the sonne of God had taken flesh although this cause had neuer beene.

Col. 1.15.
Esa. 53.45.
Iohn. 1.9.
Iohn. 1.14.
Iohn. 3.16.
Iohn. 5.25.
Iohn. 11.
Mat. 18.
Mat. 9.
Heb. 5.1.
2. Cor. 5.19.
Rom. 8.3.
Tit. 2.11.

goodneſſe of God and his infinite goodneſſe toward men, when Chriſt was giuen to be the Redeemer. Finally, the Scripture euerie where aſſigneth no other ende why the ſonne of God would take vpon him our fleſh, and alſo receiued this commandement of his father, but to bee made a ſacrifice to appeaſe his father toward vs. So it is written, and ſo it behoued that Chriſt ſhould ſuffer, and repentance be preached in his name. Therfore my father loueth me, becauſe I giue my life for the ſheepe, this commaundement hee gaue me. As *Moſes* lifted vp the Serpent in the deſert, ſo muſt the ſonne of man be lifted vp. In another place: Father, ſaue mee from this hour. But I am therefore come euen to this houre. Father, glorifie thy ſonne. Where he plainly ſpeaketh of the end why he tooke fleſh, that he might be a ſacrifice and ſatisfaction to do away ſinne. After the ſame ſort doth *Zacharie* pronounce, that he came according to the promiſe giuen to the fathers, to giue light to them that ſate in the ſhadowe of death. Let vs remember that all theſe things are ſpoken of the ſonne of God: in whome *Paul* in another place teſtifieth, that all the treaſures of knowledge & wiſedome are hidden, and beſide whom he glorieth that he knoweth nothing.

Luc.24.26. Iohn.10.17. Iohn 3 14. Iohn.12.27. & 28.

Luc.1.79.

Col.2.3. 1.Cor.2.2.

It is not for vs to examine curiouſly whether Chriſt might haue beene without this cauſe, when God hath ſet downe, that for thu cauſe he purpoſed before all worlds Chriſt ſhould be, & commaunded to auoide foolish queſtions.

5 If any man take exception and ſay, that none of all theſe things proue the contrarie, but that the ſame Chriſt that redeemed men being damned, might alſo in putting on their fleſh teſtifie his loue toward them, being preſerued and ſafe. The anſwere is ſhort, that foraſmuch as the holy ghoſt pronounceth, that by the eternall decree of God theſe two things were ioyned together, that Chriſt ſhould be our redeemer, and alſo partaker of all one nature with vs, therfore it is not lawful for vs to ſearch any further. For who ſo euer is tickled with deſire to knowe any more, hee being not contented with the vnchangeable ordinance of God, doeth ſhewe alſo that he is not contented with the ſame Chriſt that was giuen vs to be the price of our redemption. But *Paul* not only rehearſeth to what end he was ſent, but alſo climbing to the high myſterie of predeſtination, hee verie fitly repreſeth al wantonneſſe & itching deſire of mans wit. The father choſe vs in Chriſt before the creation of the world, to make vs his ſonnes by adoption, according to the purpoſe of his wil: and he accepted vs in his beloued ſonne, in whom we haue redemption by his bloud. Truely here is not the fall of *Adam* ſet before as though it were foremoſt in time, but is ſhewed what God determined before al ages, when his wil was to help the miſerie of mankinde. If the aduerſarie obiect againe, that this purpoſe of God did hang vpon the fall of man which he did foreſee: it is enough & more for mee, to ſay ỳ they with wicked boldneſſe breake forth to faine them a new Chriſt, whoſoeuer ſuffer themſelues to ſearch for more, or hope to know more of Chriſt than God hath foreappointed them by his ſecrete decree. And for good cauſe did *Paul*, after he had ſo diſcourſed of the proper office of Chriſt, wiſh to the Epheſians the ſpirite of vnderſtanding, to comprehend what is the length, height, bredth, and depth, euen the loue of Chriſt that ſurmounteth all knowledge: euen as if of purpoſe he would ſet barres about our mindes, that when mention is made of Chriſt, they ſhould not, be it neuer ſo litle, ſwarue from the grace of reconciliation. Wherefore, ſith this is a faithfull ſaying (as *Paul* teſtifieth) that Chriſt is come to ſaue ſinners, I doe gladly reſt in the

Eph.4.5.

Eph.3.16.

1.Tim.1.15.

the ſame. And whereas in another place the ſame Apoſtle teacheth, that the grace which is now diſcloſed by the Goſpel, was giuen vs in Chriſt before the times of the world; I determine that I ought conſtantly to abyde therein to the end. Againſt this modeſtie *Oſiander* carpeth vniuſtly which hath againe in this time vnhappily ſtirred this queſtion before lightly moued by a fewe. He accuſeth them of preſumption that ſay, that the ſonne of God ſhould not haue appeared in the fleſh, if *Adam* had not fallen, becauſe this inuention is confuted by no teſtimonie of ſcripture. As though *Paul* did not bridle froward curioſitie, when after hee had ſpoken of redemption purchaſed by Chriſt, he by & by commaundeth to auoide fooliſh queſtions. The madneſſe of ſome did burſt out ſo farre, that while they diſorderly coueted to ſeeme wittie, they moued this queſtion, whether the ſonne of God might haue taken vpon him the nature of an Aſſe. This monſtrouſnes which all the godly doe woorthily abhorre as deteſtable, let *Oſiander* confute with this pretenſe, that it is neuer expreſly confuted in the Scripture. As though when *Paul* accompteth nothing precious or worthie to be knowen, but Chriſt crucified, he doth therefore admit an Aſſe to be the author of ſaluation. Therefore he that in another place reporteth, that Chriſt by the eternall counſell of his father was ordeined to be a head to gather al things together, will neuer the more acknowledge an other that hath no office of redeeming appointed him. 1 Tim. 3. 9. Ephe. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it, that man was created after the image of God, becauſe he was faſhioned after the patern of Chriſt to come, that he might reſemble him, whom the father had alreadie decreed to clothe with our fleſh. Wherupon he gathereth, that if *Adam* had neuer fallen from his firſt and vncorrupted originall ſtate, yet Chriſt ſhould haue beene man. How trifling this is and wreſted, al men that haue ſound iudgement, doe eaſily perceiue of themſelues. In the meane time firſt he thinketh that he hath ſeene what was the image of God, that forſooth the glorie of God did not onely ſhine in thoſe excellent giftes wherwith he was garniſhed, but alſo that God himſelf eſſentially dwelt in him. But as for mee, although I graunt ỳ *Adam* did beare the image of God, in ſo much as he was ioyned to God, (which is the true and higheſt perfection of dignitie) yet I ſay, that the likeneſſe of God is no where elſe to be ſought, but in thoſe markes of excellency wherwith he had garniſhed *Adam* aboue other liuing creatures. And that Chriſt was then the image of God, all men do graunt with one conſent, & therefore that whatſoeuer excellencie was grauen in *Adam*, it proceeded from this, that by the onely begotten ſonne he approched to the glorie of his creator. Therefore man was created after the image of God, in whome the creators will was to haue his glory ſeen as in a looking glaſſe. To this degree of honor was he aduaunced by the benefit of the only begotten ſonne: But I ſay further, that the ſame ſonne was a common head as wel to Angels as to men, ſo that the ſame dignitie that was beſtowed vpon man, did alſo belong vnto angels. For when we heare them called the children of God, it were inconuenient to deny, ỳ there is ſomthing in them wherein they reſemble their father. Nowe if his will was to haue his glorie to be repreſented as well in Angels as in men, and

A vaine principle vvhereupon Oſiander gathereth, that although Adam had neuer ſinned, Chriſt neuertheleſſe had bin made man.

Gen. 1. 27.

and to be seene in both natures; *Osiander* doth fondly trifle in saying, that the Angels were then set behind men, because they did not beare the image of Christ. For they could not continually enioy the present beholding of God, vnlesse they were like him. And *Paul* teacheth, that men are no otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if wee beleeue Christ, this shalbe our last felicitie, to be made of like fourme to the Angels, when wee shal bee receiued vp into heauen. But if *Osiander* will conclude, that the originall paterne of the image of God was in Christ as hee is man, by the same reason a man may say, that Christ must needes haue beene partaker of the nature of Angels, because the image of God pertaineth also to them.

Gal. 3 10.

The rest of Osianders reasons answered.

7 Therefore, *Osiander* hath no cause to feare, that God should be found a lier, vnlesse it had beene first stedfastly and vnchangeably decreed in his minde, to haue his sonne incarnate: because if the integritie of *Adam* had not fallen, he should with the Angels haue beene like vnto God, and yet it should not therefore haue beene necessarie, that the sonne of God shoulde be made either man or Angel. And in vaine he feareth that absurditie, least vnlesse the vnchangeable counsel of God had bin before the creatiō of man that Christ should be borne, not as the redeemer but as the first man, hee should haue lost his prerogatiue: forasmuch as now he should be borne man onely by an accident cause, that is to restore mankinde being lost, and so it might be gathered thereupon, that Christ was created after the image of *Adam*. For why should hee so much abhorre that which the Scripture so openly teacheth, that hee was made like vnto vs in all things, except sinne? Whereupon *Luke* doubteth not to recken him the sonne of *Adam* in his Genealogie. And I would faine knowe why *Paul* calleth Christ the seconde *Adam*, but because the estate of man was appointed for him, that he might raise vp the posteritie of *Adam* out of their ruine. For if he were in order before that creation, he should haue bin called the first *Adam*. *Osiander* boldly affirmeth, that because Christ was alreadie before knowen man in the mind of God, men were formed after the same paterne. But *Paul* in naming him the second *Adam*, setteth meane betweene the first beginning of man and the restitution which wee obteine by Christ, the fall of man whereby grew the necessitie to haue nature restored to her first degree. Whereupon it followeth, that this same was the cause why the sonne of God was borne to become man. In the meane time, *Osiander* reasoneth ill & vnsauourily, that *Adam*, so long as he had stand without falling, should haue beene the image of himselfe and not of Christ. I answere by the contrarie, because though the sonne of God had neuer put on flesh, neuertheless both in the body and in the soule of man should haue shined the image of God, in the bright beams whereof it alway appeared, that Christ is verily the head, and hath the soueraigne supremacie in all. And so is that fooliſh subtelties assoiled, which *Osiander* bloweth abroade, that the Angels shoulde haue lacked this head, vnlesse it had beene purposed by God to cloath his sonne with flesh, yea, though there had beene no fault of *Adam*. For he doeth too rashly snatch holde of that which no man in his right wit will graunt, that Christ hath

Heb. 4. 15. Luk. 3. 38. 1. Cor. 15. 47.

no

no supremacie ouer Angels, that they should haue him for their Prince, but in so much as he is man. But it is easily gathered by the wordes of *Paul*, that in as much as hee is the eternal worde of God, hee is the first begotten of all creatures, not that hee is create, or ought to be reckened among creatures: but because the state of the worlde in integritie, such as it was at the beginning garnished with excellent beautie, had no other originall: & then, that in as much as hee was made man, hee was the first begotten of the dead. For ỹ Apostle in one short clause setteth forth in both these points to be considered: that all things were create by the sonne, that hee might beare rule ouer Angels: and that he was made man, that he might beginne to be the redeemer. Of like ignorance is it that he saith, that men shoulde not haue had Christ to their king, if he had not beene man. As though the kingdome of God coulde not stande, if the eternall sonne of God, although not clothed with the flesh of man, gathering together both Angels & men into the fellowship of his heauenly glorie and life, should himselfe beare the soueraignetie. But in this false principle he is alway deceiued, or rather deceiueth himselfe, that the Church shoulde haue beene without a head, vnlesse Christ had appeared in the flesh. As though, euen as the Angels enjoyed him their head, hee coulde not likewise by his diuine power rule ouer men, and by the secret force of his spirite quicken and nourish them like his owne body, till being gathered vp into heauen, they might enioy all one life with the Angels. These trifles that I haue hitherto confuted, *Osiander* accounteth for most strong oracles: euen so as being drunk with the sweetnesse of his owne speculations, hee vseth to blowe out fond *Bacchus* cries of matters of nothing. But this one that hee bringeth after, hee saith is much more strong, that is the prophecie of *Adam*, which seeing his wife said, this nowe is a bone of my bones, and flesh of my flesh. But howe prooueth hee that to be a prophecie? Because in *Matthew* Christ giueth the same saying to God. As though that whatsoeuer God hath spoken by men, conteineth some prophecie Let *Osiander* seeke prophecies in euery commandement of the lawe, which, it is certaine to haue come from GOD the author of them. Beside that, Christ should haue beene grosse and earthly, if hee had rested vpon the literall sense. Because hee speaketh not of the mystical vnion whereunto he hath vouchsafed to receiue his Church, but only of faithfulnesse betweene man & wife: for this cause he teacheth, that God pronounced that man and wife shalbe one flesh, that no man shoulde attempt to breake that insoluble knot by diuorce. If *Osiander* loth this simplicitie, let him blame Christ, for that hee led not his disciples further to a mysterie, in more subtelly expounding the saying of his father. Neither yet doth *Paul* maintaine his errour, which after he had said that wee are flesh of the flesh of Christ, by and by addeth, that this is a great mysterie, for his purpose was not to tell in what meaning *Adam* spake it, but vnder the figure & similitude of mariage to set forth the holy coupling together, that maketh vs one with Christ. And so doe the wordes sound. Because when hee giueth warning ỹ he speaketh this of Christ & his church he doth as it were by way of correction, seuer the spiritual ioyning of Christ & his Church from the lawe of mariage. Wherefore this fickle reason easily vanisheth away. And I thinke

Col. 1. 15.

Col. 1. 18.
Col. 1. 19.

Gen. 1. 8.

I neede

I neede no more to ſhake vp any more of that ſort of chaffe, becauſe the vanitie of them all is ſoone founde out by this ſhort confutation. But this ſobrietie ſhall abundantly ſuffice to feede ſoundly the children of GOD: that when the fulneſſe of times was come, the ſonne of God was ſent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

The xiii. Chapter.

That Chriſt tooke vpon him the true ſubſtance of the flesh of man.

The trueth of Chriſts humane nature proued againſt the Manichees & Marcionites.

NOwe, vnleſſe I be deceiued, it were ſuperfluous to entreate againe of the Godhead of Chriſt, which hath alreadie in another place beene prooued with plaine and ſtrong teſtimonies. It remaineth therefore to be ſeene, how hee being clothed with our fleſh, hath fulfilled the office of Mediator. The trueth of his humaine nature hath in the olde time beene impugned both by the Manichees and the Marcionites: of whome, the Marcionites fained a ghoſt in ſteede of the body of Chriſt, and the Manichees dreamed that hee had a heauenly fleſh. But both many and ſtrong teſtimonies of the Scripture doe ſtande againſt them both. For the bleſſing is promiſed neither in a heauenly ſeed, nor in the counterfait ſhape of man, but in the ſeede of *Abraham* and *Iacob*. Neither is the eternall throne promiſed to a man made of aire, but to the ſonne of *Dauid* and to the fruite of his womb. Therefore being deliuered in the fleſh, hee is called the ſonne of *Dauid* & *Abraham*: not becauſe he is only borne of the wombe of the Virgin, and create in the aire, but becauſe (as *Paul* expoundeth it) hee is according to the fleſh made of the ſeede of *Dauid*: as in another place the Apoſtle teacheth, that he deſcended of the Iewes. For which cauſe the Lorde himſelfe not contented with the bare name of man, doth oftentimes cal himſelf the ſonne of man, meaning to expreſſe more plainly that he was man truely iſſued of the ſeede of mankind. Sith the holy Ghoſt hath ſo oft, by ſo many meanes, with ſo great diligence & ſimplicitie declared a thing not obſcure of it ſelfe, who would haue thought any men to be ſo ſhameleſſe as to preſume yet to ſpread miſtes to darken it? And yet wee haue other teſtimonies at hand, if we liſted to heap vp more of them. As is that ſaying of *Paul*: that God ſent his ſonne made of woman. And innumerable other places, whereby appeareth that he was ſubiect to hunger, thirſt, colde, and other infirmities of our nature. But out of many theſe are chiefly to be choſen, that may moſt auaile to edifie our mindes in true confidence. As, where it is ſaid, that he gaue not ſo great honour to the Angels, as to take their nature vpon him but tooke our nature, that in fleſh & bloud he might, by death, deſtroy him that had the power of death. Again, that by benefit of that communicating we are reckoned his brethrē. Again, that he ought to haue bin made like vnto his brethren, that he might be made a mercifull & faithfull interceſſor: that we haue not a biſhoppe that cannot be compatient of our infirmities. And ſuch like. And for the ſame purpoſe ſerueth that which wee touched a little before, that it behooued that the ſinnes of the worlde ſhoulde bee cleanſed in our fleſh: Which *Paul* plainly affirmeth. And truely, whatſoeuer

Gen.17.2.& 12 18.& 26.4. Pſa.45.7.

Mat.1.1. Rom.1.3. Rom.9.5.

Gal.4.4.

Heb.2.16.

Heb.1.10.& 17. Heb.4.15.

Rom.8.3.

euer the father hath giuen to Christ, it doeth therefore belong to vs, because hee is the head, from which the whole bodie being knitte together, groweth into one. Yea, and otherwise that will not agree together, which is saide: that the Spirite was giuen him without measure, that all we should drawe of the fulnesse thereof. Forasmuch as there is no greater absurditie than to say, that God is enriched in his essence by any accidentall gifte. And for this cause Christ saieth in another place: I doe sanctifie my selfe for them. Iohn.1.16. Iohn.1.19.

2 As for the places that they bring forth to confirme their errour, they doe too vnaptly wrest them, and they nothing preuaile by their trifling suttleties, when they go about to wipe away those things that I haue alledged for our parte. *Marcion* imagineth that Christ did put on a fantasticall bodie in steede of a true bodie: because in some places it is saide, that hee was made after the likenesse of a man, and that hee was founde in shape as a man. But so he nothing weigheth what is *Pauls* purpose in that place. For his meaning is not to teach what manner of body Christ tooke vpon him, but that whereas he might haue shewed foorth his godhead, hee made no other shewe of himselfe, but as of an abiect and vnregarded man. For, to exhort vs by his example to submission, hee sheweth that forasmuch as hee was God, hee might haue by and by set foorth his glorie to be seene to the worlde: but yet that hee gaue ouer some of his owne right, and of his owne accorde abased him selfe, because he did put on the image of a seruant and contented with that humilitie, suffred his godhead to be hidden with the veile of the flesh. Hee doeth not here teach what Christ was, but howe he behaued himselfe. And also by the whole processe of the text it is easily gathered, that Christ was abased in the true nature of man. For what meaneth this, that in shape he was founde as man, but that for a time the glorie of his godhead did not shine foorth, but onely the shape of man appeared in base and abiect estate? For otherwise that place of *Peter* coulde not stande together, that hee was dead in the flesh, but quickened in the spirite, if the sonne of God had not ben weake in the nature of man: which *Paul* expresseth more plainly in saying, that hee suffred by reason of the weakenesse of the flesh. And hereunto serueth the exaltation: because it is expressely saide, that Christ atteined a newe glorie after that hee abased himselfe, which coulde not well agree to bee spoken of any, but of a man hauing flesh and soule. Manichees framed Christ a bodie of aire, because Christ is called the seconde *Adam*, heauenly of heauen. But neither in that place doeth the Apostle bring in a heauenly essence of the bodie, but a spirituall force which being powred abroad by Christ, doth quicken vs. Now, as wee haue alreadie seene, *Peter* and *Paul* do seuer the same from his flesh. But rather that doctrine which is receiued among the true teachers, concerning the flesh of Christ, is verie wel proued by that place. For if Christ had not all one nature of body with vs, it were a verie vaine argument, that *Paul* with such vehemencie followeth: that if Christ bee risen againe, we shall also rise againe: and if wee do not rise, then that Christ also is not risen. By what cauillations so euer either the olde Manichees or their newe Disciples go about to escape, they shall not winde themselues away. It is

The grounde vvhereupon the Marcionites and Manichees founded their error. Phil.2.7. 1.Pet.3 18. 2.Cor.13.4. 1.Cor.15.47. 1.Cor.15.16.

a foule

a foule shift, that they fondly say, that Christ is called the sonne of man, in so much as he is promised of men. For it is plaine, that after the Hebrew phrase, verie man in deede is called the sonne of man. And Christ without doubt kept the phrase of his owne tongue. Also it ought to make no question, what ought to be vnderstanded by the children of *Adam*. And (not to goe farre off) the place of the eight Psalme, which the Apostles apply to Christ, shall be sufficient enough: What is man that thou art mindfull of him, or the sonne of man, that thou visitest him? In this figure is expressed the true manhood of Christ. For though he were not immediatly begotten of a mortall father, yet his race came from *Adam*. For else that place coulde not stande which wee haue alreadie alleadged that Christ is made partaker of flesh and bloud, that hee might gather to him yong children to
Heb. 2. 14. the seruice of God. In which wordes it is plainly determined, that Christ is made fellowe and partaker of all one nature with vs. In which meaning also he saith, that both the author of holinesse & they that are made holy, are all of one. For it is proued by the processe of the text, that the same is referred to the fellowship of nature: because hee by and by addeth, Therefore he is not ashamed to call them brethren. For if hee had saide before, that the faithfull are of God in so great dignitie, what cause shoulde there be to be ashamed? But because Christ of his infinite grace doth ioyne himselfe to the base and vnnoble, therfore it is said, that he is not ashamed. But in vaine they obiect, that by this meane the wicked shall become the brethren of Christ: because we knowe that the children of God are not borne of flesh & bloud, but of the holy Ghost by faith. Therefore onely flesh maketh not a brotherly ioyning. But although the Apostle giue this honour to the faithfull onely, to be of one with Christ, yet it followeth not, but that the wicked may be borne of the same originall. As when wee say that Christ was made man, to make vs the sonnes of God: this saying extendeth not to all men, because faith is the meane which spiritually graffeth vs into the body
Rom. 8. 29. of Christ. Also they foolishly moue a brawle about the name of First begotten. They say that Christ should haue beene borne of *Adam* streight at the beginning, that he might be the first begotten among brethren. For the title of First begotten, is not referred to age, but to the degree of honour, and excellencie of power. And more colour hath that which they babble, that
Heb. 2. 16. Christ tooke to him man and not Angels, because he receiued mankinde into fauour. For, to set out more largely the honor which God vouchsaued to giue vs, he compared the Angels with vs, which were in this behalfe set behind vs. And if the testimonie of *Moses* be wel weied, where he saith that the seede of the woman shal breake the serpents head, it shall vtterly end the controuersie. For only Christ is not there spoken of, but al mankind. Be-
Gen. 3. 15. cause the victorie was to be gotten by Christ for vs, he generally pronounceth that the posteritie of the woman should get the vpper hand of the diuel. Whereunto followeth, that Christ issued of mankinde, because it was Gods purpose there to raise vp *Eue*, whome he spake vnto with good hope, that she should not faint with sorow.

The shifts vvhich newv Marcionites haue to auoid the euidence of scripture vvhich maketh against them.

3 They doe no lesse wickedly than foolishly entangle with allegories these testimonies where Christ is called the seede of *Abraham*, and the fruit

of

of the wombe of *Dauid*. For if the name of Seede had bin ſpoken in an allegorie, truely *Paul* would not haue left it vntolde, where he plainly & without figure affirmeth, that there are not many ſonnes of *Abraham* redeemers, but one Chriſt. Gal.3.18. Of like ſort is it that they alleadge: that he is no otherwiſe called the ſonne of *Dauid*, but becauſe he was promiſed and at length in his due time deliuered. For after that *Paul* had once named him the ſonne of God: in that hee by and by addeth, According to the fleſh, hee truely meaneth of nature. And ſo in the ninth Chapter calling him the bleſſed God, he ſaith ſeuerally beſide, that according to the fleſh hee deſcended of the Iewes. Nowe if he were not truely begotten of the ſeede of *Dauid*, to what purpoſe ſhall be this ſaying, that he is the fruite of his wombe? What meaneth this promiſe? Out of thy loynes ſhall hee deſcende, that ſhall abide in thy ſeate. Nowe in the Genealogie of Chriſt, as it is rehearſed of *Matthewe*, they doe Sophiſtically mocke. For though hee doe not rehearſe the parents of *Marie* but of *Ioſeph*, yet becauſe he ſpeaketh of a thing ſufficiently knowen abroad among the people, he reckeneth it enough to ſhew that *Ioſeph* came of the ſeede of *Dauid*, when it was well knowen that *Marie* was of the ſame ſtocke. Rom.1.3. Pſa.132.11. But *Luke* more expreſſeth them in teaching that ſaluation brought by Chriſt, is common to all mankinde: becauſe Chriſt the author of ſaluation prooceeded from *Adam* the cõmon parent of all. I grant indeed, that by the Genealogie it can none otherwiſe be gathered ỹ Chriſt was the ſonne of *Dauid*, but in ſo much as he was begotten of the Virgine. But the new Marcionites to colour their error do too proudly, in this that to proue that Chriſt tooke his bodie of nothing, they affirme that women are ſeedeles, and ſo they ouerthrowe the principles of nature. But becauſe that is no queſtion of diuinitie, and the reaſons that they bring are ſo fickle that they may verie eaſily be confuted: therefore I will not touch thoſe things that belong to Philoſophie and Phiſike, and wil hold me contented to wipe away thoſe things that they alleadge out of Scripture: that is, that *Aaron* and *Ioiadah* tooke wiues of the tribe of *Iehudah*, and ſo the difference of tribes had then beene confounded, if woman had engendring ſeede in her. But it is well ynough knowen that as touching ciuil order, the kindreds are reckened by the ſeede of the man, and yet the excellencie of the kinde of man aboue woman prooueth not the contrarie, but that in generation the ſeede of woman muſt meete. And this ſolution extendeth to all the Genealogies. Oftentimes when the Scripture reckeneth vp a Genealogie, it nameth the men only: ſhal we therfore ſay, that the women are nothing? But verie children do know, that women are comprehended vnder the name of men. And after this ſort is ſaid, that women bring foorth to their husbands, becauſe the name of the houſeholde alway remaineth with the males. Now as this is graunted to the excellencie of the male kinde, that the children are counted noble or vnnoble, according to the eſtate of their fathers: ſo alſo in the ſtate of bondage ỹ iſſue followeth ỹ womb, according to the iudgement of the Ciuil lawyers. Whereby we may gather, that the iſſue is engendred of ỹ ſeed of the woman. And it hath of long time bin receiued in common vſe of al nations, ỹ the mothers are called Genetrices, ỹ is engendrers. Wherewith Gods law alſo agreeth, which elſe ſhould wrongfully forbid the

marriage of the vncle with his ſiſters daughter, becauſe there were no conſanguinitie betweene them: and alſo it were lawfull for a man to marrie his ſiſter by the mothers ſide, ſo that ſhe were begotten of an other father. But as I grant that there is a paſſiue power aſcribed to women, ſo do I aunſwere that the ſame thing is indifferently ſpoken of them that is of men. And Chriſt himſelf is not ſaid to be made by the woman, but of the woman. But ſome of their companie ſhaking off all ſhame do too leaudly aske, whether we will ſay that Chriſt was engendred of the menſtruall ſeede of the Virgin, for I wil likewiſe aske of them, whether he did not congele in the bloud of his mother, which they ſhall be conſtrained to confeſſe. Therefore it is fitly gathered of *Matthewes* words, that becauſe Chriſt was begotten of *Marie*, he was engendred of her ſeede: as a like engendring is meant when it is ſaid, that *Booz* was begotten of *Rahab*. Neither doth *Matthewe* here deſcribe the Virgine as a conduit pipe through which Chriſt paſſed: but he ſeuereth this maruellous manner of generation from the common manner, for that by her was Chriſt begotten of the ſeede of *Dauid*. For euen in the ſame ſort, that *Iſaac* was begotten of *Abraham*, *Salomon* of *Dauid*, and *Ioſeph* of *Iacob*, likewiſe it is ſaid that Chriſt was begotten of his mother. For the Euangeliſt ſo frameth the order of his ſpeach, & willing to proue that Chriſt came of *Dauid*, is contented with this one reaſon, that he was begotten of *Marie*. Wherby it followeth, that he tooke it for a matter confeſſed, that *Marie* was of kinne to *Ioſeph*.

Gal. 4. 4.

Mat. 1. 5

It is no dishonor vnto Chriſt to haue taken his originall of man.

4 The abſurdities wherwith they would charge vs, are ſtuffed ful of childiſh cauillations. They thinke it a ſhame and diſhonour to Chriſt, if hee ſhould haue taken his originall of men: becauſe he ſo could not be exempt from the vniuerſal law that encloſeth all the offspring of *Adam* without exception vnder ſinne. But the compariſon that wee reade in Paull doth eaſily aſſoile this doubt: that as by one man came ſinne, and by ſinne death, ſo by the righteouſneſſe of one man grace hath abounded. Wherewith alſo agreeth another compariſon of his: the firſt *Adam* of earth earthly, and naturall, the ſecond of heauen, heauenly. Therefore in another place, the ſame Apoſtle, where he teacheth that Chriſt was ſent in the likeneſſe of ſinfull fleſh to ſatisfie the lawe, doth ſo expreſſely ſeuer him from the common eſtate of men, that he be verie man without fault and corruption. But very childiſhly they trifle in reaſoning thus: If Chriſt be free from all ſpot, and was by the ſecrete working of the holy Ghoſt begotten of the ſeede of *Marie*, then is not the womans ſeede, but onely the mans ſeede vncleane. For wee doe not make Chriſt free from all ſpot, for this cauſe that hee is onely engendred of his mother without copulation of man, but becauſe he is ſanctified by the holy Ghoſt, that the generation might bee pure and vncorrupted, ſuch as ſhould haue beene before the fall of *Adam*. And this alway remained ſtedfaſtly determined with vs, that ſo oft as the ſcripture putteth vs in minde of the cleanneſſe of Chriſt, it is meant of his true nature of manhoode: becauſe it were ſuperfluous to ſay that God is cleane. Alſo the ſanctification that he ſpeaketh of in the ſeuenteenth of *Iohn*, could haue no place in the nature of God. Neither are there fained two ſeedes of *Adam*, although there came no infection to Chriſt: becauſe the generation of

Rom. 5. 12.

1. Cor. 15. 47. Rom. 8. 3

man

man is not vncleane or vitious of it ſelfe, but accidentall by his falling. Therefore it is no maruell, if Chriſt, by whome the eſtate of innocencie was to be reſtored, were exempted from common corruption. And whereas alſo they thruſt this vppon vs for an abſurditie, that if the Worde of God did put on fleſh, then was it incloſed in a narrowe priſon of an earthly body: this is but meere waiwardneſſe: becauſe although the infinite eſſence of the worde did growe together into one perſon with the nature of man: yet doe wee faine no incloſing of it. For the ſonne of God deſcended maruellouſly from heauen, ſo as yet he left not heauen, it was his will to bee maruellouſly borne in the Virgins wombe, to bee conuerſant in earth, & hang vpon the croſſe, yet that hee alway filled the worlde euen as at the beginning.

The xiiii. Chapter.

Howe the twoo natures of the Mediator doe make one perſon.

The diuine & humane natures of Chriſt vnited in his perſon, yet in their properties diſtinguished, as the bodie and the ſoule in one & the ſame man.

NOwe where it is ſaide, that the Worde was made fleſh: that is not ſo to be vnderſtanded, as though it were either turned into fleſh, or confuſedly mingled with fleſh, but becauſe hee choſe him a temple of the Virgins wombe to dwell in, he that was the ſonne of God, became alſo the ſonne of man, not by confuſion of ſubſtance, but by vnitie of perſon. For wee ſo affirme the godhead ioyned and vnited to the manhoode, that either of them haue their whole propertie remaining, and yet of them both is made one Chriſt. If any thing in all worldly things may be found like to ſo great a myſterie, the ſimilitude of man is moſt fitte, whome wee ſee to conſiſt of two ſubſtances, whereof yet neither is ſo mingled with other, but that either keepeth the propertie of his owne nature. For neither is the ſoule the bodie, nor the bodie the ſoule. Wherefore both that thing may be ſeuerally ſpoken of the ſoule, which can no way agree with the bodie: and likewiſe of the bodie that thing may bee ſaide, which can by no meane agree with the ſoule: and that may be ſaid of the whole man, which can be but vnfitly taken neither of the ſoule nor of the bodie ſeuerally. Finally, the properties of the ſoule are ſometime attributed to the bodie, and the properties of the bodie ſometime to the ſoule: and yet he that conſiſteth of them is but one man and not many. But ſuch formes of ſpeach doe ſignifie both that there is one perſon in man compounded of two natures knit together, and that there are two diuerſe natures which do make the ſame perſon. And ſo do the Scriptures ſpeake of Chriſt: ſometime they giue vnto him thoſe things that ought ſingularly to be referred to his manhood, & ſometime thoſe things that do peculiarly belong to his godhead, and ſometime thoſe things that doe comprehend both natures, and do agree with neither of them ſeuerally. And this conioyning of the two natures that are in Chriſt, they doe with ſuch religiouſneſſe expreſſe, that ſometime they doe put them in common together: which figure is among the olde authors called Communicating of properties.

a Theſe things were but weake, vnleſſe many phraſes of ſcripture, and

Things in scripture sometimes spoken of the person of Christ and agreeing in respect of the one nature only, sometimes of one nature and agreeing in respect of the other.

such as be echwhere ready to finde, did proue that nothing hereof hath bin deuised by man. That same thing which Christ spake of himselfe, saying: Before that *Abraham* was, I am, was farre disagreeing from his manhood. Neither am I ignorant with what cauillation the errorious spirites do deprave this place: For they say that he was before all ages, because he was alreadie foreknowen the Redeemer, as well in the counsell of the father, as in the mindes of the godly. But whereas he openly distinguisheth the day of his manifestation from his eternall essence, and of purpose pronounceth vnto himselfe an authoritie by antiquitie wherein he excelleth aboue *Abraham*, he doth vndoubtedly challenge to himselfe that which is proper to the Godhead. Whereas *Paul* affirmeth that he is the first begotten of all creatures, which was before all things, and by whome all things keepe their being: and whereas hee himselfe reporteth that he was in glorie with the Father before the creation of the worlde, and that hee worketh together with the father these things, do nothing more agree with the nature of men. It is therefore certaine, that these & such like are peculiarly ascribed to ỹ godhead But whereas he is called the seruant of the Father: and whereas it is said, that he grewe in age, wisedome & fauour with God & men: that he seeketh not his owne glorie: that he knoweth not the last day: that he speaketh not of himself: that he doth not his own wil: where it is said, that he was seen & felt: this wholly belongeth to his own manhood. For in respect that he is God, neither can he encrease in any thing, & hee worketh all things for his own sake, neither is any thing hidden from him, he doeth all things according to the free choise of his own wil, & can neither be seene nor felt. And yet he doth not seuerally ascribe these things to his nature of man only, but takeh them vpon himselfe, as if they did agree with the person of the mediator. But the communicating of properties is in this that *Paul* saith, that God did by his own bloud purchase vnto him a Church: and the Lorde of glorie crucified. Againe, where *Iohn* saith, that the Worde of life was felt. Truely God neither hath bloud, nor suffereth, nor can be touched with hands. But because he which was both verie God & man, Christ being crucified, did shed his bloud for vs: those things that were done in his nature of man, are vnproperly, & yet not without reason giuen to his Godhead. A like example is, where *Iohn* teacheth that God gaue his soule for vs: therefore there also the propertie of the manhood is cõmunicate with the other nature. Againe, when Christ said being yet conuersant in earth, that no mã haue ascended into heauen, but the sonne of man that was in heauen: truely according to his manhod, & in the flesh ỹ he had put on, he was not then in heauen: but because himself was both God & man, by reason of the vnitie of both natures, he gaue to the one that, which belonged to the other.

Iohn.8.58.
Col.1.15.
Iohn.17.5.
Iohn.5.17.
Esa.42.1.
Luk.1.52.
Iohn.8.50.
Mat.13.
Iohn,14.10. & 6.36.
Luk.24.39.
Act.20.28.
1.Cor.2.6.
1.Iohn.1.1.
1.Iohn.3.16.
Iohn.3.13.

Things spoken of the perso of Christ & agreeing no more to one nature than another, but indifferently to either, & truely to him that cõsisteth of both. In which kind his office of mediation is.

3 But most plainly of all doe these places set foorth the true substance of Christ, which do comprehend both natures together: of which sort there are very many in ỹ Gospel of him. For ỹ which is there red is singularly belonging neither to his godhead nor to his manhod, but both together, ỹ he hath receiued of his father power to forgiue sinnes, to raise vp whom he wil, to giue righteousnes, holines & saluation, to be made iudge ouer the quicke & the dead, to be honoured euen as the father is: Finally, that hee is called

Iohn.1.29.& 5.21.

the

the light of the world, the good shepeheard, the onely dore, the true Vine. For such prerogatiues had the sonne of God, when he was shewed in ỹ flesh, which although he enioyed with his father before the world was made, yet he had them not in the same maner or the same respect, & which could not be giuẽ to such a man as was nothing but man. In the same meaning ought we to take that which is in *Paul*: that Christ after the iudgemẽt ended, shall yelde vp the kingdom to God & the father: Euen the kingdom of the sonne of God, which had no beginning, nor shall haue any ending: but euen as hee lay hid vnder the baseneſſe of the flesh, & abased himselfe, taking vpon him the forme of a seruant, & laying aside the port of maiestie, hee shewed himself obedient to wis father: & hauing performed all such subiection, at length is crowned with honor & glorie, & auanced to the highest dominion, that al knees shal bow before him: so shal he then yeelde vp to his father both that name & crown of glorie, & whatsoeuer he hath receiued of his father, that God may be al in al. For to what purpose is power & dominion giuen him, but that the father should gouerne vs by his hande? In which sense it is also said, that he sitteth at the right hand of the father. But this is but for a time, til we may enioy the present beholding of the godhead. And here the error of the old fathers cannot be excused, which while they took no heede to the person of the Mediator, haue obscured the naturall meaning of almost all the doctrine that is read in the gospel of *Iohn*, & haue entangled themselues in many snares. Let this therfore be vnto vs the key of right vnderstanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shal reigne til he come forth to iudge the world, in so much as he ioyneth vs to his father, according to the smal measure of our weakne. But when wee being made partakers of the heauenly glory, shal see God such as he is, then he hauing performed the office of Mediator, shal ceasse to be the embassadour of his father, & shalbe contented with that glorie which hee enioyed before the making of the world. And the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifieth the meane degree betweene God & vs. For which purpose maketh that saying of *Paul*: One God, of whome are al things, & one Lord, by whome are al things, euen he to whom the dominion for a time is committed by the father, vntil his diuine maiestie be to be seene face to face. From whome so farre is it off that any thing shal decay, by yeelding vp the dominion to his father, that he shal become so much the more glorious. For then shall God also ceasse to be the head of Christ becauſe Christes godhead shall then shine of it selfe, whereas yet it is couered with a certeine veile.

Iohn. 9. 5.
Iohn. 21. 1.
1. Cor. 24.
Phil. 2. 8.
Heb. 2. 6.
Phil. 2. 10.
1. Cor. 15, 28.
1. Cor. 8.

4 And this obseruation shal do no small seruice to assoile many doubtes, if the reders do fitly apply it. For it is marueilous how much the vnskilful, yea some not vtterly vnlearned, are combred with such formes of speach, which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood: becauſe they consider not that they doe agree with his person wherein he is shewed both God and man, and with the office of Mediator. And it is alway easie to see, how well all things hang together, if they haue a sober expositor, to examine so great mysteries with such deuout

Things spoken of Christ do neede wise & sober expositors for the auoiding as of other errors, so of those wherein Nesterius & Eutiches are condemned.

Aug. in enchir. ad Laurent. c. 36

uout reuerence as they ought to be. But there is nothing that these furious and phrantike spirites trouble not. They catch hold of those things that are spoken of his manhood, to take away the Godhead: and likewise of those things that are spoken of his Godhead to take away his manhood: and of those things that are so ioyntly spoken of both natures, that they severally agree with neither, to take away both. But what is that else but to say, that Christ is not man, because he is God: and that he is not God, because he is man: and that he is neither man nor God, because he is both man & God? We therfore do determine that Christ, as he is both God & man, consisting of both natures, vnited, though not cõfounded, is our Lord & the true sonne of God, euen according to his mahood, though not by reason of his manhood. For the error of *Nestorius* is to be driuen farre away from vs, which when he went about rather to drawe in sunder, than to distinguish the nature, did by the meane imagine a double Christ. Whereas wee see that the Scripture crieth out with loud voice against it, where both the name of the sonne of God is giuen to him that was borne of the Virgin, and the Virgin herselfe is called the mother of our Lord. We must also beware of the madnesse of *Eutiches*, least while wee go about to shewe the vnitie of the person, we destroy either nature. For we haue already aleaged so many testimonies, & there are euery where so many other to be alleaged, where his godhead is distinguished from his manhood, as may stop the mouthes euen of y^e most contentious. And a litle hereafter I wil adioine some testimonies, to confute better that fained deuise, but at this present, one place shal cõtent vs. Christ would not haue called his body a Temple, vnlesse the godhead did distinctly dwel therin. Wherefore as *Nestorius* was worthily condemned in the Synode at *Ephesus*, so also was *Eutiches* afterward condemned in the synode of *Constantinople* and *Chalcedon*: forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunder.

Luk. 1. 33. & 44.

Iohn. 2. 19.

The monstrous impietie of Seruetus denying Christ to haue bene actually the sonne of God before he was borne of the virgin Marie.

5 But in our age also there hath risen vp no lesse pestilent a monster, *Michael Seruetus*, which did thrust in place of the sonne of God, a fained thing made of the essence of God, of spirit, flesh and three elements vnereat. And first he denieth that Christ is by any other way the sonne of God, but in this that he was begotten of the holy ghost in the wombe of the Virgin. But to this end tendeth his suttletie, that the distinction of the two natures being once ouerthrowne, Christ might be thought to be a certaine thing mingled of God & man, and yet neither God nor man. For in his whole processe he trauaileth toward this point, that before Christ was openly shewed in the flesh, there were only certain shadowish figures in God, whereof the trueth or effect then at length was in being, when that worde which was ordained to that honor, began truely to be the sonne of God And we in deed do confesse that the Mediator which is borne of the Virgin, is properly the sonne of God. For Christ in that he is man, could not be the mirror of the inestimable fauour of God, vnlesse this dignitie were giuen him to be, & be called the only begotten sonne of God. But in the meane season the definition of the Church standeth stedfastly grounded, that he is counted the sonne of God, because he being the Word begotten of the father before all worldes, did by hypostaticall vnion take vpon him the nature of man. Now the hypostaticall

postaticall vnion is called with the old fathers, that which maketh one person of two natures, which phrase of speach was deuised to ouerthrowe the doting error of *Nestorius*, because he fained that ỹ sonne of God did so dwell in flesh, that yet he the same was not man. *Seruetus* slandereth vs, that wee make two sonnes of God when we say that the eternall Worde was alreadie the sonne of God before that it was clothed with flesh, as if we did say any thing else, but that he was manifested in the flesh. Neither doth it followe, that if he were God before that he was man, he began to be a new God. And no more absurditie it is to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begetting to be the sonne, which the Angels words to *Marie* do secretely shewe, That holy thing that shalbe borne of thee, shalbe called the sonne of God: as if he should haue said, that the name of the sonne which was obscure in time of the law, should nowe become famous & euery where knowen abroad. Wherewith agreeth that saying of *Paul*, that now by Christ we are the children of God, freely & with boldnesse to crie *Abba*, Father. Rom. 8. 15. But were not the holy fathers in the old time also accounted among the children of God? Yea, & bearing them bold vpon that interest, they called vpon God by name of their Father. But because since the only begotten sonne of God was brought forth into the world, the heauenly fatherhood is become more plainly knowen: therefore *Paul* assigneth this, as it were, a priuilege to the kingdome of Christ. But yet this is stedfastly to be holden, that God neuer was father either to Angels or men, but in respect of the onely begotten sonne: and that men specially, whome their own wickednesse maketh hatefull to God, are his children by free adoption because he is the sonne of God by nature. And there is no cause why *Seruetus* should cauil, that this hangeth vpon filiation or becõming a sonne, which God had determined with himselfe, because our purpose is not here to speak of the figures how the expiation was shewed in the bloud of beasts: but because they could not in deede be the children of God, vnlesse their adoption were grounded vpon the head, it is without reason to take ỹ from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the sonnes of God, whose so great dignitie did not hang vpon the redemption to come: yet must it needes be, that the sonne is in order before them, which maketh the father to be their father. Psa. 82. 7. I wil repeate it againe shortly, & adde the same of mankinde. Sith from at their first beginning both Angels and men were created with this condition, that God should be common father to them both, if that saying of *Paul* be true, that Christ was alway the head & ỹ first begotten of all creatures, to haue the first degree in all: Col. 1. 15. I thinke I do rightly gather that hee was also the sonne of God before the creation of the world.

6 But if his Filiation (if I may so terme it) began since he was manifested in the flesh, it shal follow, that he was also sonne in respect of his nature of man. *Seruetus* & other such franticke men would haue it, that Christ which appeared in the flesh, is the sonne of God, because out of the flesh he coulde not be called by that name. Now let them aunswere mee whether he be the sonne according to both natures, & in respect of both. So in deed they prate, but *Paul* teacheth farre otherwise. Wee graunt in deede, that Christ is in

Christ truely & properly the sonne of God in the flesh, but not in respect of the flesh which before he tooke vpõ him, he was the sonne.

the flesh of man called the Sonne, but not as the faithfull are, that is by adoption only & grace, but the true & natural, & therfore only sonne, ỹ by this marke he may be discerned from al other. For God vouchsafeth to giue the name of his sonnes to vs, that are regenerate into a new life: but the name of the true & only begotten sonne, he giueth to Christ only. How can he be the only sonne in so great a number of brethren, but because he possesseth that by nature, which wee haue receiued by gift? And the honor wee extend to the whole person of the Mediator, that he be truely & properly the sonne of God, which was also borne of the Virgin, & offered himselfe for sacrifice to his father vpon the crosse: but yet in respect of his Godhead, as *Paul* teacheth, when he saith, he was seuered out to preach the gospel of God, which he had before promised of his sonne, which was begotten of the seed of *Dauid* according to his flesh, & declared the sonne of God in power. Rom.1.2. But why, when he nameth him distinctly the sonne of *Dauid* according to the flesh, should he seuerally say, that hee was declared the sonne of God, vnlesse hee meant to shewe that this did hang vpon some other thing, than vpon the verie flesh? For in the same sense in another place he saith, that he suffered by the weakenesse of the flesh, & rose againe by the power of the spirit, euen so in this place he maketh a difference of both natures. 2.Cor.13.4. Truely they must needes graunt, that as he hath that of his mother for which he is called the sonne of *Dauid*, so he hath that of his father for which he is called the sonne of God: and the same is another thing & seuerall from the nature of man. The Scripture giueth him two names, calling him here and there somtimes the sonne of God, & sometimes the sonne of Man. Of the second there can be no contention moued: but according to the common vse of the Hebrue tongue he is called the sonne of man, because he is of the offspring of *Adam*. By the contrarie I affirme, that he is called the sonne of God in respect of the Godhead & eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the sonne of God, than to the nature of man, that he is called the sonne of man. Againe, in the same place that I alleaged, *Paul* doth meane that he which was according to the flesh begotté of the seede of *Dauid*, was no otherwise declared the sonne of God in power, than he teacheth in another place, that Christ which according to the flesh descended of the Iewes, is God blessed for euer. Rom.9.5. Now if in both places the distinction of the double nature be touched, by what right will they say, that he which according to the flesh is the sonne of man, is not also the sonne of God, in respect of the nature of God.

Places of scripture wrested by Seruetus from their true meaning to proue that Christ began to be the sonne of God whē he became the son of man.

7 They do in deede disorderly enforce for the maintenance of their error, the place where it is said, ỹ God spared not his own sonne, & where the Angel commanded, that the verie same he that should be borne of the Virgin, should be called the sonne of the highest. Rom.8.32. Luk.1.32. But, least they should glorie in so fickle an obiection, let them wey with vs a litle, how strongly they reason. For if it be rightly concluded, that from his conception he began to be the sonne of God, because he that is conceiued is called the sonne of God, then shal it follow, that he began to be the word at his manifesting in the flesh, because *John* saith, that he bringeth them tidings of the Worde of life, which his handes haue handeled. 1.Ioh.1.1. Likewise that, which is reade in the Prophet Thou

Thou *Bethleem* in the lande of *Iuda*, art a litle one in thousandes of *Iuda*: Out of thee shall bee borne to me a guide to rule my people *Israell*, and his comming forth from the beginning, from the daies of eternitie. Mic.5.2. Howe will they be compelled to expounde this, if they will be content to followe such manner of reasoning? For I haue protested, that we do not agree with *Nestorius*, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly cõioyning, because he is the onely begotten sonne of God in the flesh which he tooke of vs. And *Augustine* doeth wisely admonishe vs, that this is a bright glasse, wherein to beholde the marueilous and singular fauour of God, that hee attained honor in respect that he is man which he could not deserue. Therefore Christ was adorned with this excellency euen according to the flesh from the wombe of his mother, to be the sonne of God. Yet is there not in the vnitie of person to be fained such a mixture, as may take away ỹ which is proper to the godhead. For it is no more absurdity, that the eternall word of God and Christ, by reason of the two natures vnited into one person, be diuers wayes called the Sonne of God, than that hee bee according to diuers respectes, called sometime the Sonne of God, and somtime the Sonne of Man. And no more doeth that other cauillation of *Seruetus* accomber vs: that before that Christ appeared in the flesh, he is nowhere called the Sonne of God, but vnder a figure, because although the describing of him, then was somewhat darke: yet where as it is already clerely proued that he was no otherwise eternall God, but because he was the worde begotten of the eternal father, and that this name doth no otherwise belong to the person of the Mediator which hee hath taken vpon him, but because he is God openly shewed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not then bin a mutual relation to the Sonne, by whome all kinred or fatherhood is reckoned in heauen and in Eph.3.15. earth: hereby it is easie to gather, that euen in the time of the lawe and the Prophets, he was the Son of God, before that this name was cõmonly knowen in the Churche. But if they striue onely about the onely worde, *Salomon* discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to bee incomprehensible. Tell his name if thou canst (saith he) or the name of his sonne Yet I am not ignorant, that with the contentious this Pro.30.4. testimonie will not bee of sufficient force: neither do I much grounde vpon it, sauing that it sheweth that they do maliciously cauil, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest writers with one mouth and consent haue openly testified the same: so that their shamelesnesse is no lesse worthy to be scorned than to be abhorred which dare obiect *Irenæus* and *Tertullian* against vs, both which do confesse that the Sonne of God was inuisible, which afterward appeared visible.

The sundrie grosse absurdities vvher into Seruetus fel, by denying Christ to haue byn really and actually the son of God before he vvas manifested in the flesh.

8 But although *Seruetus* hath heaped vp horrible monstrous deuises, which peraduenture the other would not allow: yet if ye presse them hard, ye shall perceiue that all they that doe not acknowledge Christ to bee the son of God but in the flesh, do grant it only in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as the *Manichees* in

in olde time did fooliſhly affirme, that man hath his ſoule (as it were) by deriuation from God, becauſe they reade that God breathed into *Adam* the breath of life. For they take ſo faſt holde of the name of Sonne, that they leaue no difference betweene the natures, but babble diſorderly, that Chriſt being man, is the Sonne of God, becauſe according to his nature of man, he is begotten of God. So the eternall begetting of Wiſedome, that *Salomon* ſpeaketh of, is deſtroyed, and there is no account made of the godhead in the Mediator, or a fantaſied Ghoſt is thruſt in place of the Manhoode. It were indeede profitable to confure the groſſer deceites of *Seruetus*, wherewith he hath bewitched himſelfe and ſome other, to the end that the godly readers admoniſhed by this example, may holde themſelues within the cõpaſſe of ſoberneſſe and modeſtie: ſauing that I thinke it ſhould be ſuperfluous, becauſe I haue already done it in a booke by it ſelf. The ſumme of them commeth to this effect, that the Sonne of God was a forme in minde from the beginning, and euen then hee was before appointed to bee man that ſhoulde be the eſſentiall image of God. And he doth acknowledge no other Word of God, but in outward ſhew. This he expoũdeth to be the begetting of him, that there was begotten in God from the beginning a will to beget a Sonne, which alſo in acte extended to the nature it ſelfe. In the meane time hee confoundeth the Spirit with the Worde, for that God diſtributed the inuiſible Word and the Spirit into fleſh & ſoule. Finally the figuratiõ of Chriſt, hath with them the place of begetting, but hee ſaith, that hee which then was but a ſhadowiſhe ſonne in forme, was at length begotten by the worde, to which he aſſigneth the office of ſeed. Whereby it ſhal follow that hogges and dogges are as wel the children of God, becauſe they were create of the originall ſeede of the woorde of God. For although hee compounde Chriſt of three vncreate elementes to make him begotten of the eſſence of God, yet he faineth that hee is ſo the firſt begotten among creatures, that the ſame eſſentiall godhead is in ſtones, according to their degree. And leſt he ſhould ſeeme to ſtrippe Chriſt out of his godheade, he affirmeth that his fleſh is conſubſtantiall with God, and that the Word was made man by turning the fleſh into God. So while he cannot conceiue Chriſt to be the Son of God, vnleſſe his fleſh came from the eſſence of God, and were turned into godhead, he bringeth the eternall perſon of the Worde to nothing, and taketh from vs the ſonne of *Dauid*, that was promiſed to be the Redeemer. He oft repeateth this, that the Sonne was begotten of God by knowledge and predeſtination, & that at lẽgth he was made man of that matter which at the beginning ſhined with God in the three elementes, which afterward appeared in the firſt light of the worlde, in the cloude and in the piller of fire. Nowe howe ſhamefully hee ſometime diſagreeth with himſelf, it were too tedious to rehearſe. By this ſhort recitall the readers that haue their ſound witte may gather, that with the circumſtances of this vncleane dog the hope of ſaluation is vtterly extinguiſhed. For if the fleſhe were the godheade it ſelfe, it ſhoulde ceaſe to bee the temple thereof. And none can be our redeemer, but he that begotten of the ſeede of *Abraham* and *Dauid*, is according to the fleſh, truly man. And hee wrongfully ſtandeth vpon the wordes of *Iohn*, that the Worde was made fleſh. For as they reſiſt

Eccl. 24. 14.

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the errour of *Nestorius*, so they nothing further this wicked inuention, whereof *Eutiches* was author, forasmuch as the only purpose of the Euangelist was to defend the vnitie of persons in the two natures.

The xv. Chapter.

That wee may knowe, to what ende Christ was sent of his Father, and what he brought vs: three thinges are principally to be considered in him, his Prophetical office, his kingdom, and his Priesthoode.

Christ a prophet, a king, and priest, so to be acknowledged, not with a cold mentioning of those titles, but with a right vnderstanding of the end & vse of the. The people of God before his cõming, looked for more light of knowledge at his hands when he shoulde come, then they receiued by their other prophets.

AVgustine saith rightly, that although the Heretikes doe bragge of the name of Christ, yet they haue not all one foundation with the godly, but that it remaineth onelie proper to the Church. For if these things be diligently considered, that belong to Christ: Christ shalbe founde among them onelie in name, and not in verie deede. So at this day the Papistes, although the name of the Sonne of God redeemer of the worlde, sounde in their mouth: yet because being contented with vaine pretense of the name, they spoile him of his power and dignitie: this saying of *Paul* maie bee well spoken of them, that they haue not the head. Therefore, that faith maie finde sound matter of saluation in Christ, and so rest in him, this principle is to bee stablished, that the office which is committed to him by his Father, consisteth of three partes. For he is giuen both a Prophet, a King, & a priest. Albeit, it were but small profite to know those names, without knowledge of the ende and vse of them. For they are also named among the Papistes, but coldly and to no great profite, where it is not knowen what eech of these titles containeth in it. We haue saide before, how, though God sending Prophets by continual course one after another, did neuer leaue his people destitute of profitable doctrine, and such as was sufficient to saluation: that yet the mindes of the godly had alway this perswasion, that ful light of vnderstanding was to be hoped for only at the comming of *Messias*: yea and the opinion thereof was come, euen to the *Samaritanes*, who yet neuer knewe the true religion, as appeareth by the saying of the woman: When *Messias* commeth he shall teach vs all thinges. And the *Jewes* had not rashly gathered this vpon presumptions in their mindes: But as they were taught by assured oracles, so they beleeued. Notable among the other is that saying of *Esaie*: Beholde, I haue made him a witnesse to peoples, I haue giuen him to be a guide and Schoolemaister to peoples: euen as in an other place he had called him the Angel or interpreter of the great counsel. After this manner the Apostle commending the perfection of the doctrine of the gospel, after that he had saide, that God in the old time spake to the Fathers by the Prophets diuersly, and vnder manifold figures, addeth that last of all he spake vnto vs by his beloued sonne. But because it was the common office of the Prophets to keep the Church in suspense, & to vphold it vntil the comming of the Mediator, therfore we read that in their scattering abroad, the faithful complained that they were depriued of that ordinarie benefite, saying: We see not our tokens: there is not a prophet among vs: there is no more any that hath knowledge. But whē Christ was now not farre off, there was a time appointed to *Daniel* to seale vp the vision and the Prophet, not onely that the Prophecy, which is there spoken of, should bee stablished in assured credit,

Enchir. ad Laur. cap. 5.
Col. 2. 19.
Ioh. 4. 25.
Esa. 55. 4.
Heb. 1. 1.
Psa. 74. 9.
Dan. 9. 23.

credit, but also that the faithfull shoulde learne with contented minde to want the Prophets for a time, because the fulnesse and closing vp of al reuelations was at hand.

Christ more then a common instructor, as the blessing ioyned vvith his doctrine, and the excellencie of that hee taught doe plainelie shevv.

2 Now it is to be noted, that the title of cõmendation of Christ belongeth to these three offices. For we know that in the time of the lawe, as well the Prophets as Priestes and kings were annoynted with holy oyle. For which cause the renoumed name of *Messias* was giuen to the promised Mediator. But though indeede I confesse (as I haue also declared in another place,) that he was called *Messias*, by peculiar consideration & respect of his kingdome: yet the annointings in respect of the office of Prophet & of Priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse mention made in *Esaie*, in these wordes: The spirite of the Lorde *Iehoua* vpon me. Therfore the Lord hath annointed me, that I should preach to the meeke, shoulde bring health to the contrite in heart, shoulde declare deliuerance to captiues, should publish the yere of good will, &c. Wee see ỳ hee was annointed with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common maner: for he is seuered from other teachers that had the like office. And here againe is to be noted, that he tooke not the annointing for himselfe alone, that hee might execute the office of teaching, but for his whole bodie, that in his continual preaching of the Gospel, the vertue of the spirit shoulde ioyne withall. But in the meane time this remaineth certaine, ỳ by this perfection of doctrine which he hath brought, an end is made of all propheties. so that they doe diminish his authoritie, that being not content with the Gospell, doe patch any forraine thing vnto it. For that voyce which thundred from heauen, saying: This is my beloued sonne, heare him: hath aduanced him by singular priuiledge aboue the degrees of all other. Then this oyntment is powred abroad from the head vnto all the members: as it was foretspoken by *Ioel*, Your children shal propheeie, and your daughters shall see visions, &c. But where *Paul* saith, that he was giuen vs vnto wisdom, and in another place, ỳ in him are hidden all the treasures of knowledge & vnderstanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceiue what he is, haue comprehended the whole infinitenesse of heauenlie good thinges. For which cause he writeth in another place, I haue counted it precious to knowe nothing, but Iesus Christ, and him crucified: which is most true, because it is not lawfull to passe beyond the simplicitie of the Gospell. And hereunto tendeth the dignitie of a Prophets office in Christ, that wee might knowe that in the summe of the doctrine, which he hath taught, are contained all points of perfect wisedome.

Esa. 51.1.

Mat. 3.17.

Ioel. 2.28.

1. Cor. 1.30.

Col. 2.3.

Cor. 2.2.

The eternall continuance of Christes kingdom proueth the perpetuitie of his Church.

3 Now come I to his kingdome, of which were vaine to speake, if the readers were not first warned, that the nature therof is spirituall. For thereby is gathered, both to what purpose it serueth, and what it auaileth vs, & the whole force and eternitie therof, and also the eternitie which in *Daniel* the Angel doeth attribute to the person of Christ, and againe the Angell in *Luke* doeth worthilie applie to the saluation of the people. But that is also double or of two sortes, for the one belongeth to the whole bodie of

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the Church, the other is proper to euery member. To the first is to be referred that which is sayd in the psalme: I haue once sworne by my holinesse to *Dauid*, I will not lie, his seede shall abide for euer, his seate shall be as the Sunne in my sight, it shall be stablished as the Moone for euer, and a faithfull witnesse in heauen. Neither is it doubtful, but that God doth there promise, that he will be by the hand of his sonne an eternall gouerner and defender of his Church. For the true performance of this prophecie can be founde no where else but in Christ: forasmuch as immediatlie after ỹ death of *Salomon*, the greater part of the dignitie of the kingdome fell awaye, and was to the dishonour of the house of *Dauid* conueyed ouer to a priuat man, and afterward by litle and litle was diminished, til at length it came to vtter decay, with heauy & shameful destruction. And the same meaning hath ỹ exclamation of *Esaie*: Who shall shew forth his generation? For hee so pronounceth that Christ shall remaine aliue after death, that he ioyneth him with his members. Therefore so oft as wee heare that Christ is armed with eternall power, let vs remember that the euerlasting continuance of the Church is vpholden by this supporte, to remaine still safe among the troublesome tossinges, wherewith it is continually vexed, and among the grieuous and terrible motions that threaten innumerable destructions. So when *Dauid* scorneth the boldenesse of his enemies, that go about to breake the yoke of God and of Christ, and sayeth, that the kinges and peoples raged in vaine, because hee that dwelleth in heauen is strong enough to breake their violent assaultes: he assureth the godlie of the continuall preseruation of the Churche, & encourageth them to hope wel so oft as it happeneth to be oppressed. So in another place, when hee saieth in the person of God: sit at my right hand, til I make thine enemies thy footstoole: hee warneth vs, that how many and strong enemies soeuer doe conspire to besiege the Church, yet they haue not strength enough to preuaile against that vnchangeable decree of God, wherby he hath appointed his sonne an eternall king: whereupon it followeth, that it is impossible that the Deuill with all the preparation of the worlde, maie bee able at any time to destroy the Church, which is grounded vpon the eternall seat of Christ. Now for so much as concerneth the special vse of euerie one, the very same eternal cõtinuance ought to raise vs vp to hope of immortalitie. For we see, that what soeuer is earthly and of the worlde, endureth but for a time, yea and is very fraile. Therefore Christ, to lift vp our hope vnto heauen, pronounceth, that his kingdome is not of this worlde. Finally, when anie of vs heareth, that the kingdome of Christ is spiritual, let him be raised vp with this saying, and let him pearce to the hope of a better life: and whereas he is now defended by the hande of Christ, let him looke for the full fruite of this grace in the world to come.

Psa. 89. 36.

Esa. 53. 8.

Psa. 2. 3. 4.

Psa. 110.

Iohn. 18. 36.

4 That, as we haue saide, the force and profit of the kingdom of Christ can not otherwise be perceiued by vs, but when wee know it to be spiritual, appeareth sufficiently though it were but by this, that while we must liue in warfare vnder the crosse, during the whole course of our life, our estate is harde and miserable: what then should it profit vs to be gathered together vnder the dominion of a heauenlie king, vnlesse we were certaine to enioy the

To knowe the eternal kingdom of Christ it cannot profit vs at al except we knowe it to be spiritual, and to consist of ryghteousnesse

partes, the enriching of his subiectes with good things, & the forcible defending of them against the assaults of principall enemies: out of this our comfort floweth.

the fruite thereof out of the state of this earthly life? And therfore it is to be knowen, that whatsoeuer felicity is promised vs in Christ, it consisteth not in outwarde commodities, that wee should lead a merrie and quiet life, florish in wealth, bee assured from all harmes, and flow ful of those delightful thinges that the flesh is wont to desire: but that it wholly belongeth to the heauenlie life. But as in the worlde the prosperous and desired state of the people is partly maintained by plentie of good thinges and peace at home, and partly by strong forceable defences, whereby it may be safe against outward violence: so Christ also doeth enrich his with all thinges necessarie to eternall saluation of soules, and fortifieth them with strength, by which they may stande inuincible against all assaults of principal enemies. Wherby we gather, that he reigneth more for vs than for himselfe, and that both within and without: that being furnished, so farre as as God knoweth to bee expedient for vs, with the gifts of the spirit, wherof we are naturally emptie, we may by these first fruites perceiue that we are truely ioyned to God vnto perfect blessednesse. And then, that bearing vs bolde vpon the power of the same spirite, we may not doubt that we shall alway haue the victorie against the Diuell, the worlde, and euerie kinde of hurtfull thing To this purpose tendeth the answeare of Christ to the Pharisees, that because the kingdom of God is within vs, it shall not come with obseruation. For it is likely that because he professed that he was the same king, vnder whom the soueraigne blessing of God was to be hoped for, they in scorne required him to shewe forth his signes. But hee, because they (who otherwise are too much bent to the earth) should not foolishly rest vpon worldly pompes, biddeth them to enter into their own consciences, because the kingdom of God is righteousnes, peace & ioy in the holy Ghost. Hereby we are briefly taught, what the kingdome of Christ auaileth vs. For, because it is not earthly or fleshly, subiect to corruption, but spirituall: he lifteth vs vp euen to eternall life, that we may patiently passe ouer this life in miseries, hunger, colde contempt, reproches, and other griefes, contented with this one thing, that our king will neuer leaue vs destitute, but succour vs in our necessities, til hauing ended our warre, we be called to triumph. For such is his manner of reigning, to communicate with vs al that he hath receiued of his father. Now whereas he armeth and furnisheth vs with power, and garnisheth vs with beauty & magnificence, enricheth vs with wealth? hereby is ministred vnto vs most plentifull matter to glorie vpon, & also bolde courage to fight without feare against the Diuell, sinne and death. Finally, that clothed with his righteousnesse, we may valiantly ouercome all the reproches of the world, and as he liberally filleth vs with his gifts, so we again for our part, may bring forth fruite to his glorie.

Luk. 17. 28.

Rom. 14. 17.

Christ spirituallie annointed a king that is to say royally enriched with gifts of the spirite which last for euer, that in him Christians

5 Therefore his kingly anointing is set forth vnto vs, not done with oile or ointmentes made with spices, but he is called the annointed of God because vpon him hath rested the spirit of wisedome, vnderstanding, counsell, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was anointed aboue his fellowes, because if there were not such excellencie in him, we should be al needie and hungry. For, as it is already saide, he is not priuately enriched for himselfe, but to poure his

plentie

plentie vpon vs, being hungrie and drie. For as it is ſaid, that the father gaue the ſpirite to his ſonne, not by meaſure, ſo there is expreſſed a reaſon why, that all we ſhould receiue of his fulneſſe, and grace for grace. Out of which fountaine floweth that liberal giuing, whereof *Paul* maketh mention, wherby grace is diuerſly diſtributed to the faithfull, according to the meaſure of the gift of Chriſt. Hereby is that which I ſaid ſufficiently confirmed, that the kingdom of Chriſt conſiſteth in the ſpirit, not in earthly delights or pomps, and therefore we muſt forſake the worlde that we may bee partakers of it, A viſible ſigne of this holy anointing was ſhewed in the baptiſme of Chriſt, when the holie Ghoſt reſted vpom him in the likeneſſe of a doue. That the holy Ghoſt and his gifts are meant by the word Anointing, ought to ſeeme neither noueltie nor abſurditie. For we are none other way quickened, ſpecially for ſo muche as concerneth the heauenly life: there is no droppe of liuely force in vs, but that which the holy Ghoſt poureth into vs, which hath choſen his ſeat in Chriſt, that from thence the heauenly riches might largly flowe out vnto vs, whereof wee are ſo needie. And whereas both the faithfull ſtand inuincible by the ſtrength of their king, and alſo his ſpirituall riches plenteouſly flowe out vnto them, they are not vnworthely called Chriſtians. But this eternitie whereof we haue ſpoken, is nothing derogate by that ſaying of *Paul*: Then he ſhall yeelde vp the kingdome to God and the Father. Againe: the ſonne him ſelfe ſhall bee made ſubiect, that God maie bee all in all thinges: for his meaning is nothing elſe, but that in that ſame perfect glorie, the adminiſtrarion of the kingdome ſhall not bee ſuch as it is nowe. For the father hath giuen all power to the ſonne, that by the ſonnes hande he may gouerne, cheriſh and ſuſtaine vs, defend vs vnder his ſafegarde, and helpe vs. So while for a litle time wee are wauering abroad from God, Chriſt is the meane betweene God and vs, by litle and litle to bring vs to perfect conioyning with God. And truely, whereas he ſitteth on the right hande of the Father, that is as much in effect, as if he were called the fathers deputie, vnder whom is the whole power of his dominion, becauſe it is Gods will to rule and defende his Church by a meane (as I may ſo call it) in the perſon of his Sonne. As alſo *Paul* doth expounde it in the firſt chapiter to the *Epheſians*, that he was ſet at the right hande of the father, to be the head of the Churche, which is his bodie. And to no other meaning tendeth that which he teacheth in an other place, that there is giuen him a name aboue all names, that in the name of Ieſus all knees ſhould bow, and all tongues confeſſe ỳ it is to the glorie of God the Father. For euen in the ſame woordes alſo hee ſetteth out in the kingdome of Chriſt an order neceſſarie for our preſent weakeneſſe. So *Paul* gathereth rightly, that God ſhall then be by himſelfe the only head of the Church, becauſe Chriſtes office in defending of the Churche, ſhall bee fulfilled. For the ſame reaſon the Scripture commonly calleth him Lord, becauſe his Father did ſette him ouer vs to this ende, to exerciſe his owne Lordely power by him. For though there bee manie Lordeſhippes in the worlde, yet is there to vs but one God the Father, of whom are all thinges and we in him, and one Lorde Chriſt, by whom are all thinges and we by him ſayeth *Paul*. Whereupon is rightly gathered that hee is the ſelfe ſame God, which by the

might euer be rich, neither u anie thing taken from thu, vvhen it u ſaid that hee ſhall yeeld vp his kingdom to his father.

Eph. 4. 7.
Ioh. 1. 32.
Luk. 3. 22.

1. Cor. 15. 24.
1. Cor. 15. 28.

Phi. 2. 9.

Esa.33.22. the mouth of *Esaie* affirmed himselfe to bee the king and the lawe maker of the Church. For though he do euery where call al the power that he hath, the benefit and gift of the Father, yet he meaneth nothing elfe, but that he reigneth by power of God: because he hath therefore put on the personage of the Mediator, that descending from the bosom & incomprehensible glorie of the father, he might approch nie vnto vs. And so much more rightful it is, that we be with all consent prepared to obey, & that with great cherefulnesse we direct our obediences to his commandement. For as he ioyneth the offices of king and pastor toward them that willingly yeelde themselues obedient: so on the other side, we heare that hee beareth an yron scepter, to breake and bruse all the obstinate like potters vessels: wee heare also that he shalbe the iudge of nations, to couer the earth with dead corpses, & to ouerthrowe the height that standeth against him. Of which thing there are some examples seene at this day: but the full proofe thereof shalbe at the last iudgement, which may also properly be accounted the last act of his kingdome.

Psa.2.9. Psa.110.6.

The office and vse of Christes priesthood.

6 Concerning his Priesthood, thus it is briefly to be holde, that the end and vse of it is, that he should be a Mediator pure from al spotte, that should by his holinesse reconcile vs to God. But because the iust curse possesseth the entrie, and God according to his office of iudge is bent against vs, it is necessarie that some expiation bee vsed, that he being a priest may procure fauour for vs, to appease the wrath of God. Wherfore, that Christ might fulfill this office, it behoued that he should come foorth with a sacrifice. For in the lawe it was not lawfull for the priest to enter into the sanctuarie without blood, that the faithfull might knowe, that though there were a priest become meane for vs to make intercession, yet God could not be made fauourable to vs before that our sinnes were purged. Vpon which point the Apostle discourseth largely in the epistle to the *Hebrues*, from the seuéth chapiter almost to the ende of the tenth. But the summe of al commeth to this effect, that the honour of priesthoode can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our giltines, and satisfied for our sinnes. But howe weighty a matter it is, we are enformed by that solemn oth of God, which was spoken without repentance: Thou art a priest for euer, according to the order of *Melchisedech*. For without doubt his will was to establish that principal point, which he knewe to bee the chiefe ioynte whereupon our saluation hanged. For, as it is saide, there is no way open for vs or for our prayers to God, vnlesse our filthinesse being purged, the priestes do sanctifie vs and obtain grace for vs, from which the vncleanesse of our wicked doinges and sinnes doth debarre vs. So do wee see, that we must beginne at the death of Christ, that the efficacie and profite of his priesthoode may come vnto vs. Of this it followeth that hee is an eternall intercessor, by whose mediation we obtaine fauour, whereupon againe ariseth not onely affiance to pray, but also quietnesse to godlie consciences, while they safely leane vpon the fatherly tenderneſse of God, and are certainely perswaded that it pleaseth him whatsoeuer is dedicated to him by the Mediator. But whereas in the time of the lawe, God commaunded sacrifices of beastes to be offered to him: there was an other and a newe order in

Psa.110.4.

Christ

Christ, that one should be both the sacrificed host, and the priest: because there neither coulde bee founde anie other satisfaction for sinnes, nor any was worthie so great honour to offer vp to God his onelie begotten sonne. Nowe Christ beareth the person of a Preast, not onely by eternall meane of reconciliation to make the Father fauourable and merciful vnto vs, but also to bring vs into the felowship of so great an honour. For wee that are defiled in our selues, yet being made Priestes in him doe offer vp our selues, & all ours to God, and doe freely enter into the heauenlie sanctuarie, that all the sacrifice of prayer and praise that come from vs, maye bee acceptable and sweete smelling in the sight of God. And thus farre doeth that saying of Christ extende: For their sakes I sanctifie my selfe: because, hauing his holinesse powred vpon vs, in as much as hee hath offered vs with himselfe to his father, wee that otherwise doe stinke before him, doe please him as pure & cleane, yea & holy. Hereunto serueth the anointing of the sanctuarie, wherof mention is made in *Daniel*. For the comparison of contrariety is to be noted betwene this anointing, and that shadowish anointing that thé was in vse: as if the Angell shoulde haue saide, that the shadowes being driuen away, there shoulde bee a cleere priesthoode in the person of Christ. And so much more detestable is their inuention, which not contented with the sacrifice of Christ, haue presumed to thrust in themselues to kill him: which is daily enterprised among the Papists, where the Masse is reckoned a sacrificing of Christ.

Reue.1.6.

Ioh.17.15.

Dan.9.24.

The xvi. Chapter.

Howe Christ hath fulfilled the office of Redeemer, to purchase saluation for vs, Wherein is intreated of his death, and Resurrection and his Ascending into Heauen.

The summe of all which we seeke for in Christ u saluation. In which respect he hath the name of Sauiour giuen him: which name conteineth all good thinges.

ALL that we haue hitherto saide of Christ, is to be directed to this marke, that being damned, dead, and lost in our selues, wee maie seeke for righteousnes, deliuerance, life and saluation in him: as we be taught by that notable saying of *Peter*, that there is none other name vnder heauen giuen to men wherein they must be saued. Neither was the name of Iesus giuen him vnaduisedly, or at chaunsable aduenture, or by the will of men, but brought from heauen by the Angel the publisher of Gods decree, and with a reason also assigned: bicause he was sent to saue the people from their sins. In which words ẏ is tobe noted, which we haue touched in an other place, ẏ the office of redeemer was appointed him, ẏ he should be our Sauiour: but in the meane time our redemption should be but vnperfect, vnles he should by continual proceedings conuey vs forward to the vttermost marke of saluation. Therfore, so soon as we swarue neuer so litle from him, our saluation by litle & litle vanisheth away, which wholy resteth in him: so ẏ all they wilfully spoile thémselues of al grace, ẏ rest not in him. And ẏ admonition of *Bernard* is worthie to be rehearsed, that the name of Iesus is not only light, but also meat, yea & oile also, without which al the meat of the soule is drie, and that it is also salt, without the seasoning whereof all that is set before vs is vnsauorie. Finally, that it is honye in the mouth, melodie in the eare

Act.4.12.
Mat.1.22.
Luk.1.31.

Bern. in cant. serm.15.

and ioyfulneſſe in the heart, and alſo medicine, and that whatſoeuer is ſpoken in diſputation is vnſauorie, but where this name ſoundeth. But here it behoueth to weigh diligently how ſaluation is purchaſed by him for vs: that wee may not onely bee perſwaded that he is the author of it, but alſo embracing ſuch thinges as are ſufficient to the ſtedfaſt vpholding of our fayth, wee maie refuſe all ſuch thinges as might drawe vs away hither or thither. For ſith no man can deſcende into himſelfe, and earneſtly conſider what he is, but feeling God angrie and bent againſt him, he hath neede careſully to ſeeke a meane and way to appeaſe him, which demaundeth ſatisfaction: there is no common aſſuredneſſe required, becauſe the wrath and curſe of God lyeth alway vppon ſinners, till they bee looſe from their guiltineſſe: who, as hee is a righteous iudge, ſuffereth not his lawe to be broken without puniſhment, but is ready armed to reuenge it.

Howw God cã bee ſaide to haue been our enemie till Chriſt reconciled vs, & yet giue vs his ſonne, by vvhõ vve might bee reconciled, ſeing this vvorke to reconcile vs shevveth loue before reconcilement.
Rom. 5. 10.
Gal. 3. 13.
Col. 1. 11.

2 But before we goe anie further, it is to be ſeene by the way, how it agreed together, that God which preuented vs with his mercie, was our enemie vntil he was reconciled to vs by Chriſt. For howe coulde hee haue giuen vs in his onely begotten ſonne a ſingular pledge of his loue, vnleſſe hee had alreadie before that embraced vs with his free fauour? Becauſe therefore here ariſeth ſome ſeeming of contrarietie, I will firſt vndoe this knotte. The holy Ghoſt commonly ſpeaketh after this manner in the ſcriptures, that God was enemie to men, till they were reſtored into fauour by the death of Chriſt: that they were accurſed till their iniquitie was purged by his ſacrifice: that they were ſeuered from God, till they were receiued into a conioyning by his bodie. Such manner of phraſes are applied to our capacitie, that wee maie the better vnderſtand howe miſerable and wretched our eſtate is being out of Chriſt. For if it were not ſpoken in expreſſe wordes, that the wrath and vengeance of God, and euerlaſting death did reſt vppon vs, wee woulde leſſe acknowledge howe miſerable wee ſhoulde bee without Gods mercie, and woulde leſſe regarde the benefite of deliuerance. As for example. If a man heare this ſpoken to him: If God at ſuche time as thou waſt yet a ſinner, had hated thee, and caſt thee away as thou hadſt deſerued, thou ſhouldeſt haue ſuffered horrible deſtruction: but becauſe hee hath willingly and of his owne free kindneſſe kepte thee in fauour, and not ſuffered thee to be eſtranged from him, hee hath ſo deliuered thee from that perill: truely hee will bee moued with, and in ſome part feele howe much hee oweth to the mercie of God. But if hee heare on the other ſide that which the Scripture teacheth, that he was by ſinne eſtranged from God, the heire of wrath, ſubiect to the curſe of eternal death, excluded from all hope of ſaluation, a ſtraunger from all bleſſing of God, the bondſlaue of Satan, captiue vnder the yoke of ſinne: Finally, ordeyned vnto and alreadie entangled with horrible deſtruction, that in this caſe Chriſt became an interceſſor to entreate for him, that Chriſt tooke vppon him and ſuffered the puniſhment which by the iuſt iudgement of God did hang ouer all ſinners, that hee hath purged with his blood thoſe euils that made them hateſull to God, that by this expiation is ſufficient ſatisfaction and ſacrifice made to God the father, that by this interceſſor his wrath was appeaſed: that within this foundation reſteth the peace betweene God and

men:

men: that vpon this bonde is conteined his good will towarde them: ſhall not he be ſo much the more moued with theſe, as it is more liuely repreſented, out of howe great miſerie hee hath beene deliuered? In a ſumme: becauſe our minde can neither deſirouſly enough take hold of life in the mercie of God, nor receiue it with ſuch thankfulneſſe as wee ought, but when it is before ſtriken and throwne downe with the feare of the wrath of God and dread of eternal death, we are ſo taught by holie ſcripture, that without Chriſt wee may ſee God in manner wrathfully bent againſt vs, and his hand armed to our deſtruction: and that we may embrace his good wil & fatherly kindneſſe no otherwhere, but in Chriſt.

3 And although this be ſpoken according to the weakeneſſe of our capacitie, yet it is not falſely ſaide. For God which is the higheſt righteouſneſſe, can not loue wickednеſſe which hee ſeeth in vs all. Therefore we all haue in vs that, which is woorthie of the hatred of God. Therefore in reſpect of our corrupted nature, and then of euill life added vnto it, truely we are all in diſpleaſure of God, guiltie in his ſight, and borne to damnation of hell. But becauſe the Lorde will not looſe that which is his in vs, hee findeth yet ſomewhat that hee of his goodneſſe may loue. For howſoeuer wee bee ſinners by our owne fault, yet wee remaine his creatures. Howſoeuer wee haue purchaſed death te our ſelues, yet hee made vs vnto life. So is he moued by meere and free louing of vs to receiue vs into fauour. But ſith there is a perpetuall and vnappeaſable diſagreement betweene righteouſneſſe and iniquitie, ſo long as wee remaine ſinners, hee cannot receiue vs wholly. Therefore, that taking away all matter of diſagreement, he might wholy reconcile vs vnto him, hee doth by expiation ſet foorth in the death of Chriſt, take away whatſoeuer euill is in vs, that wee, which before were vncleane and vnpure, maye nowe appeare righteous and holye in his ſight. Therefore God the Father doeth with his loue preuent and go before our reconciliation in Chriſt, yea, becauſe hee firſt loued vs, therefore hee afterwarde doth reconcile vs vnto himſelfe. But becauſe vntill Chriſt with his death come to ſuccour vs, there remaineth wickednes in vs, which deſerueth Gods indignation, and is accurſed and damned in his ſight, therfore we are not fully and firmly ioyned to God, vntill Chriſte doe ioyne vs. Therefore if we will aſſure our ſelues to haue God made well pleaſed and fauourable vnto vs, wee muſt faſten our eyes and mindes vpon Chriſt onely: as indeed we obteine by him onely, that our ſinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God.

God louing vs freely as his creatures, but hating that iniquitie which is in vs, gaue his ſonne to take away that which hindered vs from the benefits of his loue.

1. Ioh 4.19.

4 And for this reaſon *Paul* ſaith, that the ſame loue, wherewith GOD imbraced vs before the creation of the worlde, was ſtayed and grounded vpon Chriſt. Theſe thinges are plaine and agreeable with the ſcripture, and doe make thoſe places of Scripture to accorde verie well together, where it is ſaide: that God declared his loue towarde vs in this, that hee gaue his onely begotten ſonne to death: and yet that he was our enemie till he was made fauorable againe to vs by the death of Chriſt. But that they may bee more ſtrongly proued to them that require the teſtamẽt of the old Church I will alleadge one place of *Auguſtine*, where hee teacheth the very ſame that wee doe. The loue of God (ſaith he) is incomprehenſible and vnchangeable

S. Auguſtines iudgement that vve vvere loued euen vvhen vve vvere hated. Ioh. 3.16. Rom. 5.10.

Tract. in Euang. Ioh. 1.10.

geable. For he beganne not to loue vs, since the time that wee were reconciled to him by the blood of his sonne. But before the making of the worlde hee loued vs, euen before that we were anie thing at all, that wee might also bee his children with his onely begotten sonne. Therfore wheras wee are reconciled by the death of Christ, it is not so to be taken as though the sonne did therefore reconcile vs vnto him, that hee might nowe beginne to loue vs whom he hated before: but we are reconciled to him that alreadie loued vs, to whom we were enemies by reason of sinne. And whether this be true or no that I saie, let the Apostle beare witnesse. He doth commende (saith hee) his loue towarde vs, because when wee were yet sinners, Christ died for vs. Hee therefore had a loue to vs, euen then when wee were enemies to him & wrought wickednesse. Therefore after a maruellous and diuine maner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednes had on euery side wasted away his worke, he knew how in euerie one of vs, both to hate that which we our selues had made, and to loue that which hee had made. These be the wordes of *Augustine*.

Rom.5.8.

Although Christ wrought our redemption by the whole course of his life, yet he is saide to haue reconciled vs especially by death, wherein we are to note, that hee died willingly, was reputed worthie, and yet pronounced vnworthie to die.

5 Nowe where it is demanded, how Christ hath done away our sinnes, and taken away the strife betweene vs and God, and purchased such righteousnes as might make him fauourable & wel willing toward vs: it may be generally answered, ỳ he hath brought it to passe by ỳ whole course of his obedience. Which is proued by the testimony of *Paul*. As by one mãs offẽce many were made sinners, so by one mãs obedience we are made righteous. And in another place he extendeth ỳ cause of the pardõ that deliuereth vs frõ ỳ curse of the law, to the whole life of Christ, saying: When the fulnes of time was come, God sent his son made of a woman, subiect to the law, to redeeme thẽ ỳ were vnder the law. And so affirmed ỳ in his very baptism was fulfilled one part of righteousnes, that he obediently did the commandement of his father. Finally, from the time that hee tooke vpon him the person of a seruant, he began to pay the raunsome to redeeme vs. But the Scripture to set out the manner of our saluation more certainely, doth ascribe this as peculiar and properly belonging to the death of Christ. Hee himselfe pronounced that he gaue his life to be a redemption for many. *Paul* teacheth that he died for our sins. *Iohn* Baptist cried out ỳ Christ came to take away the sins of the world, because he was the Lamb of God. In an other place *Paul* saith, that we are iustified freely by the redemption that is in Christ, because he is set forth the reconciler in his own blood. Againe, that we are iustified in his blood and reconciled by his death. Againe, hee that knew not sin, was made sin for vs, that we might be the righteousnes of God in him. I will not recite all the testimonies, because the number would be infinit, and many of them must be hereafter alleadged in their order. Therefore in the summe of beleefe, which they call the Apostles creede, it is very orderly passed immediatly from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the rest of his obedience excluded, which he performed in his life: As *Paul* comprehendeth it wholy from the beginning to the end in saying, that hee abased himselfe, taking vpon him the forme of a seruaunt, and was obedient to his father to death

Mat.3.15.

Mat.10.18.
Rom.4.25.
Ioh.1.29.
Rom.3.
Rom.5.
1.Cor.5.21.

Phil.1.7.

death, euen the death of the crosse. And truely euen in the same death his willing submission hath the first degree, because the sacrifice, vnlesse it had been willingly offered, had nothing profited toward righteousnesse. Therefore, where the Lorde testified, that he gaue his soule for his sheepe, he expressly addeth this, no man taketh it away from my selfe. Ioh. 10. 15. According to the which meaning, *Esaie* saith, that he helde his peace like a lambe before the sherer. Esa. 53. 7. And the historie of the Gospell rehearseth, that he went foorth and met the souldiers, and before *Pilate* he left defending of himselfe, and stood still to yeelde himselfe to iudgement to be pronounced vpon him. Ioh. 18. 4. Mat. 27. 2. But that not without some strife: for both he had taken our infirmities vpon him, & it behoued that his obedience to his father, shoulde be this waie tried. And this was no slender shew of his incomparable loue towarde vs, to wrastle with horrible feare, and in the middest of these cruell tormentes to cast away all care of himselfe, that he might prouide for vs. And this is to be beleeued, that there could no sacrifice be well offered to God anie otherwise, but by this that Christ forsaking all his owne affection, did submit & wholly yelde himselfe to his fathers will. For proofe whereof, the Apostle doth fitly alleadge that testimonie of the Psalme: in the booke of the lawe it is writen of mee, that I may doe thy will, O God, I will, and thy law is in the midst of my heart. Then I saide: Loe, I come. Heb. 10. 5. Psal. 40. 8. But because trembling consciences find no rest but in a sacrifice & washing whereby sins are cleansed: therfore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Now forasmuch as by our owne guiltinesse, curse was due vnto vs, before the heauenly iudgement seat of God, therfore first of all is recited howe he was condemned before *Ponce Pilate* president of *Iurie*: that we should know that the punishment whereunto we were subiect, was iustly laide vpon vs. We could not escape the dreadfull iudgement of God: Christ, to deliuer vs from it, suffred himselfe to bee condemned before a mortal man, yea a wicked and heathen man. For the name of the president is expressed not onely to procure credite to the historie, but that we should learn that which *Esaie* teacheth, that that chastisement of our peace was vpon him, and that by his stripes we were healed. Esa. 53. 5. For to take away our damnation, euery kinde of death sufficed not for him to suffer, but to satisfie our redemption, one speciall kinde of death was to bee chosen, wherein both drawing away our damnation to himselfe, and taking our guiltinesse vppon himselfe, hee might deliuer vs from them both. If hee had beene murthered by theeues, or had beene ragingly slaine in a commotion of the common people: In suche a death there shoulde haue beene no apparance of satisfaction. But when hee was brought to bee arrained before the iudgement seate, when hee was accused and pressed with witnesses against him, and was by the mouth of the iudge condemned to die: by these tokens wee vnderstande, that hee did beare the person of a guiltie man and of an euill doer. And heere are two thinges to bee noted, whiche both were afore spoken by the prophecies of the Prophetes, and doe bring a singular comforte and confirmation of Fayth. For when wee heare that Christe was sent from the iudges seate to death, and was hanged among theeues, wee haue the fulfilling of that prophecie which is al

leadged by the Euangeliſt. Hee was accounted among the wicked. And why ſo? euen to take vpon him the ſteede of a ſinner, not of a man righteous or innocent, becauſe hee ſuffered death not for cauſe of innocencie, but for ſinne. On the other ſide when wee heare that hee was acquited by the ſame mouth whereby hee was condemned, for *Pilate* was compelled openly more then once to beare witneſſe of his innocencie: let that come in our mind which is in the other prophet: that he repayed that which he had not taken awaie. And ſo wee ſhall beholde the perſon of a ſinner and euill doer repreſented in Chriſt: and by the open appearance of his innocencie it ſhall become plaine to ſee, that he was charged rather with other offence than his owne. He ſuffered therefore vnder *Ponce Pilate*, and ſo by the ſolemne ſentence of the Preſident, was reckoned in the number of wicked doers: but yet not ſo, but ẏ he was by the ſame iudge at the ſame time pronounced righteous, when he affirmed that he founde no cauſe of condemnation in him. This is our acquitall, that the guiltineſſe which made vs ſubiect to puniſhment, is remoued vpon the heade of the Sonne of God. For this ſetting of one againſt the other, wee ought principally to holde faſt, leaſt wee tremble and bee carefull all our life long, as though the iuſt vengeance of God did hang ouer vs, which the ſonne of God hath taken vppon himſelfe.

Eſa. 53. 21. Mar. 15. 18.

Pſal. 99. 5.

Ioh. 18. 38.

The myſterie of the croſſe in the death of Chriſt.

6 Beſide that, the verie manner of his death is not without a ſingular myſterie. The Croſſe was accurſed, not onely by opinion of men, but alſo by decree of the lawe of God. Therefore when Chriſt was lifted vp to the Croſſe, hee made himſelfe ſubiect to the curſe: And ſo it behooued to bee done, that when the curſe was remoued from vs to him, we might bee deliuered from all curſe that for our ſinnes was prepared for vs, or rather did already reſt vpon vs. Which thing was alſo by ſhadowe expreſſed in the lawe. For the ſacrifices & ſatisfactorie oblations that were offered for ſinnes, were called *Aſhemoth*. Which worde properly ſignifieth ſinne it ſelfe. By which figuratiue chaunge of name, the holie Ghoſt meant to ſhew, that they were like vnto cleanſing plaiſters to draw out to themſelues, and beare the curſe due to ſinne. But that ſame which was figuratiuely repreſented in the ſacrifices of *Moſes*, is indeede deliuered in Chriſt the originall paterne of all the figures. Wherefore he, to performe a perfect expiation, gaue his owne ſoule to be an aſham, that is a ſatisfactorie oblation as the Propher calleth it, vppon the which our filth and puniſhment might bee caſt, and ſo ceaſe to bee imputed to vs. The Apoſtle teſtifieth the ſame thing more plainely, where he teacheth, that hee which knewe no ſinne, was by his father made ſinne for vs, that wee might bee made the righteouſneſſe of God in him. For the ſon of God being moſt cleane from all fault, did yet put vppon him the reproch and ſhame of our iniquities, and on the other ſide couered vs with his cleanneſſe. It ſeemeth that hee meant the ſame when he ſpeaketh of ſinne, that ſinne was condemned in his fleſh. For the Father deſtroyed the force of ſinne, when the curſe thereof was remoued, and laide vppon the fleſhe of Chriſt. It is therefore declared by this ſaying, that Chriſt was in his death offered vp to his father for a ſatisfactorie ſacrifice, that the whole ſatisfaction for ſinne being ended by his ſacrifice, wee might ceaſe to dread

Eſa. 53. 5. & 21.

2. Cor. 5. 21.

Rom. 8. 3.

the

the wrath of God. Nowe is it plaine, what that saying of the Prophet meaneth, that the iniquities of vs al were laide vpon him, that is, that he entending to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enterchanged imputation, couered with them. Of this, the crosse whereunto hee was fastened was a token, as the Apostle testifieth. Christ (saith he) redeemed vs from the curse of the law, when he was made a curse for vs. For it is written: Accursed is euery one that hangeth on a tree: that the blessing of *Abraham* might in Christ come to the *Gentiles*. And the same had *Peter* respect vnto, where hee teacheth that Christ did beare our sinnes vpon the tree. Because by the verie token of the curse wee doe more plainly learne that the burden wherewith we were oppressed was laid vpon him. And yet it is not so to be vnderstanded, that he tooke vpon him such a curse, wherewith himselfe was ouerloden, but rather, that in taking it vpon him, he did treade downe, breake and destroy the whole force of it. And so faith conceiueth acquitall in the condemnation of Christ, and blessing in his being accursed. Wherefore *Paul* doeth not without a cause honourably report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had beene turned into a Chariot of triumph. For he saieth, that the hande writing which was against vs, was fastened to the crosse, and the Princely powers were spoyled and led openly. And no maruell: because (as the other Apostle testifieth) Christ offered vp himselfe by the eternal spirite. And thereupon proceeded that turning of the nature of thinges. But that these thinges may take stedfast roote, and be throughly setled in our heartes, let vs alway thinke vppon his sacrifice and washing. For wee could not certainly beleeue that Christ was the ransome, redemption, and satisfaction, vnlesse he had beene a sacrificed hoste. And therfore there is so often mention made of blood, where the Scripture sheweth the manner of our redeeming. Albeit the blood of Christ that was shedde, serued not onely for sacrifice, but also in steede of washing, to clense away our filthinesse.

Esa. 53.6.
Gala. 3.13.
Deu. 27.26.
1. Pet. 2.24.
Col. 2.14.
Heb. 9.17.

7 It followeth in the Creede, that he was dead and buried. Where again it is to bee seene, howe he did euerie where put himselfe in our steed, to pay the price of our redemption. Death held vs bounde vnder his yoke. Christ in our steede did yeelde himselfe into the power of death, to deliuer vs from it. This the Apostle meaneth where he writeth that he tasted of death for all men. For he by dying brought to passe that wee should not die, or (which is all one) by his death he did redeeme life for vs. But in this he differed frō vs, that he gaue himselfe to death, as it were to bee deuoured, not that hee should be swallowed vp with the gulfes of it, but rather that hee should swallowe vp it, of which we should haue been presently swallowed: that he gaue himselfe to death to be subdued, not that he should be oppressed with y power thereof, but rather that he shoulde ouerthrowe death which approched neere vs, yea, and had alreadie beaten vs downe and triumphed vpon vs. Finally, that by death he might destroy him that had the power of death, that is the Diuell, and might deliuer them that by feare of death were all their life long subiect to bondage. This is the first fruite that his death did bring vs. An other is, that by enterpartening of himselfe with vs, hee mor-

Two benefites by Christes dying, our deliuerance from death and our mortification.

Heb. 2.9.

Heb. 2.19.

tifieth our earthlie members, that they ſhould no more hereafter vſe their owne workes: and killeth our olde man, that it ſhould no more liue & beare fruite. And to the ſame purpoſe perteineth his buriall, that wee being partakers thereof, ſhould alſo bee buried to ſinne. For when the Apoſtle teacheth that wee are graffed into the likeneſſe of the death of Chriſt, and buried with him to the death of ſinne, that by his croſſe the worlde was crucified to vs, and wee to the worlde, that wee are dead together with him, hee doeth not onelie exhorte vs to expreſſe the example of Chriſtes death, but hee declareth that there is ſuch effectualneſſe in it, as ought to appeare in all Chriſtians, vnleſſe they will make his death vnprofitable and fruiteleſſe. Therefore in the death and buriall of Chriſt, there is offered vs a double benefite to bee enioyed, that is deliuerance from death, whereunto wee were become bonde, and the mortifying of our fleſh.

Gal 2.19. & 5.14

Col. 3.3.

Chriſtes deſcēding into hell a neceſſary article of our faith, whereby to vnderſtande his lying in the graue were an idle fancie.

8 But it is not meete to ouerpaſſe his going downe to the helles, wherin is no ſmall importance to the effect of redemption. For although it appeareth by the writings of the olde fathers, that that parte which is read in the Creed was not in olde time ſo much vſed in the Churches: yet in entreating of the ſumme of our doctrine, it is neceſſarie that it haue a place allowed it, as a thing that containeth a verie profitable and not to bee deſpiſed myſterie of a right weightye matter. And there are alſo ſome of the olde writers that doe not leaue it out. Whereby wee maie geſſe, that it was after a certaine time added, and did not preſently but by litle & litle growe in vſe in the Churches. But this certainly is out of queſtion, that it proceeded of the common iudgement of all the godlie: For as much as there is none of the Fathers that doth not in his writinges make mention of Chriſtes going downe to the helles, although after diuerſe maner of expoſition. But by whome, or at what time it was firſt added, maketh litle to the purpoſe. But rather in the Creede this is to be taken heede vnto, that we therein certainly haue a full and in all pointes perfect ſumme of our faith, wherinto nothing may be thruſt, but that which is taken out of the moſt pure worde of God. Nowe, if anie will not for preciſe curioſitie admit it into the Creede, yet ſhall it ſtraight way be made to appeare plainely, that it is of ſo great importance to the ſumme of our redemption, that if it bee loſt out, there is loſt a great parte of the fruite of the death of Chriſt. There are againe ſome that thinke, that there is no newe thing ſpoken in this article, but that in other wordes the ſame thing is repeated which was ſpoken before of his buriall: for as much as the word *Infernum*, hell, is in the Scripture often times vſed for the graue. I graunt that to bee true which they alleage of the ſignification of the worde, that Hell is oftentimes taken for the graue: but there are againſt their opinion two reaſons, by which I am eaſily perſwaded to diſſent from them. For what an idleneſſe were it, when a thing not harde to vnderſtande, hath once beene ſet out in playne & eaſie wordes, afterward with darker implication of words, rather to point towarde it than to declare it. For when two manners of ſpeaking that expreſſe one thing bee ioyned together, it behoueth that the later bee an expoſition of the former. But what an expoſition were this, if a man ſhoulde

ſay

say thus: Whereas it is said that Christ was buried, therby is meant that he went down to hel? Againe, it is not likely that such a superfluous vaine repetition could haue crept into this abridgement, wherein the chiefe points of our faith are summarily noted in as fewe words as was possible. And I doubt not that so many as shal haue somewhat diligently weyed the matter it self, wil easily agree with me.

9 Some expound it otherwise, and say that Christ went downe to the soules of the fathers that died in the time of the law, to carrie them tidings, that the redemption was performed, and to deliuer them out of the prison wherein they were kept inclosed: & to the proofe hereof they do wrongfully draw testimonies out of the Psalme, that hee brake the brasen gates and yron barres. Againe, out of *Zacharie*, that hee redeemed them that were bounde, out of the pit wherein was no water. But whereas the Psalme speaketh of their deliuerances ỹ in farre countries are cast captiue into bondes, and *Zacharie* compareth the Babylonicall ouerthrowe, wherein the people was oppressed, to a drie pit or bottomlesse deapth, and therewithall teacheth that the saluation of the whole Church is as it were a comming out of the deepe helles: I wot not how it is come to passe, that they which came after, thought that there was a certaine place vnder the earth whereunto they haue fained the name of *Limbus*. But this fable, although they were great authors, and at this day many doe earnestly defende it for a trueth: is yet nothing else but a fable. For, to enclose the soules of dead men as in a prison, is verie childish. And what neede was it that Christes soule shoulde goe downe thither to set them at libertie? I do in deede willingly confesse, that Christ shined to them by the power of his spirit, that they might knowe that the grace which they had only tasted of by hope, was then deliuered to the worlde. And to this purpose may the place of *Peter* be probably applied, where he saith, that Christ came and preached to the spirites that were in a dongeon or prison, as it is commonly translated. For the verie processe of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the same grace that we were: because he doth therby amplifie the force of Christes death, for that it pearced euen to the dead, when the godly soules enioyed the present sight of that visitatiõ which they had carefully looked for: on the other side it did more plainly appeare to the reprobate that they were excluded from all saluation. But whereas *Peter* in his saying maketh no distinction betweene them, that is not so to be taken, as though he mingled together the godly and vngodly without difference: but only he meant to teach that generally they both had one common feeling of the death of Christ.

To take hell for a lake vvhere the souls of the fathers vvere vvhich died before Christ. is a fabulous vanitie.

Psa. 10. 16.

Zach. 9. 11.

1. Pet. 3. 19.

10 But concerning Christs going down to the hels, beside the consideration of the Creede, wee must seeke for a more certaine exposition, and wee assuredly haue such a one out of the word of God, as is not onely holy and godly, but also full of singular comfort. Christes death had bin to no effect, if he had suffred only a corporal death: but it behoued also ỹ he should feele the rigor of Gods vengeance that he might both appease his wrath and satisfie his iust iudgement. For which cause also it behoued that he should as it were hande to hande wrastle with the armies of the hels and the horror

By his descending into hel, his feeling the rigor of Gods vengeance & his vvrastling in soul vvith infernall horror must be vnderstoode.

Esa. 53 5. of eternall death. Wee haue euen nowe alledged out of the Prophet that the chastisement of our peace was layde vpon him: that hee was striken of his father for our sinnes, and brouſed for our infirmities. Whereby is meant, that he was put in the steede of wicked doers, as surety and pledge, yea, & as the verie guiltie person himself, to abide & suffer all the punishmentes that should haue beene laide vpon them: this one thing excepted, that he could not be holden stil of the sorrowes of death. Therefore it is no marueile if it be said that he went down to the hels, sith he suffered that death wherewith GOD in his wrath striketh wicked doers. And their exception is very fond, yea and to be be scorned, which say, that by this exposition the order is peruerted, becauſe it were an absurditie to set that after his buriall which went before it. For after the setting foorth of those thinges that Christ suffered in the sight of men, in very good order followeth that inuisible and incomprehensible iudgement which he suffered in the sight of God: that we shoulde knowe that not onely the body of Christ was giuen to be the price of our redemption, but that there was another greater and more excellent price payde in this, that in his soule he suffered the terrible torments of a damned and forsaken man.

Act. 2. 24.

Christ sorrowed, feared, cryed, feeling the verie torments which they do whose enimie God is, although God were not his enemie. If he had not done this, where were our comfort?
Act. 2. 24.
Heb. 5. 7.

11 According to this meaning doth Peter say, that Christ rose againe hauing looſed the sorows of death, of which it was impossible that he shold be holden, or ouercome. He doth not name it simply death: but he expresseth that the sonne of God was wrapped in the sorrows of death, which proceede from the curse and wrath of God, which is the originall of death. For howe small a matter had it bin, careleſly & as it were, in sport to come forth to suffer death? But this was a true proofe of his infinite mercie, not to shun that death which he so sore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrues, where he writeth: that Christ was heard of his own Feare: some translate it Reuerence or pietie, but how vnfitly, both the matter it selfe, & the verie maner of speaking proueth. Christ therefore praying with teares & mightie crie, is heard of his own feare: not to be free from death, but nor to be swallowed vp of death as a sinner: becauſe in that place hee had but our person vpon him. And truely there can be imagined no more dreadful bottomles depth than for a man to feele himselfe forsaken & estranged from God, and not to be heard when he calleth vpon him, euen as if God himselfe had conspired to his destruction. Euen thither wee see that Christ was throwen downe, so farre that by enforcement of distresse hee was compelled to cry out: My God, My God, why hast thou forsaken me? For whereas some would haue it taken, that hee so spake rather according to the opinion of other, than as he felt in himself: ỳ is in no case probable, forasmuch as it is euident that this saying proceeded out of the verie anguish of the bottome of his heart. Yet doe we not meane thereby, that God was at any time his enemie or angrie with him. For how could he be angry with his beloued sonne, vpō whom his minde rested? Or how could Christ by his intercession appease his fathers wrath toward other, hauing him hatefully bent against himself? But this is our meaning: ỳ he suffred the grieuousnes of Gods rigor, for that he being striken & tormented with the hand of God, did feele al the tokens

Psa. 22. 2.
Mat 27. 46.

Vide Cyril. lib. 2 de rect. fide ad Regi.

of

of God when he is angrie & punisheth. Whereupon *Hylarie* argueth thus, that by this going downe we haue obteined this, that death is slaine. And in other places he agreeth with our iudgement, as where he sayth: The crosse, death, and hels are our life. Againe, in another place: The sonne of God is in the hels, but man is caried vp to heauen. But why do I alleadge the testimonie of a priuate man, when the Apostle affirmeth the same, rehearsing this for a fruite of his victorie, ỳ they were deliuered which were by feare of death all their life long subiect to bondage? It behoued therefore, that hee should ouercome that feare, that naturally doeth continually torment and oppresse all mortall men: which coulde not be done but by fighting with it. Moreouer, that his feare was no common feare or conceiued vpon a slender cause, shal by & by more plainly appeare. So by fighting hand to hand with the power of the diuel, with the horror of death with the paines of the hels, it came to passe, that he both had the victorie of them, and triumphed ouer them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

12 Here some leaud men, although vnlearned, yet rather moued by malice than by ignorance, crie out that I do a hainous wrong to Christ, because it was against conueniencie of reason, that he should be fearefull for the saluation of his soule. And then they more hardly enforce this cauillation with saying, that I ascribe to the sonne of God desperation, which is contrary to faith. First they do but maliciously moue controuersie of Christs feare & trembling, which the Euangelists do so plainly report. For a little before that the time of his death approched, he was troubled in spirit & passionate with heauines, & at his verie meeting with it, hee began more vehemently to tremble for feare. If they say that he did but counterfait, that is too foule a shift. We must therefore as *Ambrose* truely teacheth, boldly confesse the sorrowfulnesse of Christ, vnlesse wee be ashamed of his crosse. And truely, if his soule had not bin partaker of paine, he had bin onely a redeemer for bodies. But it behooued that hee should wrastle, to raise vp them that laye throwen down. And his heauenly glorie is so nothing appaired therby, that euen herein gloriously shineth his goodnesse which is neuer sufficiently praised, that he refused not to take our weakenesse vpon him. From whence is also that comfort of our anguishes and sorrowes, which the Apostle setteth before vs: that this Mediator did feele our infirmities, that hee might be the more earnestly bent to succour vs in miserie. They say: that that thing which is euil of it selfe, is vnworthily ascribed vnto Christ. As though they were wiser than the spirite of God, which ioyneth these two thinges together, that Christ was in all things tempted as we are, and yet that hee was without sinne. Therefore there is no cause that the weakenes of Christ should make vs afrayde, whereunto hee was not by violence or necessitie compelled, but by meere loue of vs, and by mercy was led to submit himselfe. And whatsoeuer he of his owne will suffered for vs, diminisheth nothing of his power. But in this one point are these backebiters deceiued, that they doe not perceiue in Christ an infirmitie cleane and free from all fault and spot, because he kept himselfe within the boundes of obedience. For whereas there can bee founde no moderation in our corrupt nature, where-

Their reasons friuolous who cannot brooke this interpretation of Christs descending into hell, as if it were a disgrace vnto him to be made subiect vnto such passions.

Heb. 4. 15.

where all our affections do with troublesome violence exceede all measure, they do wrong to measure the forme of God by that standard. But when man was in his vncorrupted state, then there was a moderatiō hauing force in all his affections, to restraine excesse. Whereby it might well be that hee was like vnto vs in sorrow, dread, & fearfulnes, & yet that by this marke hee differed from vs. Being so confuted, they leap to another cauillation, that though Christ feared death, yet he feared not the curse & wrath of God frō which he knew himself to be safe. But let the godly readers wey how honorable this is for Christ, that he was more tender and more feareful than the most part of the verie rascall sort of men. Theeues and other euil doers do obstinately hast to death, many do with hautie courage despise it: some other do mildly suffer it. But what constancie or stout courage were it: for the sonne of God to be astonished and in a manner striken dead with feare of it? For euen that which among the common sort might be accounted miraculous, is reported of him, that for vehemencie of griefe, verie drops of bloud did fall from his face. Neither did he this to make a shewe to the eies of other, but when in a secrete corner whither he was gone out of company, he groned vnto his father. And this putteth it out of all doubt, that it was needefull that hee should haue Angels to come downe from heauen to relieue him with an vnwonted maner of comforting. How shameful a tenderues, as I said, should this haue bin, to be so farre tormented for feare of common death, as to melt in bloudie sweate, & not to be able to be comforted, but by sight of Angels? What? doth not that prayer thrise repeated, (Father if it be possible, let this cup depart from me) proceeding from an incredible bitternesse of heart, shewe that Christ had a more cruell and harder battell than with common death? Whereby appeareth that those triflers against whome I now dispute, do boldly babble vppon things that they knowe not, because they neuer earnestly considered what it is, or of how great importance it is that we be redeemed from the iudgement of God. But this is our wisdome, wel to vnderstand howe deere our saluation did cost the sonne of God. Now if a man should aske me, if Christ went then down to hell, when he prayed to escape that death: I answere, that then was the beginning of it: whereby may be gathered, how greeuous & terrible tormentes he suffered, when hee knewe himselfe to stande to be arrained for our cause before the iudgement seat of God. But although for a moment of time, the diuine power of the spirite did hide it selfe, to giue place to the weakenesse of the flesh: yet must we know, ỹ the tentation by feeling of sorrowe & feare was such as was not against faith. And so was that fulfilled which is in the sermon of *Peter*, that he could not be holden of the sorrowes of death, because when hee felt himselfe as it were forsaken of God, yet he did nothing at all swarue frō the trust of his goodnesse. Which is proued by that his notable calling vpō God, when for extremitie of paine he cried out, My God, my God, why hast thou forsakē me? For though he was aboue measure grieued, yet he ceaseth not to cal him his God, of whom he crieth out that he was forsaken. Moreouer hereby is confuted aswel the error of *Apollinaris*, as theirs that were called Monothelites. *Apollinaris* fained that Christ had an eternall spirite in steade of a soule, so that he was only but half a man. As though he could

Mat. 26. 39.

Act. 2. 24.

Mat. 27. 47.

cleanse

cleanse our sinnes any other way, but by obeying his father. But where is y affection or wil of obedience but in the soule? which soule of his wee knowe was troubled for this purpose, to driue away feare, & bring peace & quietnes to our soule. Againe, for confusion of the Monothelites, we see how now he willed not that thing according to his nature of manhood, which he willed according to his nature of Godhead. I omit to speake how he did subdue the aforesaid feare with a contrarie affection. For here in is a plaine shewe of contrarietie. Father deliuer me from this houre. But euen herefore I came euen into this houre. Father glorifie thy nam. In which perplexitie yet was there no such outrage in him as is seene in vs, euen then when wee most of all endeuour to subdue our selues. Iohn. 12, 27.

The fruite of Christes resurrection.

13 Now followeth his resurrection from the dead, without which al that wee haue hitherto were but vnperfect. For sith there appeareth in the crosse, death, and buriall of Christ nothing but weakenesse: faith must passe beyonde all those things, that it may be furnished with full strength. Therfore although wee haue in his death a full accomplishment of saluation, because by it both wee are reconciled to God, and his iust iudgement is satisfied, and the curse taken away, and the penaltie fully payde: yet wee are saide to be regenerate into a liuing hope, not by his death, but by his rising againe. For as he in rising againe rose vp the vanquisher of death, so the victorie of our faith consisteth in the verie resurrection: but howe this is, is better expressed in the wordes of *Paul*. For hee sayeth, that Christ dyed for our sinnes, and was raised vp againe for our iustification: as if he should haue saide, that by his death sinne was taken away, and by his rising againe, righteousnesse was renewed and restored. For howe could hee by dying deliuer vs from death, if he himselfe had lyen still ouercome by death? How coulde he haue gotten victorie for vs, if himselfe had beene vanquished in fight? wherefore we do so part the matter of our saluation betweene the death and resurrection of Christ, that by his death wee say sinne was taken away and death destroyed, and by his resurrection righteousnesse was repaired, and life raised vp againe: but so that by meane of his resurrection, his death doeth shewe foorth her force and effect vnto vs. Therefore *Paul* affirmeth, that in his verie resurrection he was declared the sonne of God, because then at last he vttered his heauenly power, which is both a cleare glasse of his godhead, and a stedfast staye of our faith. As also in anorther place he teacheth, that Christ suffered after the weakenesse of the flesh, and rose againe by the power of the spirite. And in the same meaning in an other, where he entreateth of perfection, hee sayth: that I may knowe him and the power of his resurrection. Yet byandby after he adioyneth the fellowship with death. Wherewith most aptly agreeth that saying of *Peter*: that God raised him vp from the dead and gaue him glorie, that our faith and hope might be in God: not that our faith being vpholden by his death should wauer, but that the power of God which keepeth vs vnder faith, doth principally shewe it selfe in the resurrection. Therefore let vs remember, that so oft as mention is made of his death onely, there is also comprehended that which properly belongeth to his resurrection: and like figure of comprehension is there in the worde Resurrection, as oft as it is vsed seuerally. 1. Pet. 1, 3. Rom. 4, 25. 1. Cor. 13, 4. Phi. 3, 10. 1. Pet. 1, 21.

rally without ſpeaking of his death, ſo that it draweth with it that which peculiarly pertaineth to his death. But foraſmuch as by riſing againe he obtained the crowne of conqueſt, ſo that there ſhould be both reſurrection & life: therefore *Paul* doth for good cauſe affirme that faith is deſtroyed, and the Goſpel is become vaine & deceitful, if the reſurrection of Chriſt be not faſtened in our hearts. Therefore in another place, after hee had gloried in the death of Chriſt againſt all the terrors of damnation, to amplifie the ſame, he ſaith further: Yea, the ſame He which died, is riſen vp againe, and now ſtandeth a Mediator for vs in the preſence of God. Furthermore, as we haue before declared, that vpon the partaking of his croſſe hangeth the mortification of our fleſh: ſo is it to be vnderſtanded, that by his reſurrection we obtaine another commoditie which aunſwereth that mortification. For (ſaith the Apoſtle) we are therefore graffed into ŷ likeneſſe of his death, that being partakers of his reſurrection, wee may walke in newneſſe of life. Therefore in another place: as he gathereth an argument of this that wee are dead together with Chriſt, to proue that we ought to mortifie our members vpon earth: likewiſe alſo, becauſe we are riſen vp with Chriſt, he gathereth thereupon that we ought to ſeeke for thoſe things that are aboue, and not thoſe that are vpon the earth. By which words we are not onely exhorted to be raiſed vp after the example of Chriſt, to follow a newneſſe of life: But we are taught that it is wrought by his power, that we are regenerate in to righteouſnes. We obtaine alſo a third fruit of his reſurrection, that wee are, as by an earneſt deliuered vs, aſſured of our owne reſurrection, of which we know that his reſurrection is a moſt certaine argument. Whereof hee diſputeth more at large in the fifteene chapter of his firſt Epiſtle to the Corinthians. But by the way this is to be noted, that it is ſaide, that hee roſe againe from the dead: in which ſaying is expreſſed the trueth both of his death & of his reſurrection: as if it had beene ſaid, that he did both dye the ſame death that other men naturally do dye, and receiued immortalitie in the ſame fleſh which he had put on mortall.

1.Cor.15.17.

Rom.8.34.

Rom.6.4.

Col.3.5.

Col.3.1.

His aſcending into heauen.

14 To his reſurrection is not vnfitly adioyned his aſcending into heauen. For although Chriſt began more fully to ſet foorth his glory & power by riſing againe, for that he had nowe layd away that baſe & vnnoble eſtate of mortal life, and the ſhame of the croſſe: yet by his aſcending vp into heauen only, he truely began his kingdome. Which the Apoſtle ſheweth where he teacheth, that Chriſt aſcended to fulfil all things. Where in ſeeming of repugnancie he ſheweth that there is a goodly agreement: becauſe he ſo departed from vs, that yet his preſence might be more profitable to vs, which had beene penned in a baſe lodging of the fleſh, while he was conuerſant in earth. And therfore *Iohn*, after that he had rehearſed that notable calling, If any thirſt, let him come to me, &c. By and by ſaith, that the holy Ghoſt was not yet giuen to the faithful, becauſe Ieſus was not yet glorified. Which the Lorde himſelfe alſo did teſtifie to the Diſciples, ſaying: It is expedient for you that I goe away. For if I doe not goe away, the holy Ghoſt ſhall not come. But hee giueth them a comfort for his corporall abſence, that he wil not leaue them as parentleſſe, but wil come againe to them after a certaine manner, in deede inuiſible, but yet more to be deſired, becauſe they were

Eph.4.10.

Ioh 7.37.

Ioh.16.7.

then

then taught by more assured experience, that the authoritie which he enioyneth, and the power which he vseth, is sufficient for the faithful, not only to make them liue blessedly, but also to die happily. And truely we see how much greater abundance of his spirit he then poured out, how much more royally he then aduanced his kingdome, how much greater power he then shewed, both in helping his, and in ouerthrowing his enemies. Being therefore taken vp into heauen, he toke away the presence of his body out of our sight: not to cease to be present with the faithfull that yet wandered in the earth, but with more present power to gouerne both heauen and earth. But rather the same that he had promised, that he would be with vs to the ende of the world, he performed by this his ascending, by which as his body was lifted vp aboue all heauens, so his power and effectuall working was powred and spred abroad beyonde all the boundes of heauen and earth. But this I had rather to declare in *Augustines* wordes than mine owne. Christ (saith he) was to goe by death to the right hande of the father, from whence he is to come to iudge the quicke and the dead: and that likewise in bodily presence according to the sound doctrine and rule of faith. For in spirituall presence with them, he was to come after his ascension. And in another place more largely & plainly: According to an vnspeakable & inuisible grace is that fulfilled which he had spoken: behold I am with you al the dayes, euē to the end of the world. But according to the flesh which the worde tooke vpon him, according to that that he was borne of the virgin, according to that that he was taken of the Iewes, that he was fastened on the tree, that he was taken down from the crosse, that he was wrapped in linen clothes, that he was laide in the graue, that hee was openly shewed in his rising againe: this was fulfilled, Ye shal not alway haue me with you. Why so? because he was conuersant according to the presence of his body fourty daies with his disciples, and they being in his company, seeing him, not following him, he ascended into heauen & is not here, for he sitteth there, at the right hand of his father: and is here, for he is not gone away in presence of maiestie. Therefore according to the presence of his maiestie, wee alway haue Christ: according to the presence of his flesh, it was truely said to his disciples: but me ye shall not alway haue. For the Church had him a fewe daies according to the presence of his flesh, but now she holdeth him by faith, but seeth him not with eyes.

Tract. in Euan. Iohan. 109.

Mat. 28. 20.

Act. 1. 3 & 9.

Mar. 16.

Heb. 1. 3.

15 Wherefore, it by & by followeth, that he is sitten downe at the right hand of his father: which is spoken by way of similitude, taken of princes that haue their sitters by, to whome they commit their office to rule & gouerne in their steede. So it is said, that Christ, in whom the father wil be exalted & reigne by his hand: was receiued to sit at his right hand; as if it had bin said, that he was inuested in the dominion of heauen & earth, solemnly entred vpon the possession of the gouernement committed vnto him, and that he not only entred vpon it, but also continueth in it til he come downe to iudgement. For so doeth the Apostle expounde it, when he sayth thus: The father hath set him at his right hande, aboue all principalitie & power, and strength and dominion, and euery name that is named not only in this worlde, but in the worlde to come, &c. Hee hath put all thinges vnder his feete,

His sitting at the right hand of his father.

Eph. 1. 10. Phi. 2. 9. 1. Cor. 15. 27. Eph. 4. 15.

Act.2.30.& 3.21. feete, and hath giuen him to be head of the Church aboue all things. Now you see to what purpose belongeth that sitting, that is, that all creatures both heauenly and earthly may with admiration looke vpon his maiestie, be gouerned with his hand, behold his countenance, and be subiect to his power. And the Apostles meane nothing else, when they so oft rehearse it, but to teach, that all things are left to his will. Therefore they thinke not rightly, which thinke that blessednesse is onely meant by it. And it forceth not, that in the Actes, *Stephen* testifieth that he sawe him standing, because wee speake not here of the gesture of his body, but of the maiestie of his dominion: so that to sit is nothing else, but to be chiefe iudge in the heauenly iudgement seate.

Heb.1.7

Act.7.56.

Three collections of faith out of Christes ascending & sitting in heauen.

16 Hereupon doth faith gather manifold fruit: For it learneth, that the Lorde by his ascending into heauen, hath opened the entrie of the heauenly kingdome, which before had bin stopped vp by *Adam*. For when he entred into it in our flesh as in our name, therupon followeth that which the Apostle saith, that we do alreadie in him after a certaine manner sit in heauen. For that wee doe not with bare hope looke for heauen, but alreadie in our head we possesse it. Moreouer faith perceiueth that he sitteth with his father to our great benefit. For he is entred into a sanctuarie not made with hands, & there appeareth before the face of the father a continual aduocat & intercessor for vs: he so turneth the fathers eyes to his righteousnes, that he turneth them away from our sinnes: He so reconcileth his mind vnto vs, that by his intercession he prepareth vs a way & passage to his throne, filling it with grace & mercifulnes, which otherwise would haue bin ful of horror to wretched sinners. Thirdly, faith conceiueth his power, wherin consisteth our strength, might, wealth, & glorying against the hels. For ascending into heauen he led captiuitie captiue, & spoiling his enemies he enriched his people, & daily filleth them with heapes of spirituall riches. He sitteth therefore on high, that from thence pouring out his power vnto vs, he may quicken vs to a spiritual life, sanctifie with his spirite, and garnish his church with the diuerse gifts of his grace, preserue it safe against all hurtes by his protection, restrain with the strength of his hand the raging enemies of his crosse & of our saluation: finaly, hold al power, both in heauen & in earth, til he haue ouerthrowen all his enemies which are also our enemies, & made perfect the building vp of his Church. And this is the true state of his kingdome: this is the power that his father hath giuen him, till he make an end of the last act, when he commeth to iudge the quicke & the dead.

Heb.7.25.&9.11

Rom.8.34.

Eph.4.6.

Psa.110.1.

His comming to iudge quick and dead at the last day.

17 Christ doeth in deede here shewe to them that be his, plaine proues of his power present among them: but because vnder the basenes of flesh his kingdom doth in a maner lie hidde in earth, therfore for good cause is faith called to thinke vpon that visible presence, which he will openly shewe at the last day. For he shal in visible forme come down from heauen, euen such as he was seene to goe vp: and he shall appeare to all men with vnspeakable maiestie of his kingdom, with bright glistering of immortalitie, with infinite power of godhead, with a gard of Angels. From thence therfore we are bidden to looke for him to come our redeemer at that day, when he shal seuer ỹ lambes from ỹ goates, the chosen from the forsaken: & there shalbe none

Act.1.11.

Mat.24.30.

of

of all either the quicke or the dead, that shall escape his iudgement. For frō the furtheſt corners of the worlde shal be heard the ſounde of the trumpet, wherewith all ſhal bee called to his iudgement ſeat, both they that ſhall be found aliue at that day, and they whom death hath before taken out of the companie of the quicke. Some there bee that in this place expounde the wordes of the quicke and the dead otherwiſe: and wee ſee that ſome of the old writers did ſtick in doubt vpon the conſtruction of this article. But as the aforeſaid meaning is plaine & eaſie to perceiue: ſo doth it better agree with the Creede which is euident that it was written according to the capacitie of the common people. And heerewith nothing diſagreeth that which the Apoſtle affirmeth, that it is appointed to all men once to die. For although they which ſhall remaine in mortall life at the laſt iudgement ſhal not dye after a naturall manner and order: yet that chaunge which they ſhall ſuffer, becauſe it ſhall be like a death, is not vnproperly called death. It is indeede certaine, that not all ſhall ſleepe, but all ſhall be chaunged. What meaneth ỹ? In one moment their mortall life ſhall periſh and be ſwallowed vp and be vtterlie transformed into a new nature. This periſhing of the fleſh no man can deny to be a death: and yet in the mean time it remaineth true, that the quick and the dead ſhall be ſummoned to the iudgement: becauſe ỹ dead that are in Chriſt ſhall firſt riſe, and then they ỹ ſhall remain and be liuing, ſhall with them be ſodenly taken vp into the aire to meete the Lorde. And truely it is likely that this article was taken out of the ſermon of Peter, which Luke reciteth, & out of the ſolemne proteſtation of *Paul* to *Timothy*.

Mat.25.31. 1.Theſ.4.16. Heb.9.27. 1.Cor.15.51. 1.Theſ.4.16. Act.10.42. 2.Tim.4.1.

A comfort to vs to knowe that our Sauiour ſhal be our iudge.

18 Hereupon ariſeth a ſingular comfort, when we heare that he is iudge, which hath already appointed vs parteners with him in iudging: ſo far is it of, that he will go vp into the iudgement ſeate to condemne vs. For howe ſhoulde the moſt mercifull prince deſtroy his owne people? howe ſhoulde the head ſcatter abroade his owne members? how ſhould the patrone condemne his owne clients? For if the Apoſtle dare crie out, that while Chriſt is interceſſour for vs, there can none come foorth that can condemne vs: it is much more true, that Chriſt himſelfe being our interceſſor, will not cōdemne them whome he hath receiued into his charge and tuition. It is truely no ſmall aſſuredneſſe, that we ſhal be brought before no other iudgement ſeate, but of our owne redeemer, from whome our ſaluation is to bee looked for: moreouer that he which now by the Goſpell promiſeth eternall bleſſedneſſe, ſhall then by ſitting in iudgement perfourme his promiſe. Therefore to this end the Father hath honoured the ſonne, in giuing him all iudgement, that ſo he hath prouided for the conſciences of them that be his, trembling for feare of the iudgement. Hitherto I haue followed ỹ order of the Apoſtles Creede, becauſe whereas it ſhortly in fewe wordes conteineth the cheefe articles of our redemption, it may ſerue vs for a Table, wherein we doe diſtinctly and ſeuerally ſee thoſe thinges that are in Chriſt worthy to be taken heede vnto. I call it the Apoſtles Creede, not carefully regarding who were the author of it. It is truely by great conſent of the old writers aſcribed to the Apoſtles, either becauſe they thought that it was by common trauell written and ſet out by the Apoſtles, or for that they iudged that this abridgement beeing faithfully gathered out of the doctrine,

Rom.5.33. Iohn.5.22.

deliuered by the hands of the Apoſtles, was worthie to be confirmed with ſuch a title. And I take it for no doubt, that whence ſoeuer it proceeded at the firſt, it hath euen from the firſt beginning of the Church, and from the verie time of the Apoſtles, beene vſed as a publike confeſſion, and receiued by conſent of all men. And it is likely that it was not priuately written by any one man, foraſmuch as it is euident that euen from the fartheſt age it hath alwaye continued of ſacred authoritie and credite among all the godly. But that thing which is onely to be cared for, wee haue wholy out of controuerſie, that the whole Hiſtorie of our faith is ſhortly and well in diſtinct order rehearſed in it, and that there is nothing conteyned in it that is not ſealed with ſounde teſtimonies of Scripture. Which being vnderſtanded, it is to no purpoſe either curiouſly to doubt, or to ſtriue with any man who were the authour of it: vnleſſe perhappe it be not enough for ſome man to bee aſſured of the trueth of the holy Ghoſt, but if hee doe alſo vnderſtande eyther by whoſe mouth it was ſpoken, or by whoſe hande it was written.

All good things to be ſought and found in Chriſt alone.

Act. 4.12. 1.Cor.1.30.

19 But foraſmuch as wee doe ſee, that the whole ſumme of our ſaluation, and all the partes thereof, are comprehended in Chriſt, wee muſt beware, that wee doe not drawe away from him any parte thereof be it neuer ſo little. If we ſeeke for ſaluation, wee are taught by the verie nawe of Ieſus, that it is in him, if wee ſeeke for any other giftes of the ſpirite, they are to bee found in his annoynting, if wee ſeeke for ſtrength, it is in his dominion: if wee ſeeke for cleanneſſe, it is in his conception, if wee ſeeke for tender kindneſſe, it ſheweth it ſelfe in his birth, whereby hee was made in all things like vnto vs, that he might learne to ſorrow with vs: if wee ſeeke for redemption, it is in his paſſion: if wee ſeeke for abſolution, it is in his condemnation: if wee ſeeke for releaſe of the curſe, it is in his croſſe, if wee ſeeke for ſatisfaction, it is in his ſacrifice: if wee ſeeke for cleanſing, it is in his bloud: if wee ſeeke for reconciliation, it is in his going downe to the hels: if wee ſeeke for mortification of the fleſh, it is in his buriall: if wee ſeeke for newneſſe of life, it is in his reſurrection: if wee ſeeke for immortalitie, it is in the ſame: if wee ſeeke for the inheritance of the kingdome of heauen, it is in his entrance into heauen: if wee ſeeke for defenſe, for aſſuredneſſe, for plentie and ſtore of all good things, it is in his kingdome: if wee ſeeke for a dreadleſſe looking for the iudgement, it is in the power giuē to him to iudge. Finally, ſith the treaſures of all ſortes of good thinges are in him, let vs drawe thence and from no where elſe, euen till wee be full withall. For they which being not content with him alone, are carried hither and thither into diuerſe hopes, although they haue principal regarde to him, yet euen in this they are out of the right way, that they turne any part of their knowledge to any other where. Albeit ſuch diſtruſt can not creepe in, where the aboundance of his good giftes hath once beene well knowen.

Heb.12.17.

Gal.5.13.

The xvii. Chapter.

That it is truely and properly ſaid, that Chriſt hath deſerued Gods fauour and ſaluation for vs.

This

THis queſtion is alſo to be aſſoiled for an addition. For there are ſome ſuttle men after a wrong manner, which although they confeſſe that we obtaine ſaluation by Chriſte, yet can not abide to heare the name of deſeruing, by which they thinke the grace of God to be obſcured: and ſo they will haue Chriſte to be onely the inſtrument, or miniſter, not the authour, guide, or Prince of life, as *Peter* calleth him. In deede I confeſſe, that if a man will ſet Chriſte ſimplie and by him ſelfe againſt the iudgement of God, then there ſhall be no roome for deſeruing: becauſe there can not be founde in man any worthineſſe that may deſerue the fauour of God. But, as *Auguſtine* moſt truely writeth, the moſt cleare light of predeſtination and grace is our Sauiour himſelfe, the man Chriſt Ieſus, which hath obteined ſo to be, by the nature of man, which is in him, without any deſeruinges of workes or of faith going before. I beſeech you let me bee aunſwered, whereby that ſame Man deſerued to be taken vp by the Worde that is coeternall with the father into one perſon, and ſo to be the onely begotten ſonne of God. Let therefore appeare in our head the verie fountaine of grace, from whom according to the meaſure of euerie one, it floweth abroade into all his members. By that grace euery one from the beginning of his faith is made a Chriſtian, by which that ſame man from his beginning was made Chriſt. Againe in another place: there is no plainer example of predeſtination than the Mediatour him ſelfe. For he that made of the ſeede of Dauid a man righteous ẏ neuer ſhould be vnrighteous, without any deſeruing of his will going before, euen the ſame hee doth of vnrighteous make them righteous that are the members of that heade: and ſo foorth as there followeth. Therefore when we ſpeake of Chriſtes deſeruing, we doe not ſay that in him is the beginning of deſeruing, but we climbe vp to the ordinance of GOD, which is the firſt cauſe thereof: becauſe God of his owne meere good will appointed him Mediatour, to purchaſe ſaluation for vs. And ſo is the deſeruing of Chriſt vnfitly ſet againſt the mercy of God. For it is a common rule, that thinges orderly one vnder another doe not diſagree. And therefore it may wel ſtand together, that mans iuſtification is free by the mere mercy of God, and that there alſo the deſeruing of Chriſt come betweene which is contained vnder the mercie of God. But againſt our workes are aptlie ſet, as directly contrary, both the free fauour of God, and the obedience of Chriſt, either of them in their degree. For Chriſt coulde not deſerue any thing but by the good pleaſure of God, and but becauſe he was appointed to this purpoſe, with his ſacrifice to appeaſe the wrath of God, and with his obedience to put away our offences. Finally in a ſumm: becauſe the deſeruing of Chriſt hangeth vpon the onely grace of God, which appointed vs this meane of ſaluation, therefore as well the ſame deſeruing, as that grace, is fitly ſet againſt all the workes of men.

Chriſts meriting our ſaluatiõ is not oppoſite to Gods free beſtowing it, but both are repugnant vnto all deſeruing.

Act. 3. 10.

Lib. 1. de præ. ſanctorum.

De bono perſeuerant. ca. vlt.

1 This diſtinction is gathered out of many places of the Scripture. God ſo loued the world, ẏ he gaue his only begotten ſonne, ẏ whoſoeuer beleeueth in him, ſhal not periſh. Wee ſee how the loue of God holdeth the firſt place, as the ſoueraigne cauſe or orignall, & then followeth faith in Chriſt, as the ſecond or neerer cauſe. If any man take exception & ſay, that Chriſt is but the formal cauſe, he doth more diminiſh his power than the wordes

The grace of God hath appointed the vvorthines of his ſonne for a meane to make vs ſonnes, vvho in our ſelues are by nature enemies.

Iohn. 3. 16.

may beare. For if we obtaine righteousnes by faith that resteth vpon him, then is the matter of our saluatiō to be sought in him, which is in many places plainly proued. Not that we firſt loued him, but he firſt loued vs, and
Ioh.4. ſent his ſonne to be the appeaſing for our ſinnes. In theſe wordes is clerely ſhewed, that God to the end that nothing ſhould withſtande his loue toward vs, appointed vs a meane to be reconciled in Chriſt. And this worde Appeaſing, is of great weight: becauſe God after a certaine vnſpeakeable maner, euen the ſame time that he loued vs, was alſo angrie with vs, vntil he was reconciled in Chriſt. And to this purpoſe ſerue all thoſe ſayings: He is the ſatisfaction for our ſinnes. Againe: It pleaſed God by him to reconcile
1.Ioh.2.2. all things to himſelfe, appeaſing himſelfe through the bloud of the Croſſe by him, &c. Againe, God was in Chriſt, reconciling the world to himſelfe
Col.1.20. 2.Cor.5.19. not imputing to men their ſinnes. Againe, hee accepted vs in his beloEph.2.16. ued ſonne. Againe, That he might reconcile them both to God into one man by the croſſe. The reaſon of this myſtery is to be fetched out of the firſt
Eph.1.6. chapter to the Epheſians, where Paul, after that he had taught that we were choſen in Chriſt, addeth therwithall, that we haue obtained fauour in him. How did God beginne to embrace with his fauour them whom he loued before the making of the worlde, but becauſe he vttered his loue when he was reconciled by the bloud of Chriſt? For ſith God is the fountaine of all righteouſneſſe, it muſt needes be, that man ſo long as he is a ſinner, haue God his enemy and his iudge. Wherefore the beginning of his loue is righteouſnes, ſuch as is deſcribed by Paul: He made him that had done no ſinne,
2.Cor.5.21. to be ſinne for vs, that we might be the righteouſneſſe of God in him. For he meaneth, that we haue obtained free righteouſneſſe by that ſacrifice of Chriſt, that we ſhuld pleaſe God, which by nature are the children of wrath and by ſinne eſtraunged from him Bnt this diſtiction is alſo meant ſo oft as the grace of Chriſt is ioined to the loue of God. Whereupon followeth, that he giueth vs of his owne ſ which he hath purchaſed: For otherwiſe it would not agree with him, that this praiſe is giuen him ſeuerally from his father, that it is his grace and proceedeth from him.

Chriſt by his obedience, righteouſnes & death hath purchaſed & merited our ſaluation.

3 But it is truly and perfectly gathered by many places of the Scripture, that Chriſt by his obedience hath purchaſed vs fauour with his father. For this I take for a thing confeſſed, that if Chriſt hath ſatisfied for our ſinnes, if he hath ſuffered the puniſhment due vnto vs, if by his obedience he hath appeaſed God, finally, if he being righteous, hath ſuffered for the vnrighteous, then is ſaluation purchaſed for vs by his righteouſneſſe: which is as much in effect as to deſerue it. But, as *Paul* witneſſeth, we are reconciled
Rom.5.11. and haue receiued reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hateful by reſon of ſinne, is by the death of his ſonne appeaſed, ſo that he might be fauourable vnto vs. And the compariſon of contraries that followeth a litle after, is diligently to be noted as
Rom.5.19. by the tranſgreſſion of one man, many were made ſinners: ſo alſo by the obedience of one, many are made righteous. For the meaning is thus: As by the ſinne of *Adam* we were eſtranged from God and ordained to deſtruction, ſo by the obedience of Chriſt we are receiued into fauour as righteous.

And

And the future time of the verbe doth not exclude preſent righteouſneſſe, as appeareth by the proceſſe of the text: For hee had ſaid before, that the free gift was of manie ſinnes vnto iuſtification.

4 But when we ſay, that grace is purchaſed vs by the deſeruing of Chriſt, we meane this, that we are cleanſed by his bloud, & that his death was a ſatisfaction for our ſinnes. His bloud cleanſeth vs from ſinne. This bloud is it that is ſhed for remiſſion of ſinne. If this be the effect of his bloudſhed, that ſinnes be not imputed vnto vs: it followeth, that with that price the iudgement of God is ſatisfied. To which purpoſe ſerueth that ſaying of *Iohn* the Baptiſt: Behold the Lambe of God that taketh away the ſinne of the world. For he ſetteth in compariſon Chriſt againſt all the ſacrifices of the lawe, to teach that in him only was fulfilled that which thoſe figures ſhewed. And we know, what *Moſes* ech where ſaith: Iniquitie ſhall be cleanſed, ſinne ſhall be put away & forgiuen. Finally we are verie well taught in the old figures, what is the force and effect of the death of Chriſt, And this point the Apoſtle ſetteth out in the epiſtle to the Hebrewes, verie fitlie taking this principle, that remiſſion is not wrought without ſhedding of bloud. Whereupon he gathereth, that Chriſt for the aboliſhing of ſinne, appeared once for all by his ſacrifice. Againe: that he was offered vp to take away the ſinnes of many. And he had ſaid before, that not by the bloud of goates or of calues, but by his owne bloud he once entred into the holy place, finding eternall redemption. Now when he thus reaſoneth: If the bloud of a calfe do ſanctifie according to the cleannes of the fleſh, that much more conſciences are cleanſed by the bloud of Chriſt from dead workes: it eaſily appeareth that the grace of Chriſt is too much diminiſhed, vnleſſe we grant vnto his ſacrifice the power of cleanſing, appeaſing and ſatisfying. As a litle after he addeth: This is the mediator of the new teſtament, that they which are called, may receiue the promiſe of eternall inheritance by meane of death for the redemption of ſinnes going before, which remained vnder the law. But ſpecially it is conuenient to weye the relation which *Paul* deſcribeth, that he became curſe for vs. &c. For it were ſuperfluous, yea & an abſurditie, that Chriſt ſhould be charged with curſe, but for this intent that he paying that which other did owe, ſhould purchaſe righteouſnes for them. Alſo the teſtimonie of *Eſay* is plaine that the chaſtiſement of our peace was layde vpon Chriſt, and that we obtained health by his ſtripes. For if Chriſt had not ſatisfied for our ſinnes, it could not haue beene ſaid, that he appeaſed God by taking vpon him the paine whereunto we were ſubiect. Wherewith agreeth that which followeth in the ſame place: For the ſinne of my people I haue ſtriken him. Let vs alſo recite the expoſition of *Peter*, which ſhal leaue nothing dobtful: that he did beare our ſinne, vpon the tree. For he ſaith, that ỹ burthen of damnation from which we were deliuered, was laid vpon Chriſt.

What is meant by ſaying that Chriſtes deſeruing purchaſed grace.

1.Ioh.1.5. Luk.22.20

Iohn.1.28.

Heb.9.22.

Gal.3.13.

Eſa.53.5.

1.Pet.2.24.

5 And the Apoſtles do plainly pronounce, that he paid the price of ranſome to redeem vs from the guiltines of death. Being iuſtified by his grace, through the redemption which is in Chriſt, whome God hath ſet to be the propitiatorie by faith which is in his bloud. *Paul* commendeth the grace of God in this point, becauſe hee hath giuen the price of redemption in the death of Chriſt: and then he biddeth vs to flee vnto his bloud, that ha-

That vvhich Chriſt hath paide for, vve may looke for as if vve our ſelues had paid.

Rom.3.24.

uing obteined righteousnesse, wee may stand boldly before the iudgement of God. And to the same effect is that saying of *Peter*: that wee are redeemed not by golde and siluer, but by the precious bloude of the vnspotted Lambe. For the comparison also woulde not agree, vnlesse with that price satisfaction had been made for sins: for which reason *Paul* saith that we are preciously bought. Also that other saying of his would not stand together. There is one mediatour that gaue him selfe to be a redemption, vnlesse the paine had beene cast vpon him which we had deserued: Therefore the same Apostle defineth, that the redemption in the bloude of Christe is the forgiuenesse of sinnes: as if he shoulde haue saide, that wee are iustified or acquited before God, because that bloude aunswereth for satisfaction for vs. Wherewith also agreeth the other place, that the hande writing which was against vs, was cancelled vpon the crosse. For therein is meant the paiment or recompence that acquiteth vs from guiltinesse. Ther is also great weight in these wordes of *Paul*: If wee bee iustified by the workes of the lawe, then Christ died for nothing. For heereby we gather, that wee must fetch from Christe that which the lawe woulde giue, if any man can fulfill it: or (which is all one) that we obtaine by the grace of Christe that, which God promised to our workes in the lawe when he saide: He that doth these thinges, shall liue in them. Which he no lesse plainely confirmeth in his sermon made at *Antioch*, affirming that by beleeuing in Christe we are iustified from all those thinges, from which we could not be iustified in the lawe of *Moses*. For if the keeping of the lawe be righteousnesse, who can denie that Christe deserued fauour for vs, when taking that burden vppon him, he so reconciled vs to God, as if we our selues had kept the lawe? To the same purpose serueth that which he afterward writeth to the Galathians: God sent his son subiect to the law, ỳ he might redeem those that were vnder the lawe. For to what ende serued that submission of his, but that he purchased to vs righteousnesse, taking vppon him to make good that which we were not able to pay? Hereof commeth that imputation of righteousnes without works, whereof *Paul* speaketh, because the righteousnes is reckned to vs which was found in Christe onely. And truly for no other cause is the flesh of Christ called our meate, but because we finde in him the substaunce of life. And that power proceedeth from nothing else, but because the Sonne of God was crucified, to be the price of our righteousnesse. As *Paul* saith, that he gaue himself a sacrifice of sweet sauour. And in another place: He died for our sinnes, he rose againe for our iustification. Heereuppon is gathered, that not onelie saluation is giuen vs by Christe, but also that for his sake his father is nowe fauourable vnto vs. For there is no doubt but ỳ is perfectly fulfilled in him, which God vnder a figure pronounceth by *Esay* saying: I will doe it for mine owne sake, and for *Dauid* my seruants sake. Whereof the Apostle is a right good witnesse, where he saith: Your sinnes are forgiuen you for his names sake. For though the name of Christ be not expressed, yet *Iohn* after his accustomed manner signifieth him by this pronoune He. In which sense also the Lorde pronounceth: As I liue because of my father, so shall ye also liue because of mee. Wherewith agreeeth that which *Paul* saith, It is giuen you because of Christ, not onely to beleeue

1.Pet.1.18.
1.Cor.6.20.
Col.1.14.
Col.5.2.14.
Gal.2.21.
Leu.18.5.
Act.13.38.
Gal.4.4.
Rom.4.
Iohn.6.55.
Eph.5.2.
Rom.4.25.
Esa.37.35.
1.Iohn.2.12.
Ioh.6.57.
Phil.1.29.

leeue in him, but also to suffer for him.

6 But to demaund, whether Christ deserued for himselfe, (as *Lombard*, & the other scholemen do) is no lesse fooliſh curioſitie, than it is a raſh determination when they affirme it. For what needed the ſonne of God to come downe to purchace any newe thing for himſelfe? And the Lorde declaring his owne counſell, doth put it wholy out of doubt. For it is not ſaide, that the father prouided for the commodity of his ſonne in his deſeruinges, but that he deliuered him to death, and ſpared him not, becauſe he loued the world. And the Prophets manners of ſpeaking are to be noted, as, A childe is born to vs. Againe: Reioice thou daughter of *Sion*: beholde thy king commeth to thee Alſo that confirmation of loue ſhould be very cold, which *Paul* ſetteth out, that Chriſt ſuffered death for his enimies. For thereupon we gather, ẏ he had no reſpect of himſelf: and that ſame he plainely affirmeth in ſaying, I ſanctify my ſelfe for them. For he that giueth away the fruite of his holines vnto other, doth thereby teſtify that hee purchaſeth nothing for himſelfe. And truely this is moſt worthily to bee noted, that Chriſte, to giue him ſelfe wholie to ſaue vs, did after a certain manner forget himſelf. But to this purpoſe they doe wrongfullie draw this teſtimonie of *Paul*: Therefore the father hath exalted him, & giuẽ him a name, &c. For by what deſeruings could man obtaine to be iudge of the world, & the head of the Aungels, & to enioy the ſoueraigne dominion of God, & that in him ſhould reſt that ſame maieſtie, the thouſandth part whereof all the powers of men & Angels can not reach vnto? But the ſolution therof is eaſie & plaine, that Paul doth not there entreat of the cauſe of exalting of Chriſt, but onely to ſhew the effect enſuing thereof, that it might be for an example to vs. And no other thing is meant by that which is ſpoken in another place, that it behooueth that Chriſt ſhould ſuffer, and ſo enter into the glorie of his Father.

Whether Chriſt did merit for himſelfe, it is both curioſitie to demand and raſhneſſe to anſwere.

Sentent. li. 3. diſt. 18.
Rom. 8.
Eſa. 9. 6.
Rom. 5. 10.
Ioh. 17.
Phil. 2. 9.
Luc. 24. 26.

THE THIRD BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION WHICH intreateth of the manner how to receiue the grace of Chriſt, and what profits do growe vnto vs, & what effects enſue thereof.

The firſt Chapter.

That thoſe thinges vvhich are ſpoken of Chriſt, doe profite vs by ſecrete vvorking of the holy Ghoſt.

NOw it is to be ſeene how thoſe good things do come vnto vs, which the Father hath giuen to his onely begotten ſonne, not for his own priuate vſe, but to enrich them that were without them & needed them.

No benefit commeth by Chriſt to vs till the bond of the ſpirit haue vnited vs vnto him.

them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the saluation of mankind, is vnprofitable and nothing auaileth for vs. Therefore that hee may enterparten with vs those things that he hath receiued of his Father, it behoueth that he become ours, and dwell in vs. And for that cause hee is called our head, and the first begotten among many brethren: and on the other side it is saide, that we are graffed into him, and did put on him. For (as I haue before said) all that euer he possesseth belongeth nothing to vs, vntill we growe together into one with him. But although it be true that we obteine this by faith: yet forasmuch as wee see that not all without difference do embrace this enterpartening of Christ, which is offered by ỹ Gospel, therefore verie reason teacheth vs to climbe vp higher, & to enquire of the secrete effectual working of the Spirit, by which it is brought to passe, that we enioy Christ and all his good things. I haue before entreated of the eternall godhead & essence of the spirite, at this present let vs be content with this one speciall article, that Christ so came in water and bloud that the spirite should testifie of him, least the saluation that he hath purchaced, should slip away from vs. For as there are alleadged three witnesses in heauen, the Father, the Worde, and the Spirit, so are there also three in earth, Water, Bloud, and the Spirite. And not without cause is the testimonie of the Spirit twise repeated, which we feele to be engrauen in our heartes in steede of a seale: whereby commeth to passe, that it sealeth the washing & sacrifice of Christ. After which meaning *Peter* also saith, that the faithfull are chosen in sanctification of the spirite vnto obedience and sprinkeling of the bloud of Christ. By which wordes hee telleth vs, that to the entent the shedding of that holy bloud shoulde not become voide, our soules are clensed with it by the secret watering of the holy Spirite. According whereunto *Paul* also speaking of cleansing and iustification, saith that wee are made partakers of them both in the name of Iesus Christ and in the Spirite of our God. Finally, this is the summe, that the holy Spirite is the bonde wherewith Christ effectually bindeth vs vnto him. For proofe whereof also doe serue all that wee haue taught in the last booke before this, concerning his annointing.

Eph.4.15. Rom.8.29. Rom.11.17. Gal.3.16.

1.Iohn.5.7.

1.Pet.1.2

The spirit being Christes after a peculiar maner both to haue & to bestow, is by propertie his in fulnesse, & in measure ours by guift.

2 But that this, being a matter specially worthie to bee knowen, may bee made more certeinly euident, wee must holde this in minde, that Christ came furnished with the holy Spirit after a certaine peculiar manner, to the end that he might seuer vs from the world, and gather vs together into the hope of an eternal inheritance. For this cause hee is called the Spirite of sanctification, because hee doth not onely quicken and nourish vs with that generall power which appeareth as well in mankinde as in all other liuing creatures, but also is in vs the roote and seede of heauenly life. Therefore the Prophets do principally commend the kingdome of Christ by this title of prerogatiue, that then should florish more plentifull aboundance of the Spirite. And notable aboue all the rest is that place of *Ioel*: In that day I wil powre of my Spirit vpon all flesh. For though the Prophet there seeme to restraine the gifts of the Spirit to the office of a prophecying, yet vnder a figure he meaneth, that God by the enlightening of his Spirite will make

Ioel.2.28

those

thoſe his ſcholers which before were vnskilfull and voyde of all heauenlie doctrine. Now foraſmuch as God the Father doeth for his ſonnes ſake giue vs his holy Spirite, and yet hath left with him the whole fulneſſe thereof, to the ende that hee ſhould be a miniſter and diſtributer of his liberality: hee is ſometime called the ſpirite of the father, and ſometime the Spirite of the Sonne. Ye are not (ſaith *Paul*) in the fleſh, but in the Spirite, for the Spirite of God dwelleth in you. But if any haue not the ſpirite of Chriſt, hee is not his. And hereupon he putteth vs in hope of full renuing, for that hee which raiſed vp Chriſt from the dead, ſhall quicken our mortall bodies becauſe of his Spirite dwelling in vs. For it is no abſurditie, that to the Father be aſcribed the praiſe of his owne giftes, whereof hee is the author: and yet that the ſame be aſcribed to Chriſt, with whome the giftes of the ſpirite are left, that he may giue them to thoſe that bee his. Therefore he calleth all them that thirſt, to come to him to drinke. And *Paul* teacheth that the Spirite is diſtributed to euery one, according to the meaſure of the gift of Chriſt. And it is to be knowen, that he is called the Spirite of Chriſt, not only in reſpect that the eternal Word of God is with the ſame ſpirite ioyned with the Father, but alſo according to his perſon of Mediator, becauſe if hee had not had that power, he had come to vs in vaine. After which meaning he is called the ſecond *Adam* giuen from heauen, to be a quickening Spirit: whereby *Paul* compareth the ſingular life that the ſonne of God breatheth into them that be his that they maie bee all one with him, with the natural life that is alſo common to the reprobate. Likewiſe where he wiſheth to the faithfull the fauour of Chriſt and the loue of God, hee ioyned withall the common partaking of the Spirite, without which no man can taſte neither of the fatherly fauour of God, nor of the bountifulneſſe of Chriſt. As alſo he ſaith in another place: The loue of God is powred out into our heartes by the holy Spirite that is giuen vs.

Rom. 8. 9.
Rom. 8. 11.
Ioh. 7. 37.
Ephe. 4. 7.
1. Cor. 15. 45.
Rom. 5. 5.

The titles which Scripture giueth the ſpirite, teache that without it Chriſt is altogether dead & vnprofitable vnto vs.

3 And here it ſhalbee profitable to note, with what titles the Scripture ſetteth out the holie Spirite, where it entreateth of beginning & whole reſtoring of our ſaluation. Firſt, he is called the Spirite of adoption, becauſe he is a witneſſe vnto vs of the free goodwill of God, wherwith God the Father hath embraced vs in his beloued onelie begotten Sonne, that he might bee a Father vnto vs, and doth encourage vs to praie boldelie, yea and doth miniſter vs wordes to crie without feare, *Abba*, Father: by the ſame reaſon hee is called the earneſt pledge, and ſeale of our inheritance, becauſe he ſo giueth life from heauen to vs wandring in the worlde, and being like to dead men, that wee may be aſſured that our ſoule is in ſafegard vnder the faithfull keeping of God, for which cauſe hee is alſo called life, by reaſon of righteouſnes. And foraſmuch as by his ſecrete watering he maketh vs fruitful to bring foorth the buddes of righteouſneſſe, he is oftentimes called water as in *Eſaie*: Al ye that thirſt come to the waters. Againe: I will poure out my ſpirit vpon the thirſtie: & floods vpon the drie land: wherewith agreeth that ſaying of Chriſt, which I did euē now alleadge. If any thirſt let him come to me. Albeit ſometime he is ſo called, by reaſon of his power to purge and cleanſe, as in *Ezechiel* where the Lord promiſeth cleane waters wherewith he will waſhe his people from filthineſſe. And foraſmuch as hee reſtoreth

Gal. 4. 6.
2. Cor. 1. 22.
Rom. 8 10.
Eſa. 55. 1.
Eſa. 44. 2.
Ioh. 7. 17.
Eze. 36. 25.

and

and nourisheth into liuely quickneſſe, them vpon whom he hath powred the liquor of his grace, he is therefore called by the name of oile and annoynment. Againe becauſe in continually ſeething out & burning vp the vices of our luſt, he ſetteth our heartes on fire with the loue of God and zeale of godlineſſe, he is alſo for this effect worthily called fire. Finally, hee is deſcribed vnto vs as a fountaine, from whence doe flowe vnto vs all heauenly riches, or the hande of God, wherewith hee vſeth his power: becauſe by the breath of his power he ſo breatheth diuine life into vs, that wee are not now ſtirred by our ſelues, but ruled by his ſtirring & mouing: ſo that if there be anie good thinges in vs, they bee the fruites of his grace: but our own giftes without him, be darkneſſe of mind, and peruerſneſſe of hearr. This point is ſet out plainly enough, that till our mindes bee bent vpon the holie Ghoſt, Chriſt lieth in a manner idle, becauſe we coldly eſpie him without vs, yea & farre away from vs. But wee knowe that hee profiteth none other but them whoſe head he is, and the firſt begotten among brethren, and them which haue put on Him. This conioyning only maketh that, as concerning vs, hee is come not vnprofitably with the name of Sauiour. And for proofe hereof ſerueth that holy mariage, whereby we are made fleſh of his fleſh, & bones of his bones, yea and all one with him. But by the Spirite onely he maketh him ſelfe one with vs: by the grace and power of the ſame Spirite wee are made his members, ſo that hee conteineth vs vnder him, and wee againe poſſeſſe him.

1.Ioh.2.20. Luk.3.16, Ioh 4.14. Act.1.21.

Ephe.4.15. Rom.3.29. Gal.3.27. Ephe.3.30.

Ieſu the ſpirite vvhich vvorketh faith in our heartes.

4 But foraſmuch as faith is his principall worke, to it are for the moſt part referred all thoſe thinges, that wee commonly finde ſpoken to expreſſe his force & working: becauſe he bringeth vs into the light of the Goſpell by nothing but by faith: as *Iohn* Baptiſt teacheth, that this prerogatiue is giuē to them that beleeue in Chriſt, that they be the children of God which are borne not of fleſh and blood, but of God: where ſetting God againſt fleſhe and blood, he affirmeth it to be a ſupernaturall gift that they receiue Chriſt by faith, who otherwiſe ſhoulde remaine ſubiect to their owne infidelitie. Like whereunto is that anſweare of Chriſt: Fleſh and blood hath not reuealed it to thee, but my Father which is in heauen. Theſe thinges I doe now but ſhortlie touch, becauſe I haue alreadie intreated of them at large. And like alſo is that ſaying of *Paul*, that the *Epheſians* were ſealed vp with the holie ſpirite of promiſe. For *Paul* ſheweth that hee is an inward teacher, by whoſe working the promiſe of ſaluation pearceth into our mindes, which otherwiſe ſhoulde but beate the aire or our eares. Likewiſe, when he ſaieth, that the *Theſſalonians* were choſen of God in the ſanctification of the ſpirite and beleeuing of the trueth: by which ioyning of them together, hee briefely admoniſheth that faith it ſelfe proceedeth from nothing elſe but from the holie ſpirite: whiche thing *Iohn* ſetteth out more plainly, ſaying: Wee knowe that there abideth in vs of the ſpirite whiche hee hath giuen vs. Againe, by this we knowe that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirite. Therefore Chriſt promiſed to his Diſciples the Spirite of trueth which the worlde cannot receiue, that they might be able to receiue the heauenlie wiſedome. And hee aſſigneth to the ſame ſpirite this proper office, to put them in minde of thoſe things

Iohn.1.13.

Mat.19.17.

Ephe.1.13.

2.Theſ.13.

2.Ioh.3.24.&4. Ioh.14.17.

thinges that he had taught them by mouth. Because in vaine should ỳ light shewe it selfe to the blinde, vnlesse the same spirite of vnderstanding should open the eyes of their minde: so as a man may rightlie call the holie spirite, the keye by which the treasures of the heauenlie kingdome are opened vnto vs: and may call his enlightening, the eyesight of our minde to see. Therfore doth S. *Paul* so much commend the ministery of the spirite: because 2.Cor.3.6. teachers should crie without profiting, vnlesse Christe himselfe the inwarde master shoulde drawe them with his spirite that are giuen him by his Father. Therefore as we haue saide, that perfect saluation is founde in the per- Luk.3.16. son of Christ: so that we may be made partakers thereof, he doth baptize vs in the holie spirite and fire, lightning vs into the faith of his Gospell, and so newe begetting vs, that we may be newe creatures: and purging vs from vnholie filthinesse, doth dedicate vs to be holie temples to God.

The ij. Chapter.

Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.

BVt all these thinges shalbee easie to vnderstand: when there is shewed a plaine definition of faith, that the readers may knowe the force & nature thereof. But first it is conuenient to call to minde againe these thinges that haue beene alreadie spoken, that sith God doeth appoint vs by his law what wee ought to do, if we fall in anie point thereof, the same terrible iudgement of eternall death that hee pronounceth doth rest vpon vs. Againe, that forasmuche as it is not onelie hard but altogether aboue our strength and beyond all our power to fulfill the law, if we onely behold our selues, and weigh what estate is worthie for our deseruings, there is no good hope left, but we lie cast awaie from God vnder eternall destruction. Thirdlie, this hath beene declared, that there is but one meane of deliuerance to draw vs out of so wretched calamitie: wherein appeareth Christ the Redeemer, by whose hand it pleased the heauenly father, hauing mercie vpon vs of his infinite goodnesse and clemencie, to succour vs, so that we with sounde faith embrace this mercie, and with constant hope rest vpon it. But now it is conuenient for vs to weigh this, what maner of faith this ought to be, by which all they that are adopted by God to be his children, doe enter vpon the possession of the heauenlie kingdome, forasmuch as it is certaine that not euery opinion nor yet euery perswasiō is sufficient to bring to passe so great a thing. And with so much the more care and studie must wee looke about for, and search out the naturall propertie of faith, by how much the more hurtfull at this day is the errour of many in this behalfe. For a great part of the world, hearing the name of faith, cōceiueth no higher thing, but a certaine commō assent to the history of the gospel, Yea, when they dispute of faith in the scholes, in barely calling God the obiect of faith, they do nothing but (as we haue said in another place) by vain speculatiō rather draw wretched soules out of the right way, than direct them to the true mark. For 1.Tim.6.16. wheras God dwelleth in a light ỳ none can atteine to, it behoueth of necessity

The obiect of faith is not barely God, as the schoolemen coldly dispute, but God displaying himselfe in Christ.

sitie that Christ become meane betweene vs and it. For which cause he calleth himselfe the light of the world: & in another place, I he way, the truth, and the Life, because no man commeth to the father (which is the fountaine of life) but by him: because he only knoweth the Father, & by him the faithfull to whom it pleaseth him to disclose him. According to this reason *Paul* affirmeth, that hee accounteth nothing excellent to be knowen, but Christ: and in the xx. chapter of the *Actes* he saith, that he preached faith in Christ, &c. And in another place he bringeth in Christ speaking after this maner, I will send thee among the *Gentiles*, that they maie receiue forgiuenesse of sinnes, and portion among holy ones, by the faith which is in mee. And *Paul* testifieth, that the glory of God is in his person visible vnto vs: or (which is all one in effect) that the enlightening of the knowledge of Gods glory shineth in his face. It is true indeed that faith hath respect only to the one God, but this also is to bee added, that it acknowledge him whome hee hath sent, euen Iesus Christ. Because God himselfe should haue lyen secrete & hidden farre from vs, vnlesse the brightnesse of Christ did cast his beames vpon vs. For this entent the father left all that he had with his only begotté sonne, euen by the communicating of good things with him to expresse the true image of his glorie. For as it is said, that we must be drawen by the spirite, that we may be stirred to seeke Christ, so againe we ought to be admonished, that the inuisible Father is no where else to bee sought but in this image. Of which matter *Augustine* speaketh excellently well, which intreating of the marke that faith should shoote at, saith that we must knowe whither wee must goe and which way: and then by & by after he gathereth that the safest waie against all errours is hee that is both God and man. For it is God to whom we goe, and man by whom we go: and both these are founde no where but in Christ. Neither doth *Paul* whē he speaketh of faith in God, meane to ouerthrowe that which he so oft repeateth of faith that hath her whole stay vppon Christ. And *Peter* doth most fitly ioyne them both together, saying that by him we beleeue in God.

Iohn. 8, 12.
Iohn. 14. 6.
Luk. 10. 12.
1. Cor. 2.
Act. 20. 17.
2. Cor. 4. 6.
Lib. 11. de ciuit. Dei, cap. 2.
1. Pet. 1. 21

Faith is no infolded or vnexpressed knowledge.

2 Therefore this euill, euen as innumerable other, is to be imputed to the Schoolemen, which haue hidden Christ as it were with a veyle drawen before him, to the beholding of whom vnlesse wee bee directly bent, we shal alwaie wander in manye vncertaine mazes. But beside this that with their darke definition they doe deface and in a maner bring to naught the whole force of faith, they haue forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance doe with great hurte deceiue the silly people, yea (to say truely and plainly as the thing is in deede) this deuise doth not only burie but vtterly destroy the true faith. Is this to beleeue, to vnderstand nothing, so that thou obediently submit thy sense to the Church? Faith standeth not in ignorance but in knowledge, and that not only of God, but of the will of God. For neither do we obteine saluation by this that we either are ready to embrace for true whatsoeuer the church appointeth, or that we do commit to it all the office of searching and knowing: but when we acknowledge God to bee a mercifull father to vs by the reconciliation made by Christ, and that Christ is giuen vs vnto righteousnesse, sanctification, and life. By this knowledge, I saye, not by

ſubmitting of our ſenſe, wee attaine an entrie into the kingdome of heauen. For when the Apoſtle ſaith, that with the heart we beleeue to righteouſnes, and with the mouth confeſſion is made to ſaluatiō, he ſheweth that it is not enough, if a man vnexpreſſedly beleue that which he vnderſtādeth not, nor ſeeketh to learne: but hee requireth an expreſſed acknowledging of Gods goodneſſe, in which conſiſteth our righteouſneſſe. Rom. 10. 10.

3 In deede I deny not (ſuch is the ignorance wherewith we are compaſſed) that there nowe bee and hereafter ſhalbe many thinges wrapped and hidden from vs, til hauing put off the burden of our fleſh we come neerer to the preſence of God: in which very thinges that be hidden from vs, nothing is more profitable than to ſuſpend our iudgement, but to ſtay our minde in determined purpoſe to keepe vnitie with the Churche. But vnder this colour to intitle ignorance tempered with humilitie by the name of faith, is a great abſurditie. For faith lieth in knowledge of God & of Chriſt, not in reuerence of the Church. And we ſee what a maze they haue framed with this their hiddē implicatiō, that any thing whatſoeuer it be without any choiſe, ſo that it be thruſt in vnder title of the Church, is gredily receiued of the ignorant as it were an oracle, yea ſometime alſo moſt monſtrous erroures. Which vnaduiſed lightneſſe of beleefe, whereas it is a moſt certaine downfall to ruine, is yet excuſed by them, for that it beleeueth nothing determinately, but with this condition adioyned, If the faith of the Church be ſuch. So do they faine, that truth is holden in error, light in blindnes, true knowledge in ignorance. But becauſe wee wil not tarrie long in confuting them, we doe onely warne the readers to compare their doctrine with ours. For the verie plainneſſe of the trueth it ſelfe will of it ſelfe miniſter a confutatiō ready enough. For this is not the queſtion among them, whether faith be yet wrapped with many remnantes of ignorance, but they definitiuely ſaie that they beleeue a right, which ſtand amaſed in their ignorance, yea & do flatter themſelues therein, ſo that they do agree to the authority and iudgment of the Church, concerning thinges vnknowen. As though the Scripture did not euery where teach, that with faith is ioyned knowledge.

Simple men abuſed vvhē they are made beleeue it is faith indeterminately to holde vvhat the church holdeth, vvithout further ſeeking vvhat vvee haue by Chriſt at the hands of God and hovv. Ioh. 17. 3.

4 But we do grant, that ſo long as we wander from home in this world, our faith is not fully expreſſed, not onely becauſe many thinges are yet hidden from vs, but becauſe being compaſſed with many miſtes of errours, wee attaine not all things. For the higheſt wiſedom of the moſt perfect is this, to profit more and proceede on further forwarde with gentle willingneſſe to learne. Therefore *Paul* exhorteth the faithfull, if vpon any thing they differ one from an other, to abide for reuelation. And truly experience teacheth, that till we be vnclothed of our fleſh, we attaine to knowe leſſe than were to bee wiſhed, and daily in readiwg wee light vpon many darke places which doe conuince vs of ignorance. And with this bridle God holdeth vs in modeſtie, aſſigning to euerie one a meaſure of faith, that euen the very beſt teacher may be ready to learne. And notable examples of this vnexpreſſed faith, we may mark in the Diſciples of Chriſt, before that they had obtained to bee fully enlightened. Wee ſee, howe they hardly taſted the very firſt introductions, howe they did ſticke euen in the ſmalleſt points, how they hanging at the mouth of their maiſter did not yet much proceede, yea when

Our Faith as lōg as vve liue is vnexpreſſed, if vnexpreſſed faith bee taken for faith mingled vvith ignorance, of that vvhich ſhould expreſſly be knovvē and beleeued. Phil. 3. 15.

at

at the womens information they ranne to the graue, the resurrection of their maister was like a dreame vnto them. Sith Christ did before beare witnesse of their faith, we may not say that they were vtterly without faith: but rather if they had not beene perswaded that Christ shoulde rise againe, all care of him woulde haue perished in them. For it was not superstition that did drawe the women to embalme with spices the corpes of a dead man of whome there was no hope of life: but although they beleeued his wordes whome they knewe to be a speaker of trueth, yet the grosnesse that stil possessed their mindes so wrapped their faith in darkenesse, that they were in a maner amased at it, Whereupon it is saide, that they then at the last beleeued when they had by trial of the thing it self proued the truth of the words of Christ, not that they then beganne to beleeue, but becausse the seede of hidden faith which was as it were dead in their hearts, then receiuing liuelinesse, did spring vp. There was therefore a true faith in them, but an vnexpressed faith, becausse they reuerently embraced Christ for their only teacher, & then being taught of him, they determined that he was the author of their saluation: Finally, they beleeued that he came from heauen, by the grace of his father to gather his Disciples to heauen. And wee need not to seeke any more familiar proofe hereof than this, that in al things alway vnbeleefe is mingled with faith.

When vve begin by faith to knovv somevvhat, and haue a desire to learne more, this may be termed an vnexpressed faith.

5 We may also call it an vnexpressed faith, which yet indeed is nothing but a preparation of faith. The Euangelists do rehearse that many beleued, which only being rauished to admiration with miracles, proceeded no further but ỳ Christ was the *Messias* which had bin promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subiection willingly to submitte themselues to Christ, beareth the name of faith where it was in deede but the beginning of faith. So the courtier that beleued Christs promise, cõcerning the healing of his son when he came home, as the Euangelist testifieth, beleeued againe: becausse he receiued as an oracle that which he heard of the mouth of Christ, & thẽ submitted himselfe to his authoritie to receiue his doctrine. Albeit it is to bee knowen, that he was so tractable and ready to learn, that yet in the first place the word of the beleeuing signifieth a particular beleefe: and in the second place maketh him of the number of the Disciples, that professed to be the scholers of Christ. A like example doth *Iohn* set forth in the *Samaritans*, which so beleeued the womans report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now we beleeue not becausse of thy report, but we haue heard him, and we know that he is the Sauiour of the worlde. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithful, in deede not properly, but in this respect, that God of his tender kindenesse vouchsafeth to graunt so great honour to that godly affection. But this willingnesse to learne, with a desire to proceede further, differeth farre from that grosse ignoraunce, wherin they lie dull that are content with the vnexpressed faith, such as the Papistes haue imagined. For if *Paul* seuerely condemneth them which alway learning, yet neuer come to the knowledge of trueth, howe much more grieuous reproche doe they deserue that of purpose

Ioh.4.3.

Ioh.4.

2.Tim.3.7.

purpose studie to know nothing?

6 This therefore is the true knoweledge of Christ, if wee receiue him such as hee is offered of his father, that is to say, clothed with his Gospell. For as he is appointed to bee the marke of our faith, so wee can not goe the right way to him, but by the Gospell going before to guide vs. And truely there are opened to vs ỹ treasures of grace, which being shut vp, Christ should litle profit vs. So *Paul* ioyneth faith an vnseparable companion to doctrine, where he saith: Yee haue not so learned Christ, for yee haue beene taught what is the trueth in Christ. Yet doe I not so restraine faith to the Gospell, but that I confesse that there hath beene so much taught by *Moses* and the Prophetes, as sufficed to the edification of faith, but because there hath beene deliuered in the Gospell a fuller opening of faith, therefore it is worthilie called of *Paul*, the doctrine of faith. For which cause also hee saith in an other place, that by the comming of faith the law is taken away, meaning by this worde faith, the newe and vnaccustomed manner of teaching, whereby Christ since he appeared our scholemaister, hath more plainly set forth the mercie of his father, and more certainely testified of our saluation. Albeit it shalbe the more easie and more conuenient order, if we descend by degrees from the generaltie to the specialtye. First we must bee put in minde that there is a generall relation of faith to the worde, and that faith can no more be seuered from the worde, than the sunne beames from the sunne from whome they proceede, Therefore in *Esaie* God crieth out: Heare me and your soule shall liue. And that the same is the fountaine of faith, *Iohn* sheweth in these woordes: these thinges are written that yee maye beleeue. And the Prophet meaning to exhort the people to beleefe, saith: This day if yee shall heare his voyce. And to heare is commonly taken for to Beleeue. Moreouer, God doeth not without cause in *Esaie* set this marke of difference betweene the children of the Churche and straungers, that hee will instruct them all, that they may be taught of him. For if it were a benefite vniuersall to all, why shoulde hee directe his woordes to a few? Wherewith agreeth this that the Euangelists do commonly vse the wordes Faithfull, and Disciples, as seueral words expressing one thing, and specialie *Luke* verie oft in the Actes of the Apostles. Yea and hee stretcheth that name euen to a woman in the nienth Chapter of the Actes. Wherefore if faith do swarue neuer so litle from this marke, to which it ought to to be directly leuelled, it keepeth not her own nature, but becommeth an vncertain lightnesse of beleefe and wandring errour of minde. The same Worde is the foundation wherwith faith is vpholden and susteined, from which if it swarue, it falleth downe. Therefore take away the Worde, and then there shall remaine no faith. We doe not here dispute whether the ministerie of man bee necessarie to sowe the worde of God that faith may be conceiued thereby, which question we will elsewhere intreate of: but we saie that the worde it selfe, howsoeuer it be conueyed to vs, is like a mirrour when faith maie beholde God. Whether God doeth therein vse the seruice of man, or worke it by his owne onelie power, yet hee doeth alwaie shewe him selfe by his worde to those, whom his will is to drawe vnto him: Whereupon *Paul* defineth faith to bee an obedience that is giuen to the Gospell *Rom.*1.

Faith beholdeth Christ but in noother glasse thā the Gospel.

Ephe.4.20.

Rom.10.4.

Esa.55.3.
Ioh.10.13.

Psal.95.8.

Act.6.1 & 9.& 26 & 11.26.& 13.& 14.

Rom.1.5.

And

Phil. 2. 17. And in another place he praiſeth the obedience of faith in the *Philippians*. For this is not the only purpoſe in the vnderſtanding of faith, that we know that there is a God, but this alſo, yea this chiefly, that wee vnderſtand what will hee beareth vs For it not ſo much behooueth vs to knowe what hee is in himſelfe, but what a one he will be to vs. Nowe therefore wee are come to this point, that faith is a knowledge of the will of God, perceiued by the worde. And the foundation heereof is a foreconceiued perſwaſion of the trueth of God. Of the aſſuredneſſe whereof ſo long as thy minde ſhall diſpute with it ſelfe, the worde ſhall be but of doubtfull and weake credite, yea rather no credit at all. But alſo it ſufficeth not to beleeue that God is a true ſpeaker, which can neither deceiue nor lie, vnleſſe thou further holde this for vndoubtedly determined, that whatſoeuer proceedeth from him, is the ſacred and inuiolable trueth.

The true and full definition of faith. 7 But becauſe not at euery worde of God mans hearte is raiſed vp to faith, wee muſt yet further ſearch what this faith in the word hath properly reſpect vnto. It was the ſaying of God to *Adam*: Thou ſhalt die the death. Gen. 2. 17. & 4. 10. It was the ſaying of God to *Cain*: The bloode of thy brother crieth to mee out of the earth. Yet theſe are ſuch ſayinges as of them ſelues can doe nothing but ſhake faith, ſo much leſſe are they able to ſtabliſh faith. We denie not in the meane ſeaſon that it is the office of faith to agree to the trueth of God, how oft ſoeuer, whatſoeuer, and in what ſort ſoeuer it ſpeaketh: but now our queſtion is onely, what faith findeth in the worde of the Lorde to leane and reſt vpon. When our conſcience beholdeth onely indignation & vengeance, how can it but tremble and quake for feare? And how ſhould it but flee God, of whome it is afraide? But faith ought to ſeeke God, and not to flee from him. It is plaine therefore, that we haue not yet a ful definition of faith, becauſe it is not to be accounted for faith to knowe the wil of God, of what ſort ſoeuer it bee: But what if in the place of will, whereof manie times the meſſage is ſorowfull and the declaration dreadful, wee put kindeneſſe or mercie? Truely ſo wee ſhall come neerer to the nature of faith. For wee are then allured to ſeeke God, after that wee haue learned that ſaluation is laide vp in ſtore with him for vs. Which thing is confirmed vnto vs, when hee declareth that he hath care and loue of vs. Therefore there needeth a promiſe of grace, whereby he may teſtifie that he is our merciſull father, for that otherwiſe we cannot approch vnto him, and vppon that alone the heart of man may ſafely reſt. For this reaſon commonly in the Pſalmes theſe two things Mercie & Truth do cleaue together, becauſe neither ſhuld it any thing profit vs to knowe that God is true, vnleſſe hee did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vnleſſe he did with his owne mouth offer it. Pſal. 40. 11. I haue reported thy truth and thy ſaluation, Pſal. 25. 20. I haue not hidden thy goodneſſe and thy trueth. Thy goodnes & thy trueth keepe me. In another place: Thy mercy to the heauens, Pſal. 36. 6. thy truth euen to the cloudes. Againe: Al the waies of the Lord are mercie and truth, to them that keepe his couenant. Againe, Pſal. 107. His mercie is multiplied vpon vs, Pſal. 138. and the trueth of the Lorde abideth for euer. Againe: I will ſing to thy name vpon thy mercie and trueth. I omitte that which is in the Prophetes to the ſame meaning, that God is merciſull and faithfull in his promiſes. For wee

ſhall

shall rashly determine that God is mercifull vnto vs, vnlesse himselfe doe testifie of himselfe, and preuent vs with his calling, least his will should bee doubtfull and vnknowen. But we haue alreadie seene, that Christ is the only pledge of his loue, without whome on euerie side appeare the tokens of hatred and wrath. Nowe forasmuch as the knowledge of Gods goodnesse shall not much preuaile, vnlesse hee make vs to rest in it, therefore such an vnderstanding is to be banished as is mingled with doubting, and doth not soundlie agree in it selfe, but as it were, disputeth with it selfe. But mans wit, as it is blind and darkned, is far from attaining and climbing vp to perceiue the verie will of God: and also the hart of man, as it wauereth with perpetuall doubting, is far from resting assured in that persuasion. Therefore it behoueth both that our wit be eligh-ened, and our hearte strengthened by some other meane, that the worde of God may be of full credite with vs. Nowe we shall haue a perfect definition of faith, if we say, that it is a stedfast and assured knowledge of Gods kindnes toward vs, which beeing grounded vppon the truth of the free promise in Christ, is both reueiled to our mindes, and sealed in our hearts by the holy Ghost.

8 But before I proceed anie further, it shall be necessarie that I make some preambles to dissolue certaine doubtes that otherwise might make some stoppe to the readers. And first I must confute that distinction ỳ flyeth about in the schooles, betweene faith formed and vnformed. For they imagine that such as are touched with no feare of God, with no feeling of godlinesse, doe beleeue all that is necessarie to saluation. As though the holy Ghost in lightning our harts vnto faith, were not a witnes to vs of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they giue the name of faith to such perswasion voide of the feare of God. We neede to striue no further with their definition, but simply to rehearse the nature of faith, suche as it is declared by the woorde of God. Whereby shall plainelie appeare howe vnskilfully and foolishly they rather make a noise than speake of it. I haue alreadie touched parte, the rest I will adde hereafter as place shall serue. At this present I saye that there cannot bee imagined a greater absurditie, than this inuention of theirs. They wil haue faith to bee an assent, whereby euerie despiser of God may receiue ỳ which is vttered out of the Scripture. But first they should haue seene whether euery man of his owne power do bring faith to himselfe, or whether the holy Ghost be by it a witnesse of adoption. Therefore they doe childishly plaie the fooles, in demanding whether faith which a qualitie added doth forme, be the same faith or an other and a newe faith. Whereby appeareth certainelie, that in so babling they neuer thought of the singular gift of the holie Ghost For the beginning of beleeuing doeth alreadie conteine in it the reconciliation, whereby man approcheth to God. But if they did weigh that saying of *Paul*: With the heart is beleeued to righteousnesse, they woulde cease to faine that same cold qualitie. If we had but this one reason, it should bee sufficient to ende this contention: that the verie same assent (as I haue alreadie touched, and will againe more largely repeate) is rather of the hearte than of the braine, rather of affection than of vnderstanding.

Against the distinction of faith vnformed, and faith formed by accesse of a godly affection added vnto assent.

Rom. 10. 10.

Rom. 1. 5. For which cauſe it is called the obedience of faith, which is ſuch as the Lord preferreth no kinde of obedience aboue it: and that worthily, forasmuch as nothing is more precious to him than his trueth, which as *Iohn* the Baptiſt witneſſeth, the beleeuers doe as it were ſubſcribe and ſeale vnto. Sith the matter is not doubtfull wee doe in one worde determinately saie, that they ſpeake fondly when they saye that faith is formed by adding of godlie affection vnto aſſent: whereas aſſent it ſelfe, at leaſt ſuch aſſent as is declared in the Scriptures, conſiſteth of godlie affection. But yet there is an other plainer argument that offereth it ſelfe to bee alleadged. For whereas faith embraceth Chriſt as hee is offered vs of the father: and Chriſt is offered not onely for righteouſneſſe, forgiueneſſe of ſinnes and peace, but alſo for ſanctification, and a fountaine of liuing water: without doubt no man can euer truely know him, vnleſſe he doe therewithall receiue the ſanctification of the Spirite. Or, if any man deſire to haue it more plainely ſpoken, Faith conſiſteth in the knowledge of Chriſt. And Chriſt cannot be known but with ſanctification of his ſpirite: therefore it followeth, that faith can by no meane be ſeuered from godly affection.

Iohn 3. 25.

S. Pauls vvords abuſed for the maintenance of vnformed faith.

1. Cor. 12. 10. 9 Whereas they are wont to laie this againſt vs, that *Paul* ſaieth: If a man haue all faith, ſo that hee remoue mountaines, if he haue not charitie, hee is nothing: whereby they woulde deforme faith, in ſpoyling it of charitie: they conſider not what the Apoſtle in that place meaneth by faith. For when in the chapter next before it, he had ſpoken of the diuers giftes of the holie Ghoſt, among the which he had reckoned the diuerſe kinds of languages, power and prophecie, and had exhorted the *Corinthians* to followe the beſt of theſe giftes, that is to ſaie, ſuch giftes whereby more profite and commoditie might come to the whole bodie of the Church: hee ſtreightway ſaide further, that hee would ſhew them yet a more excellent waie. That all ſuch giftes, howe excellent ſoeuer they bee of themſelues, yet are nothing to bee eſteemed, vnleſſe they ſerue charitie. For they were giuen to the edifying of the Church, and vnleſſe they be applied thereunto, they looſe their grace. For proofe of this he particularly rehearſeth them repeating the ſelfe ſame giftes that hee had ſpoken of before, but in other names. And he vſeth the wordes Powers and Faith, for all one thing, that is for the power to do miracles. Sith therfore this, whether ye call it power or faith, is a particular gifte of God, which euerie vngodlie man may both haue and abuſe, as the gifte of tongues, as prophecie and other giftes of grace: it is no maruell if it be ſeuered from charitie. But all the errour of theſe men ſtandeth in this, that where this worde Faith, hath diuerſe ſignifications, they not conſidering the diuerſitie of the thing ſignified, diſpute as though it were taken for one thing in all places alike. The place of *Iames* which they alleadge for maintenaunce of the ſame errour, ſhall bee elſe where diſcuſſed. But although for teachinges ſake, when wee meane to ſhew what manner of knowledge of God there is in the wicked, we grant that there are diuerſe ſortes of faith: yet wee acknowledge and ſpeake of but one faith of the godlie, as the Scripture teacheth. Manie indeede doe beleeue that there is a God, they thinke that the Hiſtorie of the Goſpel and

other

other partes of the Scripture are true as (commonly wee are woont to iudge of such thinges, as either are reported being done long ago, or such as we our selues haue bin present at & sene.) There be also som that go further, for both they beleue the word of God to be a most assured oracle, & they do not altogether despise his commaundements, and they somewhat after a sortt are moued with his threatninges and promises. It is indeede testified that such hath faith: but that is spoken out by abuse, because they doe not with open vngodlines fight against the worde of God, or refuse or despise it: but rather pretend a certaine shewe of obedience.

A kinde of faith saide to be in them who notwithstanding are no true beleeuers.

10 But this image or shadow of faith, as it is of no value, so it is not worthie of the name of faith. From the founde trueth whereof how farre it differeth, although it shall bee hereafter more largelie entreated, yet there is no cause to the contrarie, why it should not nowe be touched by the way. It is saide, that *Simon Magus* beleeued, which yet within a litle after bewrayed his owne vnbeliefe. And whereas it is saide that hee beleeued, we do not vnderstande it as some doe, that hee fained a beliefe when he had none in his heart: but we rather thinke that being ouercome with the maiesty of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to be the author of life and saluat on, that he willingly professed himselfe to bee one of his. After the same manner it is saide in the Gospell of *Luke*, that they beleeue for a time, in whom the seede of the woord is choked vp before it bring foorth fruite, or before it take anie roote at all, it by & by withereth away and perisheth: we doubt not that such delited with a certain tast of the word doe greedily receiue it, and begin to feele the diuine force of it: so farre that with deceitfull counterfeiting of faith, they beguile not onelie other mens eyes, but also their owne mindes. For they perswade themselues, that that reuerence which they shewe to the worde of God, is most true godlinesse, because they thinke that there is no vngodlinesse but manifest and confessed reproch or cõtempt of his word. But what maner of assent soeuer that be, it pearceth not to the very heart to remaine there stablished: & though sometime it seemeth to haue taken rootes, yet those are not liuely rootes. The heart of man hath so many secret corners of vanity, is ful of so many hiding holes of lying, is couered with so guileful hypocrisie, that it oft deceiueth himself. But let thẽ that glory in such shadowes of faith vnderstand, that therin they are no better than the Diuel. But that first sort of men are farre worse than the Diuel, which doe senseleslie heare & vnderstand those things, for knowledge wherof the Diuels do tremble. And the other are in this point equal with the diuel, that the feeling such as it is wherwith they are touched, turneth onely to terrour and discouragement.

Luke 8.7.& 13.

Iac.2.19.

The difference betweene the faith of Gods elect and reprobates.

11 I know that some thinke it harde, that we assigne faith to the reprobate, whereas *Paul* affirmeth faith to bee the fruit of election. Which doubt yet is easilie dissolued: for though none receiue the light of faith, nor doe truely feele the effectuall working of the Gospell, but they that are foreordained to saluation: yet experience sheweth that the reprobate are sometime moued with the same feeling that the elect are, so that in their owne iudgement they nothing differ from the elect. Wherefore it is no absurdity, that the Apostle ascribeth to them the taste of the heauenlie giftes, that

2.Thess.1.4.

Heb. 6.

Christ ascribeth to them a faith for a time: not that they soundlie perceiue the spirituall force of grace and assured light of faith: but because the Lorde, the more to condemne them and make them inexcusable, conueyeth himselfe into their minds so farre forth, as his goodnesse may be tasted without the spirite of adoption. If anie obiect, that then there remaineth nothing more to the faithfull whereby to proue certainely their adoption: I answere that though there be a great likenes & affinitie betweene the elect of God and them that are endued with a falling faith for a time, yet there lieth in the elect onelie that assiance which *Paul* speaketh of, that they cry with ful mouth, *Abba*, Father. Therfore as God doth regenerate only the elect with incorruptible seede for euer, so that the seede of life planted in their hearts neuer perisheth: so soundly doth he seale in them the grace of his adoption, that it maie be stable and sure. But this withstandeth not but that that other inferiour working of the Spirite may haue his course, euen in the reprobat. In the meane season the faithful are taught, carefully & humbly to examine themselues, least in steede of assurednes of faith, do creep in careless confidence of the flesh. Beside that, the reprobate do neuer conceiue but a confused feeling of grace, so that they rather take hold of the shadow thē of the founde bodie, because the holy Spirite doth properly seale the remission of sinnes in the elect only, so that they apply it by speciall faith to their vse. But yet it is truely said, that the reprobate beleue God to be mercifull vnto thē, because they receiue the gift of reconciliation, although confusedly and not plainely enough: not that they are partakers of the selfe same faith or regeneration with the children of God, but because they seeme to haue as well as they, the same beginning of faith, vnder a cloke of Hypocrisie. And I denie not, that God doeth so farre giue light vnto their mindes, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimonie which he giueth to his elect, that they neuer come to the sound effect and fruition thereof. For he doth not therefore shew himselfe mercifull vnto them, for that hee hauing truely deliuered them from death, doth receiue them to his safegard, but only he discloseth to them a present mercy. But he vouchsafeth to grant to the only elect the liuely roote of faith, so that they continue to the ende. So is that obiection aunswered, if God doe truely shewe his grace, that the same remaineth perpetually stablished, for that there is no cause to the contrary, but that God may enlighten some with a present feeling of his grace, which afterwarde vanisheth away.

Wicked men who by reason of a vanishing sweetnes which they feele in the grace of God towards them for a time, are said to beleeue, yet indeed doe neither embrace what they should nor as they should.

12 Also though faith be a knowledge of Gods kindnesse towarde vs, and an assured perswasion of the truth thereof: yet it is no maruel that the feeling of Gods loue in temporall thinges doeth vanish away: which although it haue an affinitie with faith, yet doth it muche differ from faith. I graunt, the will of God is vnchangeable, and the trueth therof doth alway stedfastly agree with it selfe, but I denie that the reprobate doe proceede so farre as to attayne vnto that secrete reuelation, which the Scripture sayeth to belong to the elect onelie. Therefore I denye that they doe eyther conceiue the will of GOD as it is vnchaungeable, or doe stedfastly embrace the truth therof, because they abide in a feeling that vanisheth away:

Like

Like as a tree that is not planted deepe enough to take liuelie rootes, in processe of time waxeth drie, although for a fewe yeeres it bringeth forth not onelie blossomes and leaues but also fruite. Finally, as by the fal of the first man, the Image of God might haue been blotted out of his minde, and soule, so it is no maruell, if God doe shine vpon the reprobate with certaine beames of his grace, which afterwarde hee suffereth to bee quenched. And there is no cause to the contrarie, but that hee may lightly ouerwash some, and throughly soke other some with the knowledge of his Gospell. This is in the meane time to bee holden for trueth, that howe small and weake soeuer faith be in the elect, yet because it is to them a sure pleadge of the spirite of God, and a seale of their adoption, the printe thereof can neuer bee blotted out of their heartes: as for the reprobate, that they are ouerspred with such a light as afterwarde commeth to nought, and yet the Spirite is not deceitfull, because he giueth not life to the seede that he entreth in their heartes, to make it abide alwaies incorruptible, as he doth in the elect. I goe yet further, for whereas it is euident by the teaching of the Scripture and by dailie experience, that the reprobate are sometime touched with the feeling of Gods grace, it must needes be that there is raised in their heartes a certaine desire of mutuall loue. So for a time there liued in *Saul* a godlie affection to loue God, by whom he knewe himselfe to bee fatherly handled, and therefore was delighted with a certaine sweetnesse of his goodnesse. But as the perswasion of the fatherly loue of God is not fast rooted in the reprobate, so doe they not soundly loue him againe as his children, but are led with a certaine affection like hired seruantes. For to Christ onelie was the spirite of loue giuen, to this end, that he should poure it into his members. And truely that saying of *Paul* extendeth no further, but to the elect onelie: The loue of God is powred abroad into our heartes by the holie Spirite that is giuen vs, euen the same loue that ingendreth the same confidence of calling vpon him, which I haue before touched. As on the contrary side wee see God to bee maruellously angrie with his children, whom yet hee ceasseth not to loue: not that in himselfe hee hateth them, but because his will is to make them afraide with the feeling of his wrath, to the intent to abate their pride of flesh, to shake off their drousinesse, and to moue them to repentance. And therfore al at one time they conceiue him to be both angrie with them or with their sinnes, and also mercifull vnto them: because they not fainedly doe praie to appease his wrath, to whome yet they flee with quier assured trust. Hereby it appeareth that it is not true that some do counterfaite a shewe of faith, which yet doe lacke the true faith, but while they are carried with a sodayne violent motion of Zeale, they deceiue themselues with false opinion. And it is no doubt that sluggishnesse so possesseth them, that they doe not well examine their heart as they ought to haue done. It is likely that they were suche to whome (as *John* witnesseth) Christ did not committe himselfe when yet they beleeued in him: because hee knewe them all, and knew what was in man. If manie did not fall from the common faith (I cal it common, because the faith that lasteth but a time hath a great likenesse and affinitie with the liuelie & continuing faith) Christ wold not haue

Rom. 5. 5.

Iohn 2. 24.

Iohn 8.31. saide to his Disciples: If yee abide in my worde, then are ye truely my Disciples, and yee shall knowe the trueth, and the trueth shall make you free. For hee speaketh to them that had imbraced his doctrine, and exhorteth them to the increase of faith, that they should not by their owne sluggishnesse quench the light that is giuen them. Therefore doeth *Paul* affirme, Titus.1.1. that faith peculiarly belongeth to the elect, declaring that many vanish away, because they haue not taken liuelie roote. Like as Christ also saith in Matth.15.13. *Matthew*: euery tree that my father hath not planted, shall bee rooted vp. In other there is a grosser kind of lying, that are not ashamed to mocke both God and men. *Iames* inueieth against that kinde of men, that with deceitfull pretence doe wickedly abuse faith. Neither would *Paul* require of the Iac.2. 1.Tim.1.5. children of God a faith vnfained, but in respect that manie doe presumptuously chalenge vnto themselues that which they haue not, and with vaine coloured deceit doe beguile other or sometime themselues. Therfore hee compareth a good conscience to a chest wherein faith is kept, because 1.Tim.1.19. manie in falling from good conscience, haue suffered shipwracke of their faith.

13 We must also remember the doubtful signification of the word faith. *The name of faith diuersly taken.* For oftentimes faith signifieth the sounde doctrine of religion, as in the place that we nowe alleadge, and in the same Epistle where *Paul* wil haue 1.Tim.3.9. Deacons to holde fast the mysterie of faith in a pure conscience. Againe, where he publisheth the falling awaie of certaine from the faith. But on the 1.Tim.4.1.& 6. other side hee saieth that *Timothie* was nourished vp with the wordes of 2.Tim.2.15. & 3.8. faith. Againe, where hee saieth that prophane vanities and oppositions, falsely named sciences, are the cause that manie departe from the faith: whom in another place hee calleth reprobate touching faith. As againe he Tit.1.13.& 2.2. chargeth *Titus*, saying, Warne them that they bee sounde in the faith. By soundnesse he meaneth nothing else but pureneſse of doctrine, which is easilie corrupted and brought out of kinde by the lightnesse of men. Euen Col.2.5. because in Christ, whom faith possesseth, are hidden all the treasures of wisedome and knowledge: therefore faith is woorthily extended to signifie the whole summe of heauenlie doctrine, from which it can not be seuered. Contrariwise sometime it is restrained to signifie some particular obiect, as when *Matthew* saith, that Christ sawe the faith of them that did let downe Matth.9.2. the man sicke of the palsie through the tiles: and Christ himselfe crieth out Matth.8.10. that hee founde not in *Israell* so great faith as the *Centurion* brought. But it is likely that the *Centurion* was earnestly bent to the healing of his daughter, the care wereof occupied all his minde: yet because beeing contented with the onelie assent and answeare of Christ, hee required not Christes bodilie presence, therefore in respect of this circumstance his faith was so much commended. And a litle here before wee haue shewed, that *Paul* taketh faith for the gift of working miracles, which gift they haue that neither are regenerate by the spirite of God, nor do hartily worship him. Also in an 1.Cor.13.10. other place he setteth faith for the doctrine whereby wee are instructed in faith. For where hee writeth that faith shall be abolished, it is out of question that that is meant by the ministerie of the Church, which at this time is profitable for our weakenesse. In these formes of speach standeth a proportionall

portional relation. But when the name of faith is vnproperly remoued, to signifie a false profession, or a lying title of faith, that should seeme to bee as harde a figuratiue abuse, as when the feare of God is set for a corrupt & wrongfull manner of worshipping, as when it is oftentimes saide in the holy History, that the forraine nations which had been transplanted into *Samaria* and the places bordering thereabout, feared the fained Gods & the God of *Israel*, which is as much, as to mingle heauen and earth together. But now our question is, What is that faith which maketh the children of God different from the vnbeleeuers, by which we call vpon God by the name of our Father, by which we passe from death to life, and by which Christ the eternall saluation and life dwelleth in vs. The force and nature thereof I thinke I haue shortly and plainly declared.

Faith a knowledge.

14 Now let vs againe goe through all the partes of it, euen from the beginning, which being diligently examined, (as I thinke) there shall remaine nothing doutfull. When in defining faith we call it a knowledge, we meane not thereby a comprehending, such as men vse to haue of those things that are subiect to mans vnderstanding. For it is so farre aboue it, that mans wit must go beyond & surmount it self to come vnto it, yea, & when it is come vnto it, yet doth it not attaine that which it feeleth, but while it is perswaded of that which it conceiueth not, it vnderstandeth more by the very assuredness of perswasion, than if it did with mans owne capacity throughlie perceiue any thing familiar to man. Therefore *Paul* saith verie well, where he calleth it to comprehend what is the length, bredth, depth, & height, & to know the loue of Christ that farre surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiueth by faith, is euerie way infinite, and that this kinde of knowledge is farre higher thā all vnderstanding. But yet becaufe the Lorde hath disclosed to his Saintes the secrete of his will which was hidden from ages and generations, therefore by good reason faith is in Scripture sometime called an acknowledging: and *Iohn* calleth it a certaine knowledge, where hee testifieth, that the faithful do certainly know that they are the childrē of God. And vndoubtedly they knowe it assuredly: but rather by beeing confirmed by perswasion of Gods trueth, than by beeing informed by naturall demonstration. And this also the wordes of *Paul* doe declare saying, that while wee dwell in the body, we are wandering abroad from the Lord, because we walke by faith and not by sight: whereby he sheweth that those things which we vnderstand by faith, are yet absent from vs and are hidden from our sight. And hereupon we determine, that the knowledge of faith standeth rather in certaintie than in comprehending.

Ephe. 3. 18. Col. 1. 23.

1. Iohn 3. 2.

2. Cor. 5. 6.

Faith a sure and stedfast knowledge.

15 We further call it a sure and stedfast knowledge, to expresse thereby a more sound constancie of perswasion. For as faith is not contented with a doubtful and rowling opinion, so is it also not contented with a darke & entangled vnderstanding: but requireth a full & fixed assurednes, such as men are wont to haue of thinges found by experience and proued. For vnbeliefe sticketh so fast and is so deepe rooted in our hearts, and we are so bent vnto it, that this which all men confesse with their mouth to be true, that God is faithfull, no man is without great contention perswaded in his hearte. Spe-

cially when hee commeth to the proofe, then the wauering of all men discloseth the fault that before was hidden. And not without cause the Scripture with so notable titles of commendation mainteineth the authoritie of the word of God, but endeuoureth to giue remedy for the aforesaid disease,

Psal. 19. 31. that God may obtaine to be fully beleeued of vs in his promises: The words of the Lord (saith *Dauid*) are pure wordes, as the Siluer tried in a fornace of earth, fined seuen times. Againe, The word of the Lorde fined is a shield to

Prou 30. 5. all that trust in him. And *Salomon* confirming the same, & in a maner in the same words, saith: Euery word of God is pure. But sith the whole 119. Psalme entreateth only in a maner vpon the same, it were superfluous to alleadge any moe places. Truly so oft as God doth so commend his word vnto vs, he doth therein by the waie reproche vs with our vnbeleeuingnesse: because that commendation tendeth to no other ende, but to roote vp al peruerse doubtinges out of our heartes. There be also manie which so conceiue the mercie of God, that they take litle comfort thereof. For they be euen therwithall pinched with a miserable carefulnesse, while they doubt whether he will be mercifull to them or no, because they enclose within too narrowe bounds the very same mercifulnesse, of which they thinke themselues most assuredly persuaded. For thus they think with themselues, that his mercie is in deede great & plentiful poured out vpon manie, offering it selfe & ready for al men: but that it is not certaine whether it wil extend vnto them or no, or rather whether they shall attaine vnto it or no. This thought when it stayeth in the mid race, is but an half. Therefore it doth not so confirme the spirit with assured quietnes, as it doth trouble it with vnquiet doubtfulnesse. But there is a far other feeling of full assurednesse, which in the Scriptures is alway assigned to faith, euen such a one as plainely setting before vs the goodnes of God, doth clearly put it out of dout. And that cānot be, but that wee must needes truely feele & proue in our selues the sweetnesse thereof. And therfore the Apostle out of faith deriueth assured confidence, and out of it againe boldnesse. For thus he saieth, that by Christ wee haue boldnes,

Ephe. 3. 12. and an entrance with confidence, which is through faith in him. By which wordes truely he sheweth, that it is no right faith, but when wee are bolde with quiet minds to shew our selues in the presence of God. Which boldnes proceedeth not but of assured confidence of Gods good wil & our saluatiō. Which is so true, that many times this word Faith, is vsed for Confidence.

Faith such an assurance as maketh the promises of mercie our owne.

16 But hereupon hangeth the chiefe stay of our faith, that we doe not thinke the promises of mercie which the Lord offereth to bee true onely in other beside vs, & not at all in our selues: but rather that in inwardly embracing them, we make them our own. From hence procedeth that confidence which the same *Paul* in another place calleth peace, vnlesse som had rather say, that peace is deriued of it. It is an assurednes that maketh the conscience quiet & chereful before God, without which the conscience must of necessitie bee vexed, & in a maner torne in pieces with troublesome trembling, vnlesse perhaps it do forget God & it selfe, and so slumber a litle while. And I may truely say, For a litle while, for it doth not long enioy that miserable forgetfulnesse, but is with often recourse of the remembrance of Gods iudgment sharply tormented. Briefely, there is none truely faithfull, but hee

that

that being perſwaded with a ſound aſſuredneſſe that God is his merciful & louing father, doth promiſe him ſelfe all thinges vpon truſt of Gods goodneſſe: and none but he that truſting vpon the promiſes of Gods good will toward him, conceiueth an vndoubted looking for of ſaluation: as the Apoſtle ſheweth in theſe wordes: if we keepe ſure to the end our confidence and glorying of hope. For hereby hee meaneth that none hopeth well in the Lord, but he that with confidence glorieth that he is heire of the kingdom of heauen. There is none (I ſay) faithfull, but hee that leaning vpon the aſſuredneſſe of his owne ſaluation, doth confidently triumph vpon the Deuil & death, as we are taught by that notable concluding ſentence of *Paul*: I am perſuaded (ſaith he) that neither death, nor life, nor Angels, nor principalities, nor powers, nor thinges preſent, nor thinges to come, ſhall be able to ſeperate vs from the loue of God, wherewith hee embraceth vs in Chriſt Ieſu. And in like manner, the ſame Apoſtle thinketh, that the eyes of our minde are by no other meane wel lightened, vnleſſe we ſee what is the hope of the eternall inheritance to which we are called. And ech where his common manner of teaching is ſuch, that hee declareth that no otherwiſe we doe not well comprehend the goodneſſe of God, vnleſſe we gather of it the fruite of great aſſuredneſſe.

Heb. 3. 13.

Rom. 8. 38.

Ephe. 1. 18.

17 But (ſome man will ſay) the faithful do find by experience a far other thing within themſelues, which in recording the grace of God toward thē, are not only tempted with vnquietneſſe, which oftentimes chanceth vnto them, but alſo are ſometime ſhaken with moſt grieuous terrours: ſo great is the vehemency of temptations to throwe downe their mindes: which thing ſeemeth not ſufficiently well to agree with that aſſuredneſſe of faith. Therfore this doubt muſt be anſwered, if we wil haue our aforeſaide doctrine to ſtand. But truely, when we teach that faith ought to bee certaine and aſſured, we doe not imagine ſuch a certaintie as is touched with no doubting, nor ſuch an aſſuredneſſe as is aſſailed with no carefulneſſe: but rather wee ſay, that the faithfull haue a perpetuall ſtrife with their owne diſtruſtfulneſſe. So farre be we from ſetling their conſciences in ſuch a peaceable quietneſſe, as may be interrupted with no troubles at all. Yet on the other ſide we ſay, that in what ſort ſoeuer they be afflicted, they do neuer fall & depart frō that aſſured confidence which they haue conceiued of the mercy of God. The ſcripture ſetteth foorth no example of faith more plaine, or more notable than in *Dauid*, ſpecially if a man beholde the whole continuall courſe of his life. But yet howe hee was not alway of quiet minde him ſelfe declareth by innumerable complaintes, of which at this time it ſhall be ſufficient to chooſe out a fewe. When he reprocheth his owne ſoule with trobleſome motions, what is it elſe but that he is angrie with his owne vnbeleeuingneſſe? Why trembleſt thou my ſoule (ſaith hee) and why art thou diſquieted within me? truſt in God. And truely ỹ ſame diſcouragement was a plain token of deſtruction, euen as if he thought himſelfe to be forſaken of God. And in another place we reade a larger confeſſion thereof, where he ſaith: I ſaide in my ouerthrowe, I am caſt out from the ſight of thy eyes. Alſo in another place he diſputeth with himſelf in careful & miſerable perplexity yea & quarrelleth of the very nature of God, ſaying: Hath

We haue no ſuch certaintie of faith as is free from being ſhaken with feares & terrors.

Pſal 42. 6. 43. 5.

Pſal. 31. 22.

God

Pſal. 77. 10. God forgotten to haue mercy? will he caſt off for euer? And yet harder is that which followeth: But I haue ſayde, To die is mine: charges are of the right hand of the higheſt. For, as in deſpaire he condéneth himſelfe to deſtruction, and not only confeſſeth himſelf to be toſſed with douting, but as if he were vanquiſhed in battel, he leaueth nothing to himſelf, becauſe God hath forſaken him, & hath turned to deſtroy him, the ſame hand that was wont to be his helper. Wherfore not without cauſe he exhorteth his ſoule Pſal. 116. 7. to returne to her quietneſſe, becauſe he had found by experience, that he was toſſed among troubleſome waues. And yet (which is maruellous) in all theſe aſſaultes, faith vpholdeth the heartes of the godly, and is truely like vnto a Date tree to endeuor and riſe vpward againſt al burdens, how great ſoeuer they be: as *Dauid* when he might ſeeme to be vtterly ouerwhelmed, yet in rebuking himſelfe, ceaſeth not to riſe vp to God. And truely he that ſtriuing with his own weakneſſe, reſorteth to faith in his troubles, is alreadi in a manner conqueror. Which may bee gathered by this ſentence and Pſal. 27. 14. other like: Waite for the Lorde, be ſtrong, he ſhall ſtrengthen thy heart: wait for the Lord. He reprocheth himſelfe of fearfulneſſe, & in repeating ẏ ſame twiſe, confeſſeth himſelf to be ſomtimes ſubiect to many troubleſome motions. And in the mean time he doth not only become diſpleaſed with himſelfe in theſe faultes, but earneſtly endeuoureth to amendment. Truly if wee will more neerely by good examination compare him with *Achaz*, Eſay 7. 3. there ſhal be found great difference. *Eſay* was ſent to bring remedy to the careful greefe of the wicked king & hypocrite, and ſpake vnto him in theſe wotds: Be in ſafegard and be quiet: feare not, &c. But what did *Achaz*? As it was before ſaide, that his heart was moued as the trees of the wood are ſhaken with wind, though he hard the promiſe, yet he ceaſed not to quake for feare. This therfore is the proper reward and puniſhment of vnbeleef, ſo to tremble for feare, that in temptation he turneth himſelfe away from God, ẏ doth not open to himſelf the gate by faith. Cõtrariwiſe the faithfull whom the waighty burden of temptations maketh to ſtoupe, & in a maner oppreſſeth, do conſtantly riſe vp, although not without trouble and hardneſſe. And becauſe they knowe their owne weakneſſe, they pray with the Pſal. 119. 43. Prophet: Take not the worde of trueth away from my mouth continually. By which words we are taught, that ſometime they become dumme as though their faith were vtterly ouerthrown; yet they faint not, nor turn their backs, but proceed in their battell, & with praier do encourage their ſlouthfulneſſe, leaſt by fauouring themſelues they ſhould growe to vnſenſible dulneſſe.

Faith vvreſtling vvith diſtruſtfulneſſe doth alvvays conquere.

18 For the vnderſtanding therof, it is needefull to returne to that diuiſion of the fleſh and the ſpirite, wherof we made mention in another place, which doth in this behalfe moſt clearely appear. The godly heart therfore feeleth a diuiſion in it ſelf, which is partly delited with ſweetnes by acknowledging of the goodnes of God, and partly grieued ẅ bitternes by feeling of his owne miſery, partly reſteth vpon the promiſe of the Goſpell, and partly trembleth by reaſon of the teſtimony of his own wickedneſſe: partly reioyſeth with conceiuing of life, and partly quaketh for feare of death. Which variation cõmeth by imperfection of faith, foraſmuch as we neuer

be in so good case in the course of this present life, as being healed from all disease of distrustfulnes to be altogether filled and possessed with faith. Hereupon proceede those battels, when the distrustfulnes that abideth in the remnaunts of the flesh, riseth vp to assail the faith that is inwardly conceiued. But if in a faithfull minde assuredneſse be mixed with doubtfulnes, come we not then alway to this point, that faith standeth not in a certaine & cleare knowledge, but in a darke & doubtfullie entangled knowledge of Gods wil toward vs? No, not so. For though we be diuersly drawn with sundrie thoughts, yet are we not therefore by and by seuered frō faith, though we be vexed with tossing vp & down of distrustfulnes, yet are we not therefore drowned in the bottomles depth thereof: and though we bee shaken, yet be we not thrust down out of our place. For this is alway the end of this battell, that faith doth at length with wrastling ouercome those hard troubles wherewith when she is so besieged, she seemeth to be in danger.

The imbecillitie of our knowvledge excludeth not the certaintie of that vve knoovve by faith.

19 Let this bee the summe of all. So soone as any drop of faith, be it neuer so small, is poured into our hearts, wee by and by begin to behold the face of God milde and pleasant, and louing toward vs: yet the same we see from a farre off, & farre distant from vs, but with so sure sight, that we know we are not deceiued. Frō thense forward, how much we profit (as we ought continually to profite) as it were by proceeding further, we come vnto so much the neerer, & therfore certainer beholding of him, & by very continuaunce he is made more familiar vnto vs. So we see, that the mind enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by little & little is wiped away. Yet the same minde is not so hindered by being ignorant of some thinges, or by darkly seeing that which she seeth, but that she enioyeth a cleare knowledge of Gods wil toward her, which is the first and principall point in faith. For as if a man being shut vp in prison, haue beames of the sunne shining in sidelong at a narrowe windowe, or as it were but halfe glummering, he wanteth in deede the free beholding of the sonne, yet he seeth with his eyes an vndoubted brightnesse thereof, and receiueth the vse of it: so we being bound with the fetters of an earthly body, howsoeuer we be on ech side shadowed with much darkenes, yet we are sufficiently enlightned vnto perfect assuredneſse, by the light of God, extending his beames of light vpon vs, though it bee but a litle, to shew foorth his mercy.

Our faith vnperfect but stedfast, though our hearts be both naturally inclined, & also partly by outvvard tentations, partly by invvard guiltinesse of conscience prouoked to distrustfulnes.

20 Both these points the Apostle verie well teacheth in diuerse places. For when he saith, that we know vnperfectly, and prophecy vnperfectly, & see by a dark speaking as by a glasse, he sheweth how slender a little portion of the true godly wisedome is giuen vs in this present life. For though those wordes do not expressely shewe that our faith is vnperfect so long as wee grone vnder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection, ye haue need to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, can not be comprehended by our small capacity, and narrow compasse. And this *Paul* reporteth of the whole church, but vnto euery one of vs, his owne dulneſse is an hinderance and stay that he can not come so nere as were to be wished. But how sure and vndeceiuable a taste of it selfe, euen a small drop of faith

1. Cor. 13. 9.

doth

2.Cor.3.18. doth make vs feele, the same Apostle sheweth in another place, where hee affirmeth, that by the Gospell we beholde the glorie of God with vncouered face, hauing no veile betweene vs and it, so effectually that we be transformed into the same image. In such entanglementes of ignoraunce there must needes be wrapped together both much douting and fearefull trembling, specially forasmuch as our hearte, by a certaine naturall instinct of it selfe, is enclined to vnbeleeuingnes. Beside that, there be tentations which both infinite in number, and diuers in kinde, doe oftentimes with great sodaine violence assaile vs. But specially our owne conscience oppressed with heauie burden of sinnes lying vpon it, doth sometime lament & grone with it selfe, and sometime accuseth it selfe: sometime secretely murmureth, and sometime is openlie troubled. Whether therfore aduersities doe shewe an apparance of the wrath of God, or the conscience doth finde in it self any proofe or matter of his wrath, from thense vnbeleefe doth take weapons & engines to vanquish faith withall: which are alway directed to this end, that we thinking God to be our aduersarie and hatefully bent against vs, should both not hope for any helpe at his hande, and also be afraide of him as of our deadly enemy.

How faith being assaulted getteth the victorie, and remaineth stil vnconquerable.

21 To beare these assaults, faith doth arme and fortify her selfe with the worde of God And when such a tentation assaileth, that God is our enimy, because he is sharpe against vs: faith on the other side answereth, that euen when he punisheth he is also mercifull, because his chasticement commeth rather of loue than of wrath. When faith is striken with this thought, that God is a reuēger of iniquities, against that stroke he setteth his pardō readie for all offences, so oft as the sinner resorteth to the mercifulnesse of the Lord. So a godly minde howsoeuer it be in meruailous wise tossed & vexed, yet at length riseth vp aboue al daungers, & neuer suffereth the confidence of Gods mercy to be plucked away from it: But rather whatsoeuer contentions do trouble & weary it, in the end they turne to the assurednes of this confidence. And hereof this is a proof: that the holy ones, when they think them selues most of all pressed with the vengeāce of God, yet euen then do make their complaintes to the same God: and when it seemeth that they shall not be heard at all, euen then neuertheless they call vpon him. For to what purpose were it, to make their mone to him from whom they hoped for no comfort? truely they would neuer finde in their hearts to call vpon him, vnlesse they beleeued that there were some help at his hand prepared for them. So the Disciples, in whom Christ blameth their smalnesse of faith, complained in deed that they perished, but yet they called to him for help. And when he rebuketh them for their small faith, yet hee doth not reiect them from the number of his, nor maketh them of the number of the vnbeleeuers, but stirreth them to shake off ỹ fault. Therfore we affirm againe ỹ which we haue aboue spoken, that the roote of faith is neuer plucked out of a godly heart, but sticketh so fast in the bottome, that howsoeuer it bee shaken & seeme to bende this way or that way, the light thereof is so neuer quenched or choked vp, but that it lieth at least hidde vnder some embers: and by this token is plainly shewed, that the worde which is an vncorruptible seede, bringeth foorth fruite like to it selfe, the spring whereof doeth

Mat.8.25.

neuer

neuer wither & vtterlie perish. For whereas this is the extremest matter of despair to the holy ones, to feele according to the consideration of present thinges, the hande of God bent to their destruction: yet Iob affirmeth that his hope shall proceede so farre, that though God doe kill him, yet hee will not therefore cease to trust in him. This is the trueth therefore. Vnbeleefe reigneth not within the hearts of the godly, but outwardlie assaileth them: neither doth she deadly wound them with her weapons, but only troubleth them, or so hurteth them, that yet the wound is curable. For faith, as *Paule* teacheth, serueth vs for a shield that being holden vp against weapons, doth so receiue the force of them, that it either vtterlie driueth them back, or at least so breaketh their violence, that they cānot pearce them to danger of life. Therefore when faith is shaken, it is like as if a strong souldier with the violent stroke of a dart be compelled to remoue his foot, and giue ground a little: & when faith it selfe is wounded, that is like as if his buckler by some stroke be in some part broken, but yet so that it is not striken through. For alway the godly minde will attaine to rise thus hye as to say with Dauid, Iob. 13. 15. Ephes. 6. 18. Psal. 23. 4. I walke in the middest of the shadowe of death, I wil feare none euill, because thou art with me. It is in deede terrible to walke in the darknesse of death, & it cannot be but that the faithfull, how much strength soeuer they haue, must be afraid of it. Yet because this thought surmounteth it, ỳ they haue God present with them, and prouiding for their safetie, that fear is ouercome with assuredneſſe. For (as *Augustine* saith) howe greate engines soeuer the deuil raiseth vp against vs, so long as he possesseth not the place of the heart, where faith dwelleth, he is cast out of the dores. And so if wee may iudge by the successe, the faithfull not only escape safe from euery battel, so that by and by receiuing fresh courage they are ready to come again into the fielde: but also that is fulfilled which *Iohn* saith in his canonical Epistle: This is the victorie that ouercommeth the worlde, euen your fayth. For he affirmeth that it shall not only win the victory in one or few battels, or against some one assault, but also that it shall get the ouer hande of the whole worlde, although it be a thousand times assailed. 1. Iohn. 5. 4.

22 There is another kind of feare and trembling, but such a one as by it the assuredneſſe of faith is so nothing at all diminished, that thereby it is the more soundly stablished. That is, when the faithfull either in thinking that the examples of Gods vengance against the wicked are shewed for lessons for them to learn by, do carefully beware that they happen not to prouoke Gods wrath against themselues with the same offences: or recording with themselues their own miserie, doe learn to hang altogether vpon the Lord without whom they see themselues to be more fickle and sooner vanishing than any blast of winde. For when the Apostle, in setting foorth the scourges wherwith the Lorde in old time had punished the people of Israel, putteth the Corinthians in feare that they intāgle not themselues with like euils: he doth not therby abate their affiance, but only shaketh away the dulnes of the flesh by which faith is wont more to be oppressed than strēgthened. And when hee taketh occasion of the Iewes fall to exhort him that standeth, to take heede ỳ he fall not, he doth not thereby bid vs to wauer, as though we were not fully assured of our stedfastnes, but only he taketh away arro- *All feare is not repugnant vnto faith.* 1. Cor. 10. 12. Rom. 11. 22.

arrogant presumption & rash trusting too much in our owne strength, that after the thrusting out of the Iewes, the Gentiles being receiued into their place, should not too much outragiously triumph against them. Albeit hee speaketh there not onely to the faithfull, but also in the same saying comprehendeth the hypocrites that gloried only in outward shew. For neither doth he admonish euery man particularly, but making a cõparison betwene the Iewes and the Gentiles, after that he had shewed that the Iewes in this that they were reiected, did suffer iust iudgement for their vnbeleefe and vnthankfulnesse, he also exhorted the Gentiles that they should not, by being proud & extolling them selues, loose the grace of adoption lately conueied into them. But as in that general reiecting of the Iewes, there remained yet some that were not fallen from the couenant of adoption, so out of the Gentiles there might arise some, which without true faith, should bee puffed vp only with foolish confidence of the flesh, & so abuse Gods louing kindnes to their own destruction. But although you take this as spoke to the elect and faithfull, yet therupon shal follow no inconuenience. For it is one thing to hold down the rash presumption which out of the remnants of the flesh creepeth somtime euen into the holy ones, that with vain confidence it waxe not outragiously wanton: and another thing to strike the conscience with feare, that it rest not with full assurednes in the mercy of God.

We may feare at the consideration of our owne frailtie and corruption, and yet in his mercie rest with sure & certaine confidence.

Phil 2.12.
Psal.5.8.

23 Then, when he teacheth, that with fear & trembling we should work our own saluation, he requireth nothing else, but that we should accustome vs with much abasing of our selues, reuerently to looke vp into the mightines of God. For truely nothing doth so much awake vs to cast al our confidence & assurance of mind vpon the Lord as doth the distrust of our selues and carefulnes conceiued by knowledge in cõscience of our own wretchednes. And according to this meaning is that saying in the Prophet to bee taken: In the multitude of thy goodnesse I will enter into thy temple: I will worship in feare. Where hee comly cõioineth the boldnes of faith that leaneth vpon Gods mercy with a reuerent feare, which we must needes feel so oft as comming into the sight of Gods maiesty, we perceiue by the glorious brightnesse thereof, howe great is our owne filthines. And *Salomon* saith truly, where he pronounceth the man blessed, that continually maketh his owne heart afraid, for by hardning thereof men fall headlong into euil. But such fear he meaneth as may make vs more heedefull, not such whereby we should be troubled and vtterly fall: euen such a feare as when the mind confounded in it selfe, doth recouer it selfe againe in God: when despairing it selfe, it reuiueth by trust in him. Therfore there is no cause to the contrary, but that the faithfull may at one time both be in feare, and also enioy most assured comfort, in respect ỹ somtime they turne their eies to behold their owne vanity, and somtime they cast the thought of their minde vpon the trueth of God. But how (wil some man say) shall feare and faith dwell both in one mind? Euen thus, as contrarily vnsensible dulnesse, and carefulnes. For whereas the wicked trauail to procure to themselfe a want of grief, that no feare of God might trouble them, yet, the iudgement of God so presseth them, that they can not attaine that which they desire. So there is nothing to withstãd, but that God may exercise them that be his to humility,

Prou.28.14.

that

that in fighting valiantly, they may restrain themselues vnder the bridle of modesty. And by the processe of the text it appereth, that this was the entent of the Apostle, where he assigneth the cause of fear, and trembling to be the good pleasure of God, whereby he giueth to them that be his both to will well, and valiantly to goe through with it. According to this meaning ought we to take that saying of the Prophet: The children of Israel shall feare God and his goodnesse: because not only godlines engendreth the reuerence of God, but the very sweetnes & pleasant taste of grace, filleth man being discouraged in him self with feare & admiration, to make him hang vpon God, & humbly yeelde himselfe subiect to his power. Ose.3.5.

By faith we looke for assured saluation in Christ, notwithstanding the weakenesse and vnworthinesse which we finde to be in our selues.

24 Yet we do not hereby make roome to that most pestilent philosophy, which many halfe papists at this day begin to coine in corners. For, because they can not defende that grosse doutfulnes which hath bin taught in scholes, they flye to another deuise, to make a confidence mingled with distrustfulnesse. They confesse, that so oft as wee looke vnto Christ, wee finde in him full matter to hope wel: but because we are alwaies vnworthy of those good things that are offered vs in Christ, they woulde haue vs to wauer & stagger in beholding of our own vnworthines Breefly, they place conscience so betweene hope & feare, that it altereth from the one to the other, by enterchangable times & courses: & they so compare faith and hope together, that when the one springeth vp, the other is pressed down, when the one ariseth, the other again falleth. So when Sathā seeth ỳ those open engines wherwith before time he was wont to destroy the assurednes of faith, do now nothing preuail, he endeuoreth by crooked vnderminings to ouerthrowe it. But what manner of confidence shall that be, which shall now and then yeeld to desperation? If (say they) thou consider Christ, ther is assured saluation: but if thou returne to thy selfe, there is assured damnation. Therefore of necessitie distrust & good hope must by enterchangable courses raigne in thy minde: As though we ought to imagine Christ standing a farre off, & not rather dwelling within vs. For therfore we looke for saluation at his hande, not because he appeareth a farre of vnto vs, but because he hath graffed vs into his body, & so maketh vs partakers not only of all his good thinges, but also of himselfe. Therfore I thus turne this their argument against themselues: If thou consider thy selfe, there is certaine damnation. But because Christ with all his good thinges is by way of communicating so giuen vnto thee that all his things are made thine, & thou art made a member of him, yea and all one with him: his righteousnesse drowneth thy sinnes, his saluation taketh away thy damnation: he by his worthinesse commeth betwene thee and God, that thy vnworthines come not in the sight of God. Breefly, this is ỳ trueth: we ought neither to separate Christ from vs, nor vs from him, but with both hands to hold fast that fellowship wherby he hath coupled himself vnto vs. So the Apostle teacheth vs: The body indeede (saith he) is dead by reason of sinne: but the spirite of Christ that dwelleth in you, is life for righteousnesse. According to these mens trifling deuise he should haue said, Christ in deede hath life with himselfe: but you, as you be sinners, remain subiect to death and damnation. But he saith farre otherwise. For he teacheth that that damnation Rom.8.10.

which

which wee deserue of our selues, is swallowed vp by the saluation of Christ, & to proue it, he vseth the same reason that I haue alleadged, because Christ is not without vs, but dwelleth within vs, and cleaueth vnto vs not onelie with vndiuidable knot of fellowship, but with a certaine meruellous comunion daily more and more groweth with vs into one body, till he bee made altogether one with vs. And yet I denie not, as I haue saide a little before, that sometime there happen certaine interruptions of faith, as the weaknes thereof is among violent sodeine motions bowed hither or thither. So in the thick mist of tentation the light thereof is choked, but whatsoeuer happeneth, it ceasseth not from endeuour to seeke God.

How wretched soeuer wee bee in our selues, by faith wee know that by Gods most gratious acceptation wee are blessed.

25 And no otherwise doth *Bernard* argue, when he purposelie intreateth of this question in his fift Homelie in the Dedication of the temple. Oftentimes (I say) by the benefit of God studying vpon the soule, me thinke I find in it two thinges as it were contrarie. If I beholde the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is vtterly brought to naught. What neede I nowe to reckon vp particularly al the miseries of the soule, how it is loaden with sinnes, couered with darkenesse, entangled with deceitfull entisementes, itching with lusts, subiect to passions, filled with illusions, alway enclined to euill, bent to all kindes of vice, finally full of shame and confusion? Nowe if all the very righteousnesses of it being looked vpō by the light of truth be found like a cloth stained with floures, then what shall the vnrighteousnesses thereof be accounted? If the light that is in vs be darknesse, howe greate shall the verie darkenesse be? What then? without doubt man is made like vnto vanity: man is brought to naught: man is nothing. But howe then is he vtterly nothing whom God doth magnify? How then is he nothing, towarde whom Gods heart is set? Brethren, let vs take heart againe. Though wee bee nothing our owne heartes, peraduenture there may somwhat of vs lie hidden in the heart of God. O father of mercies? O father of the miserable, howe doest thou set thy heart toward vs? For thy heart is where thy treasure is. But how be we thy treasure, if we be nothing? All nations are so before thee as if they were not, they shall be reputed as nothing. Euen before thee, not within thee: so in the iudgement of thy truth, but not in the affection of thy pitie. Thou calleſt those thinges that are not, as though they were. Therfore both they are not, because thou calleſt those thinges that are not, and also they are because thou calleſt them. For though they are not, in respect of theselues, yet with thee they are, according to that saying of *Paul*, not of the workes of righteousnesse, but of him that calleth. And then hee saith, that this coupling together of both considerations is maruellous. Truly those thinges that are knit together, doe not the one destroy the other. Which also in the conclusion hee more plainly declareth in these words. Now if with both these considerations we diligently looke vpon our selues what we be, yea in the one consideration how we be nothing, and in the other how much we be magnified, I thinke our glorying seemeth to be tempered, but peraduenture it is more encreased. Truely it is perfectly stablished, that we glory not in our selues but in the Lorde. If wee thinke thus: if he hath determined to saue vs, we shall by and by be deliuered: now in this

Esai.64.6. Mat.6.13.

Rom.9.12.

we may take courage. But let vs climb vp into a higher watch towre, & seeke for the citie of God, seeke for the temple, seeke for the house, seeke for the spouse. I haue not forgotten, but I say it with feare and reuerence, wee I say be but in the heart of God. We be, but by his allowing as worthy, not by our owne worthinesse.

26 Now, the feare of the Lorde, whereof commonly in euery place witnesse is borne to all the holy ones, and which is in some places called the beginning of wisedome, and in some places wisedome it selfe, although it be but one, yet it proceedeth from a double vnderstanding. For God hath in himselfe the reuerence both of a father and of a Lorde. Therefore hee that will truely worship him, will endeuour to shewe himselfe both an obedient sonne and a seruisable seruaunt vnto him. The obedience that is giuen to him as to a father, the Lord by the Prophet calleth honour: the seruice that is done to him as to a Lord, he calleth feare. The some (saith he) honoreth the father, and the seruaunt the Lord. If I be a father, where is my honour? If I be a Lord, where is my feare? But howsoeuer he putteth difference betweene them, thou seest how he confoundeth them both together. Therfore let the feare of the Lorde bee vnto vs a reuerence mingled with that same honour and feare. Neither is it any maruell if one minde receiue both those affections. For he that considereth with himselfe what a father God is vnto vs, hath cause enough, although ther were no hels at al, why he should dread his displeasure more greeuously thā any death. But also (such is the wantonnesse of our flesh to runne to licentiousnesse of sinning) to restraine the same by all meanes, wee ought therewithall to take holde of this thought, that the Lorde vnder whose power we liue, abhorreth all iniquitie, whose vengeance they shall not escape, that in liuing wickedly doe prouoke his wrath against themselues.

A feare which we ought to nourish in our selues.
Prou. 1. 7.
Psal. 100. 11.
Prou. 15. 14.
Mal. 1. 7.
Iob. 8. 28.

27 But that which *Iohn* saith, that feare is not in charitie, but perfect charitie casteth out feare, because feare centeineth punishment, disagreeeth not with this that we say. For the wicked feare not God in this respect that they dread to incurre his displeasure, if they might doe it without punishment: but because they know him to be armed with power to reuenge: therefore they shake for feare at the hearing of his wrath. And also they so feare his wrath, because they think that it hangeth ouer them, for ỹ they looke euery moment when it shall fall vpon their heades. As for the faithfull: they (as is aboue saide) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang ouer their necks, but they are made the more ware not to procure it. So saith the Apostle when he speaketh to the faithfull: Be ye not deceiued: for this commeth the wrath of God vpon the children of vnbeleef. He threatneth not ỹ Gods wrath wil come vpon thē, but putteth thē in mind to think vpon this, ỹ the wrath of God is prepared for such wicked doinges as he had recited, ỹ they thēselues should not be willing also to proue it. Albeit it seldom happeneth that the reprobate be awakened with onely and bare threatnings, but rather being alreadie grosse and vnsensible dul with their own hardenes, so oft as God thundreth from heaue they harden thēselues to obstina-

What feare it is which perfect charitie casteth out.
1. Iohn 4. 18.

Ephe. 5. 6.
Col. 3. 6.

cy.

cy, but when they are once striken with his hand, then whether they will or no, they be enforsed to feare. This feare they commonly call a seruill feare: and in comparison set it for contrary to free natured & willing feare which becommeth children. Some other doe suttlely thrust in a middle kind, because that same seruill and constrained affection sometime so subdueth mens mindes, that they come willingly to the feare of God.

Faith being perswaded of the good will of God cannot but perswade it selfe of all good things, especially eternall life and salvation at the hands of God.

28 Nowe wee vnderstande, that in the good will of God, whereunto faith is said to haue respect, the possession of saluation & eternall life is obtained. For if we can want no good thing, while God is fauourable vnto vs, it aboundantly sufficeth vs to the assurednesse of saluation, when he him selfe doth assure vs of his loue. Let him shew his face (saith the Prophet) and we shall be safe. Whereupon the Scriptures determine this to bee the summe of our saluation, that God putting away all enmities, hath receiued vs into fauour. Whereby they shew, that when God is reconciled vnto vs there remaineth no perill, but that all thinges shall prosper well with vs. Therefore faith, hauing taken holde of the loue of God, hath promises of the present life, and of the life to come, and perfect assurednesse of all good things: but that same such as may be gathered out of the word of God. For faith doth not certainly promise to it selfe either ỹ length or honor or welth of his life, for asmuch as God willed none of these thinges to bee appointed vntō vs, but is contented with this assurednes, ỹ God will neuer fail how so euer many things faile vs that pertaine to the maintenance of this present life. But the cheefe assurednesse of faith resteth in expectation of the life to come, which is set out of doubt by the word of God. But whatsoeuer miseries and calamities betide vnto them whom God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to expresse the summe of blessednes, wee named the fauour of God, out of which spring doe flowe vnto vs all kindes of good thinges. And this we may commonly note through out the Scriptures, that whensoeuer mention is made not onely of eternall saluation, but also of any good thing in vs, wee bee alway called backe to the loue of God. For which cause *Dauid* saith, that the goodnesse of God when it is felt in a godly heart, is sweeter and more to be desired than life it selfe. Finally, if all thinges else doe flowe vnto vs according to our owne wishing, and wee bee vncertaine of Gods loue or hatred, our felicitie shal be accursed, and therefore miserable: But if the fauourable face of God doe shine vnto vs, euen our verie miseries shall be blessed, because they are turned to helpes of our saluation. As *Paul*, when hee heapeth vp a rehearsall of all aduersities, yet he glorieth that he was not by them seuered from the loue of God: and in his praiers he alway beginneth at the fauour of God, from whence floweth all prosperitie. Likewise *Dauid* setteth the onely fauour of God against all the terrours that trouble vs. If (saith he) I shall walke in the middest of the shadowe of death, I will feare no euils, because thou art with me. And we alway feele that our mindes do wauer, vnlesse being contented with the fauour of God, they seeke their peace in it, and haue this inwardly fixed in them that is saide in the Psalme, Blessed is the people whose GOD is the Lorde, and the nation whome he hath chosen to him for his inheritance.

Pſal.80.4.
Ephe.2.14.
Pſal.63.4.
Rom.8.35.
Pſal.23.4.
Pſal.33.12.

29 Wee

29 Wee make the foundation of faith to be the free promise of GOD, because faith properly staieth vppon it. For though faith doe beleeue God to be true in all thinges, whether he commaunde or forbid, whether hee promise or threaten, and also obediently receiueth his commaundements, and beware th of thinges that he prohibiteth, & hath regard to his threateninges, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For faith seeketh for life in God, which is not found in commaundements or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely giuen. For the conditionall promise, by which we are sent to our owne workes, doeth no otherwise promise life, but if we perceiue it to stand in our selues. Therefore if we will not haue our faith to tremble and wauer, we must stay it with that promise of saluation, which is willingly and liberally offered vs of the Lord, rather in respect of our miserie, than of our owne worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith, which name he taketh both from the commaundements and also from the promises of the lawe, because there is nothing that can stablish faith, but that liberall embassage, by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospell together, when he teacheth that the ministerie of the Gospell was committed to him vnto the obedience of faith, that the same is the power of God, to saluation to euerie one that beleeueth: that in it is reuealed the righteousnes of God from faith to faith. And no maruel. For sith the Gospel is the ministerie of reconciliation, there is no other testimony sure enough of Gods good will toward vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest vpon free promise, wee doe not denie but that the faithful doe euery way embrace and receiue the word of God, but we appoint the promise of mercie to be the proper marke of faith. Euen as the faithfull ought in deed to acknowledge God to be the iudge and punisher of wicked doings, and yet they properly haue regarde vnto his mercifull kindnes: for asmuch as he is described to them to be considered such a one as is louing and mercifull, farre from wrath, of much goodnes, gentle vnto all, powring foorth his mercy vpon all his workes.

Though faith do beleeue whatsoeuer God speaketh yet it principally respecteth the promise of saluation freely offered in the Gospell.

Rom. 10. 8

Rom. 16. 26. 16. 17.

2. Cor. 5. 18.

Psal. 86. 5. & 103. 81. 5.

30 Neither yet doe I regarde the barkinges of *Pighius*, or such other dogges, when they find fault with this restraint, as though in diuiding faith it did take holde but of one peece thereof. I graunt (as I haue alreadie said) that the generall obiect of faith (as they tearme it) is the trueth of God, whether hee threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that *Noe* feared the destruction of the worlde, when it was not yet seene. If the feare of a punishment shortly to come, was the worke of faith, then ought not the threatnings to bee excluded out of the definition of faith. This is indeede true. But the cauillers doe vniustly accuse vs, as though we denied that faith hath respect to all the partes of the worde of GOD. For our meaning is onely to shewe those two thinges, first, that faith neuer stedfastly standeth vntill it come to free promise: and then that wee are no otherwise by it to be reconciled to God, but be-

The reasons why the promise of mercie in Christ is put not for the onely, yet for the principall obiect of faith.

Heb. 11.

cause it coupleth vs to Christ. Both those points are worthy to bee noted. We seeke such a faith, which may make difference betweene the children of God & the rebrobate, betwene the faithful & the vnbeleeuing. If a man do beleue that God both iustly commaundeth all that he commaundeth, and truely threatneth, shall he be therfore called faithfull? Nothing lesse. Therfore there can be no stedfast stay of faith, vnlesse it be grounded vppon the mercy of God. But now to what end do we dispute of faith? Is it not that we may learne the way of saluation? But how doth faith bring saluation but in respect that it graffeth vs into the bodie of Christ? Therefore there is no inconuenience, if in the definition wee doe enforce the principall effect thereof, and do ioine vnto the generall name, in steade of a difference that marke that seuereth the faithfull frō the vnbeleeuing. Finallie, the malicious haue nothing to find fault withal in this doctrin, but they must wrap vp *Paul* with vs in ỹ same blame, which calleth the gospel properly the word of faith.

Rom. 10 8.

The consideration of the power of God and of the vvorkes vvhich he hath doone confirmeth vs in faith: yet al vanisheth except vve relie vpon his vvorde.

Psal. 9. 11.
Psal. 109. 43.
Rom. 4. 21.

21 But hereupon againe wee gather that which we haue before declared, that faith doth no lesse neede the worde than the fruit doth neede the liuelie roote of the tree, because no other (as *Dauid* testifieth) can trust in the Lorde, but they that knowe his name But this knowledge is not according to euerie mans imagination, but so far as God himselfe is witnesse of his owne goodnes. Which the same Prophet confirmeth in an other place, saying: Thy saluation is according to thy worde. Againe, I haue trusted in thy worde, saue me. Where is to bee noted the relation of faith to the worde, and then how saluation followeth. And yet in the meane time we do not exclude the power of God, with beholding wherof, vnlesse faith sustein it selfe, it can neuer giue vnto God his due honor. *Paul* seemeth to rehearse a certaine slender and common thing of *Abraham*, that hee beleeued that God which had promised him the blessed seede, was able to performe it. Againe in another place, speaking of himselfe: I know whom I haue beleeued, and I am sure that he is able to keepe that which I haue left with him vntil that day. But if a man wey with himselfe how many doubtings of the power of God doe oftentimes creepe into mans minde, he shall wel perceiue that they which do highlie esteeme it as it is worthy, haue not a little profited in faith. We all will confesse that God is able to doe what soeuer he will, but when euen the least tentation throweth vs downe with feare, and amaseth vs with horror, thereby appeareth plainly, that we diminish the estimation of Gods power, when we prefer aboue it those thinges, ỹ Sathan threatneth against Gods promises. This is the reason why *Esay*, meaning to print into the harts of the people ỹ assurednes of saluation, doth so honorably intreat of the infinite power of God. It seemeth oft that so soone as he hath begonne to speake of the hope of pardon and reconciliation, he by and by turneth to another thing, and wandreth about in long and superfluous circumstances, rehearsing how meruellously the Lorde gouerneth the frame of Heauen and earth and the whole order of nature, yet is heere nothing that serueth not fitly for the circumstaunce of the matter that hee speaketh of. For vnlesse the power of God whereby he is able to do all thinges be presently set before our eyes, our eares will hardly heare the woord, or will not esteeme it so much as it is worth. Beside that, heere is declared his

2. Tim. 1. 12.

effectu-

effectuall power, because godlinesse (as wee haue already shewed in an other place) doth alway apply the power of God to vse and woorke, specially it setteth before it selfe those workes of God, whereby hee hath testified himselfe to be a father. Hereupon commeth that in the scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was once the author of saluation, will be an euerlasting preseruer thereof. And *Dauid* putteth vs in mind by his owne example, that those benefites which God hath particularly bestowed vpon euery man, doe afterward auaile to the confirmation of his faith Yea when God seemeth to haue forsaké vs, it behoueth vs to stretch our wits further, that his auncient benefits may recomfort vs, as it is said in another Psalm, I haue beene mindfull of olde dayes. I haue studied vppon all thy workes. &c. Againe, I will remember the workes of the Lorde, and his meruelles from the beginning. But because without the word all quickly vanisheth away that wee conceiue of the power of God and of his works, therefore we doe not without cause affirme that there is no faith, vnlesse God giue light vnto it with testimony of his grace. But here a question might be mooued, what is to be thought of *Sara* and *Rebecca*, both which beeing moued as it seemeth with zeale of faith, passed beyonde the bondes of the worde. *Sara*, when she feruently desired the promised issue, gaue her bondmaide to her husbande. It cannot be denied but that she many wayes sinned: but nowe I touch onely this fault, that being caried away with her zeale, shee did not restraine herselfe within the boundes of Gods worde, yet it is certaine that that desire proceeded of faith. *Rebecca* being certified by the Oracle of God of the election of her sonne *Iacob*, procured his blessing by euill crafty meanes: she deceiued her husband the witnesse & minister of the grace of God: she compelled her sonne to lye: shee by diuers guiles and deceits corrupted the trueth of God: Finally in making a scorne of his promise, she did as much as in her lay, destroy it. And yet this act, howe much soeuer it was euill, and worthy of blame, was not without faith, for it was necessarie that she shoulde ouercome many offences, that she might so earnestly endeuour to attaine that which without hope of earthly profite was ful of great troubles and daungers. As we may not say that the holy Patriarch *Isaac* was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the yonger sonne, yet ceased not to be more fauourably bent to his first begotten sonne *Esau*. Truely these examples doe teach, that oftentimes errors are mingled with faith, but yet so that faith if it bee a true faith, hath alway the vpper hande. For as the particular errour of *Rebecca* did not make voide the effect of the blessing, so neyther did it make voyde her Fayth which generally reigned in her minde, and was the beginning and cause of that dooing. Neuertheless therein *Rebecca* vttered howe ready mans minde is to fall so soone as hee giueth him selfe, neuer so little libertie. But though mans default and weakenesse doth darken faith, yet it doeth not quenche it: in the meane time it putteth vs in minde, howe carefully wee ought to hang vppon the mouth of GOD, and also confirmeth that which wee haue taught, that Faith vanisheth awaye, vnlesse it bee vpholden by the Woorde: as the mindes both of *Sara*, and *Isaac* and *Rebecca*

Psal. 100.43. Psal. 77.11. Gen. 15. Gen. 26.

had become vaine in their crooked wandrings out of the way, vnlesse they had beene by Gods secrete bridle holden in obedience of the word.

Faith embraceth no promise but in Christ by whom the thing promised vnderstood from God to vs.

32 Againe, not without cause wee include all the promises in Christe, forasmuch as in the knowledge of him the Apostle includeth all the Gospell: and in another place he teacheth, that all the promises of God are in him, yea and Amen. The reason whereof is ready to be shewed. For if God promise any thing, he therein sheweth his good will: so that there is no promise of his, that is not a testimony of his loue, Neither maketh it any matter that the wicked when they haue great and continuall benefites of Gods liberalitie heaped vppon them, doe thereby wrap them selues in so much the more greeuous iudgement. For sith they doe neither thinke nor acknowledge that those thinges come vnto them from the hande of God, for if they acknowledge it, they do not with them selues consider his goodnesse, therefore they can not thereby bee better taught of his mercy than bruit beasts, which according to the measure of their estate, doe receiue the same fruite of Gods liberalitie, and yet they perceiue it not. Neither doeth it any more make against vs, that many times in refusing the promises appointed for them, they doe by that occasion procure to them selues the greater vengeance. For although the effectuall working of the promises doe then only appear, when they haue found faith with vs, yet the force and naturall propertie of them is neuer extinguished by our vnbeleefe or vnthankfulnesse. Therefore when the Lorde by his promises doth prouoke man not onelie to receiue, but also to thinke vpon the fruites of his bountifulnesse, he doth therewithall declare vnto him his loue. Whereupon we must returne to this point, that euery promise is a testifying of Gods loue toward vs. But it is out of question, ỹ no mã is loued of God but in Christ, he is the beloued sonne, in whom the loue of the father abideth and resteth, & then from him powreth it selfe abroade vnto vs: as *Paul* teacheth, that wee haue obteined fauor in the beloued one. Therfore it must needs be derived and come vnto vs by meane of him. For this cause the Apostle in another place calleth him our peace: in another place he setteth him out as a bond, whereby God is with fatherly naturall kindnes bound vnto vs. It followeth then ỹ wee must cast our eyes vpon him, so oft as any promise is offered vs.

Rom. 1. 17.
2. Cor. 1. 20.
Matth. 3. 17.
Ephe. 1 7.
Ephe. 2. 14.
Rom. 8. 3. & 15. 8

And that *Paul* teacheth no absurdity, ỹ al Gods promises whatsoeuer they be, are confirmed and fulfilled in him. There be certaine examples ỹ make for the contrarie, For it is not likely that *Naaman* the Syrian, when hee required of the Prophet the maner how to worship god aright, was instructed concerning the Mediator: yet his godlinesse is praised. *Cornelius* a Gentile and a Romaine, could scarcely vnderstand that which was known not to all the Iewes, yea and that verie darkly: yet his almes and prayers were acceptable to God, and the sacrifice of *Naamã*, by the prophets answere allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuche to whome *Philip* was carried, which if he had not had some faith, would not haue taken vpon him the trauel & expenses of so lõg a iourney, to worship. Yet we see, when *Philip* examined him, howe hee bewraied his ignorãce of the Mediator. And truly I grant that their faith was partly vnexpressed, not only concerning Christs person, but also cõcerning

Acts 10. 8.
Acts 8.
2. Kings 5. 17.
2. Reg. 5. 17.
Acts 8. 13.

his

his power & the office committed vnto him of the father. Yet in the meane time it is certain, that they were instructed in such principles, as gaue them some tast of Christ, although but very small. Neither ought this to seeme strange. For neither woould ỳ Eunuch haue come in hast to Ierusalem from a farre contry to worship an vnknown God, neither did Cornelius when he had once embraced the Iewish religion spend so much time, without being acquainted with the first grounds of true doctrine. As for *Naaman*, it had beene to fond an absurditie for *Elizeus* when hee taught him of small things, to haue said nothing of the principall point. Therefore although there were among them a dark knowledge of Christ, yet it is not likely that there was no knowledge because they did vse them selues in the sacrifices of the law, which must haue bene discerned by the very ende of them, that is Christe, from the false sacrifices of the Gentiles.

The outwarde declaration of the vvord vvithout an invvard enlightening by the spirit doth not suffice either to breede or increase fayth in vs.

33 But this bare & outward declaration of the worde of God, ought to haue largely sufficed to make it to be beleeued, if our owne blindnes & stubbornesse did not withstand it. But our mind hath such an inclination to vanitie, ỳ it can neuer cleaue fast vnto the truth of God, & hath such a dulnes, ỳ it is alway blind & cannot see the light thereof. Therfore there is nothing availably done by the worde without the enlightning of the holy Ghoste. Whereby also appeareth, that faith is farre aboue mans vnderstanding. Neither shal it be sufficient that the minde be lightned with the spirite of God, vnlesse the heart bee also strengthened & stablished with his power. Wherein the schoolemen do altogether erre, which in considering of faith do only take hold of a bare & simple assent by knowledge, leauing out ỳ confidence & assurednesse of the heart. Therefore faith is both waies a singular gift of God, both ỳ the mind of man is cleansed to tast the trueth of God, & that his heart is stablished therin. For the holy Ghost not only is the beginner of faith, but also by degrees encreseth it, vntil by it he bring vs to the heauenly kingdom. That good thing (saith *Paul*) which was committed to thy keeping, keepe in the holy Ghost which dwelleth in vs. But howe *Paul* saith that the holy Ghost is giuen by the hearing of faith, we may easily dissolue it. If there had bene but one onely gift of the holy Ghost, then it had bene an absurditie for him to call the holy Ghoste the effect of faith, which is the author & cause of faith. But when he maketh report of the gifts wherwith God garnisheth his Church, & by encreasinges of faith bringeth it to perfection, it is no maruail if he ascribe those things to faith which maketh vs fit to receiue them. This is reckened a most strange conclusion, when it is said, that no man but he to whome it is giuen, can beleeue in Christ. But that is partly because they do not cõsider either how secret & high the heauenly wisedome is, or how great mans dulnesse is in conceiuing the mysteries of God: and partly because they looke not vnto that assured & stedfast constantnesse of heart, that is to say, the cheefe part of faith.

2. Tim. 1. 14.
Gal. 3. 2.

34 But if (as *Paul* preacheth) no man is witnesse of the will of man, but the spirit of man that is within him, then how should man be sure of the wil of God? And if the truth of God be vncertaine among vs, in those things ỳ we presently behold with our eye, how shoulde it be assured and stedfast among vs there where the Lord promiseth such things as neither eye seeth,

1. Cor. 2. 11.

Our blindnesse before the spirit open our eyes and the clearenesse of our mindes after.

nor wit comprehendeth? But herein mans sharpnes of vnderstanding is so ouerthrowne and faileth, that the first degree of profiting in Gods schole, is to forsake his own wit. For by it as by a veile cast before vs, we are hindered that we cannot attain the misteries of God, which are not disclosed but to little ones. For neither doth flesh, & bloud disclose, nor natural man perceiue those things that are of the spirit, but rather to him the learning of God is fooliſhnesse, because it is spiritually to be iudged. Therefore heerein the help of the holy Ghoste is necessarie, or rather herein his force only reigneth. There is no man that knoweth the minde of God, or hath bin his counseller: but the holy spirite searcheth out all things, euen the deepe secretes of God, by whom it is brought to passe, that we know the minde of Christ. No man (saith he) can come to me: vnlesse my father that sent mee, draw him. Euery one therefore that hath heard and learned of my father, commeth. Not that any man hath seene the father, but hee that is sent of God. Euen as therefore we cannot come vnto Christ, but being drawne by the spirite of God: so when we be drawne, wee are lifted vp in wit and mind aboue our vnderstanding. For the soule enlightened by him, taketh as it were a newe sharpnesse of vnderstanding, wherewith it may beholde heauenly mysteries, with brightnesse whereof it was before dazeled in it selfe. And so mans vnderstanding receiuing brightnesse by the light of the holy Ghost, doeth neuer till then truely begin to taste of those thinges that belong to the kingdome of God, beeing before altogether vnsauorie & without iudgement of taste to take assay of them. Therefore when Christe did notably set out vnto two of his disciples the mysteries of his kingdome, yet he nothing preuailed, vntill he opened their senses that they might vnderstand the Scriptures. When the Apostles were so taught by his godly mouth, yet the Spirite of Trueth must bee sent vnto them, to poure into their mindes the same doctrine which they had heard with their eares. The woord of God is like vnto the Sunne that shineth vnto all them to whom it is preached, but to no profite among blinde men. But wee are all in this behalfe blinde by nature, therefore it cannot pearce into our mind but by the inward master the holy ghost, making by his enlightning an entrie for it.

Matth. 11. 15.
Luke 10. 21.
Matth. 16. 17.
1. Cor. 2. 14.
Rom. 11. 34.
1. Cor 2. 10.
Iohn 6. 43.

Luc. 24. 27. & 45
Iohn 16. 15.

The light of faith is the gift of God not bestowed indifferently vpon all men.

35 In another place, when we had to entreate of the corruption of nature, we haue more largely shewed how vnfit men are to beleeue. Therfore I will not wearie the readers with repeating the same again. Let this be sufficient that the spirit of faith is called of *Paul* faith it self, which the spirite giueth vs, but not which we haue naturally. Therfore he prayeth that God fulfill in the Thessalonians all his good pleasure, and the worke of faith in power. Wherein calling faith the worke of God, and giuing it that title for a name of addition, and calling it by figure of apposition Gods good pleasure, he denieth that it is of mans own motion: and not contented therwith he addeth further, ỳ it is a declaratiõ of Gods power: writing to the Corinthians, where he saith, that faith hangeth not vpon the wisdom of men, but is grounded vpon the power of the holy Ghost. He speaketh in deed of outward miracles: but because ỳ reprobate are blind at the beholding of them, he comprehendeth also that inwarde seale, whereof he maketh mention

2. Cor. 4. 13.
2. Thess. 1. 11.

in an other place. And God, the more gloriously to set forth his liberality in so noble a gift, vouchsafeth not to graunt it to all vniuersally without difference, but by singular priuiledge giueth it to whom he wil. For proofe whereof we haue alleadged testimonies before. Of which *Augustine* being a faithfull expositor, crieth out that it would please the Sauiour to teach him, and that the verie beleuing it selfe, is of gift and not of deseruing. No man (saith he) commeth to mee, vnlesse my father draw him, and to whom it is giuen of my father. It is maruellous that two doe heare, the one despiseth, the other ascendeth vp. Let him that despiseth, impute it vnto himselfe: lette him that ascendeth, not arrogantly assigne it to himselfe. In an other place. Why is it giuen to one and not to an other? It grieueth me not to say it, this is the depth of the crosse. Out of I wote not what depth of the iudgements of God which we maie not search, proceedeth all that we can. What I can, I see: whereby I can, I see not, sauing that I see thus farre, that it is of God. But why him, and not him? That is much to me. It is a bottomlesse depth, it is the depth of the crosse. I maie crie out with wondering, but not shew it in disputing. Finally, the summe commeth to this, that Christ when hee enlightneth vs vnto faith by the power of his Spirite, doeth therewith all graffe vs into his bodie, that wee maie be made partakers of al good thinges.

36 Now it remaineth that that which the minde hath receiued, may be further conueied into the heart. For the word of God is not throughly receiued by faith, if it swimme in the top of the braine, but when it hath taken root in the bottom of the heart that it may be an inuincible defēce to beare & repulse al the engines of tentations. Now if it be true, that the true vnderstanding of the minde is the enlightning thereof, then in such confirmation of the heart, his power much more euidently appeareth, euen by so much as the distrustfulnesse of the heart is greater than the blindnesse of the wit: & as it is harder to haue the minde furnished with assurednes, than the wit to bee instructed with thinking. Therefore the Spirit performeth the office of a seale, to seale vp in our hearts those same promises, the assurance whereof it first imprinted in our wits, and serueth for an earnest to confirme and stablish them. Sith ye beleued (saith the Apostle) yee are sealed vp with the holie Spirit of promise, which is the earnest of our inheritance. See you not how he teacheth that by the spirite the hearts of the faithfull are grauen as with a seale? and how for the same reason he calleth him the Spirit of promise, because he ratifieth the Gospell vnto vs? Likewise to the *Corinthians* he saith: God which annointed vs, which hath also sealed vs, and giuen the earnest of his Spirit in our heartes. And in an other place when he speaketh of confidence and boldenesse of hoping well, hee maketh the pledge of the Spirite the foundation thereof.

We haue not faith as soone as the truth is conceiued in our mindes except the spirit seale it also to our hearts.

Ephe. 1. 13.

2. Cor. 1. 21. & 5. 5.

37 Neither yet haue I forgotten that which I saide before, the remembrance wherof experience cōtinually reneweth, that is, that faith is tossed with diuerse doubtings, so that the minds of the godly are seldō quiet, or at least do not alway enioy a peaceable state: but with whatsoeuer engin they be shaken, either they rise vp out of the verie gulf of temptations, or doe abide fast in their standing. Truelie this assuredneesse onelie nourisheth and

The assurednesse of our faith is not extinguished vvhen it is disquieted.

defendeth faith, when we holde fast that which is saide in the Psalme. The Lord is our protection, our helpe in trouble, therfore we wil not feare, when the earth shall tremble, and the mountaines shal leape into the heart of the sea. Also this most sweete quietnesse is spoken of in another place: I laie downe and slept, and rose againe, because the Lorde hath sustained me. it is not meant therby that *Dauid* was alway with one vndisturbed course framed to a merrie cheerefulnesse: but in respect that he tasted the grace of God, according to his proportion of faith, therfore he glorieth that he without feare despiseth al that euer might disquiet the peace of his mind. Therfore the Scripture meaning to exhort vs to faith, biddeth vs to be quiet. In *Esaie* it is saide: In hope and silence shall be your strength, In the Psalme: Holde thee still in the Lord, and waite for him. Wherwith agreeth that saying of the Apostle to the Hebrues: Pacience is needful, &c.

Psal. 46. 3.

Psal. 3. 6.

Esay 30. 15. Psal. 37. 7. Heb. 10. 36.

The certaintie of grace which we haue by faith is more than moral or coniecturall.

38 Hereby we may iudge how pestilent is that doctrine of the Schoolemen, that we can no otherwise determine of the grace of God towarde vs, than by morall coniecture as euerie man thinketh himself worthy of it. Truelie if we shal weigh by our works how God is minded toward vs, I grāt that we can attaine it with any coniecture, bee it neuer so slender: but sith faith ought to haue relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall wee be armed, if we saie that God is fauourable vnto vs vpon this condition, so that the pureness of our life doe deserue it? But because I haue appointed one place properly for the discussing hereof, therefore I will speake no more of them at this present, specially forasmuch as it is plaine enough, that there is nothing more contrarie to faith, thā either coniecture or any thing nere vnto doubting. And they do very ill writhe to this purpose that testimony of the preacher which they haue oft in their mouthes: No man knoweth whether he be worthy of hatred or loue. For to (speake nothing how this place is in the common translatiō corruptly turned) yet very children can not be ignorant what *Salomon* meaneth by such woordes: that is, that if anie man will iudge by the present state of thinges, whom God hateth, or whom God loueth, he laboreth in vaine, & troubleth himselfe to no profit for his paines: sith all thinges happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alway witnesse his loue to them to whom he maketh all thinges happen prosperously, nor doeth alwayes vtter the hatred to them whom hee punisheth. And that he doth to condemne the vanitie of mans wit, sith it is so dull in thinges most needefull to be knowen: as hee had written a litle before, that it cannot bee discerned what the soule of a man differeth from the soule of a beast, because it seemeth to die in like manner. If anie man will gather therof, that the opiniō that we hold of the immortalitie of soules, standeth vpō coniecture: may he not worthily be counted a mad man? Are they then in their right wits which gather that there is no certaintie of Gods grace, because wee can conceiue none by the carnal beholding of present thinges?

Eccle. 9. 1.

Eccle. 3. 9.

It is no presumption to knowe the loue of

39 But they alleadge that it is a point of rash presumption, to take vpon vs an vndoubted knowledge of Gods will. I woulde indeede graunt it

vnto

vnto them, if we did take so much vpon vs, that we would make the incomprehensible secret purpose of God subiect to the slenderneſse of our witte. But when we simply saie with *Paul*, that we haue receiued not the spirit of this world, but the Spirite that is of God, by whose teaching wee may know those things that are giuen vs of God, what can they barke against it, but they must slanderously speake against the Spirit of God? But it it be a horrible robberie of God to accuse the reuelation that commeth from him, either to be lying, or vnassured or vndoubtfull, what do we offend in affirming that it is assured? But they saie, that this also is not without great presumptuousneſse, that we dare so glorie of the Spirite of Christ. Who would think that their dulneſse were so great that would be counted masters of ỹ world, that they so fowlly stumble in the first principles of religion? Surely I would not thinke it credible, vnleſse their owne writings that are abroad did testifie it. *Paul* pronounceth that they onelie are the children of God, that are moued with his spirite: and these men woulde haue them that bee the children of God, to be moued with their owne spirit, and to be without the Spirite of God. *Paul* teacheth that we call God our Father, as the holy Ghost ministreth that worde vnto vs, which onelie can beare witneſse to our spirite that we are the children of of God: These men, although they forbid vs not to call vpon God, yet doe take awaie his Spirite, by whose guiding hee should haue beene rightly called vpon. *Paul* denieth that they are the seruaunts of Christ, that are not moued with the Spirite of Christ: these men faine a Christianitie that needeth not the Spirite of Christ. *Paul* maketh no hope of the blessed resurrection, vnleſse wee feele the holie Ghost abiding in vs: they forge a hope without anie such feeling. But peraduenture they will answeare, that they do not denie that we ought to be endued with it, but that it is a point of modestie & humilitie not to acknowledge it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the faith, to proue themselues whether they haue Christ, whome vnleſse a man do acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath giuen vs (saith *Iohn*) we know that hee abideth in vs. And what do we elſe but call the promises of Christ in doubt. when we wil be counted the seruants of God without his spirite, which hee hath openly declared, that hee would poure out vpon all his? Beside that, wee doe wrong to the holy Ghost, which doe separate from him faith that is his peculiar worke. Sith these are the first lessons of godlie religion, it is a token of miserable blindneſse, to haue Christians noted of arrogancie, that dare glorie of the presence of the holie Ghost, without which glorying Christianity it selfe doth not stand. But they declare by their example how truely Christ saide, that his Spirit is vnknowen to the worlde, & is onely knowen of them with whom he abideth.

God towards vs and his spirite which is in vs.

1. Cor. 2. 12.

Rom. 8 14.

Rom. 8. 16.

Rom. 8. 11.

2. Cor. 13. 5.

1. Iohn 3. 24.

Esay 34. 3.

Iohn 14. 17.

40 And becauſe they will not goe about to ouerthrow the stedfastneſse of faith with digging onely of one mine, they assaile it also otherwiſe. For they say, that although according to our present state of righteousneſse, we maie gather a iudgement of the grace of God, yet the knowledge of perseuerance to the end abideth in suspense. A goodlie confidence of salnation forsooth is left vnto vs, if wee iudge by morall coniecture, that for a present moment

Not onely our present but our future estate by faith certaine.

moment we be in fauour, and what shal become of vs to morow we cannot tel. The Apostle teacheth farre otherwise: I am surely persuaded (saith hee) that neither Angels, nor powers, nor principalities, neither death, nor life, neither present things nor things to come, shal seuer vs from the loue wherwith the Lord embraceth vs in Christ. They seeke to escape with a trifling solution, prating that the Apostle had that by speciall reuelation. But they are holden too hard to slip away so. For there he entreateth of those good things ỳ commonly come by faith to the faithful, not those that he himselfe specially feleth. But the same *Paul* in another place putteth vs in feare with mention of our weakenesse & vnstedfastnesse: Let him that standeth (saith he) beware that he fal not. It is true, but not such a feare whereby we should be ouerthrowen, but wherby we may learne to humble our selues vnder the mightie hand of God; as *Peter* expoundeth it. Then how against order and trueth is it to limit the assuredneſſe of faith to a moment of time, whose propertie is to passe beyond the spaces of this life, and extend further to immortalitie to come? Sith therefore the faithfull do impute it to the grace of God, that being lightened with his spirit they do by faith enioy the beholding of the heauenly life: so far is such glorying from presumptuousnes, that if any man be ashamed to confesse it, he doth therein more bewray his extreme vnthankfulnes, in vnkindly hiding Gods goodnes, than he doeth declare his modestie or submission.

Rom.8.38.

1.Cor.10.12.

1.Pet.5.6.

The Apostles definition of faith who termeth it a substance of things hoped for and a certaintie of things vnseene. Heb.11.1.

41 Because it seemed that the nature of faith could not otherwise better or more plainly be declared than by the substãce of the promise vpõ which it resteth as vpon her proper foundation, so that if the promise be taken away, faith by and by falleth downe or rather vanisheth awaie: therefore we tooke our definition from thence, which yet varieth not from that definition, or rather description of the Apostle, that he applieth to his discourse, where he saith that faith is a substance of thinges to bee hoped for, & a certainty of thinges that are not seene. For by this worde *Hypostasis* substance (for that terme he vseth (he meaneth as it were, an vpholding stay, whereupon the godly mind leaneth & resteth. As if he should say that faith is a certaine & assured possession of those things ỳ are promised vs of god, vnlesse a man had rather to take *Hypostasis* for affiance, which I mislike not, albeit I follow that which is more commonlie receiued. Againe, to signifie that euẽ to the last day whẽ the bookes shalbe opened, they are higher thã those thinges that may bee perceiued with our senses, or seene with our eyes, or handeled with our handes, and that the same are no otherwise possessed by vs, but if we go beyond the capacity of our owne wit, & bend our vnderstanding aboue al things that are in the world, yea and climbe aboue our selues, he hath therfore added that this assurednes of possession, is of things that lie in hope, and therfore are not seene. For plaine appearance (as *Paul* writeth) is not hope, neither hope we for those thinges that we see. And when hee calleth it a certaintie or proofe (or as *Augustine* hath oft translated it) a coniunction of thinges not present: for in Greeke it is *Elenchos*, he saieth as much as if he did say, that it is an euident shewing of thinges not appearing, a seeing of things not seene, a plainnesse of darke thinges: a presence of things absent, an open shewing of hidden things. For the mysteries of God, such

Dan.7.10.

Rom.8.24. August.Hom.in Iohan.79.95.De peccat.merit. & remiss.li.2.ca.31.

such as they be that pertaine to our saluation, cannot be sene in themselues & in their owne nature as they call it: but we behold them only in his word, of whose trueth we ought to be so fully persuaded, that we ought to hold all that he speaketh as it were already done & fulfilled. But how can the minde lift vp it self to receiue such a tast of Gods goodnesse, but that it must needs be therewith wholy kindled to loue God againe? For that flowing plentie of sweetnes which God hath laide vp in store for them that feare him, can not be truelie knowen, but that it must therewithall vehemently moue affection: & whose affection it once moueth, it vtterly rauisheth & carieth him beyonde himselfe. Therefore it is no marueile, if into a peruerse & crooked heart neuer entreth this affection, by which being conueied vp into ỳ verie heauen, we are suffred to come to the most secretly hidden treasures of god, & the most sacred priuy places of his kingdome, which may not bee defiled with the entrance of an vncleane hearte. For that which the Schoolemen teache, that charitie is before faith and hope, is a meere madnesse. For it is faith onelie that first engendreth charitie in vs. Howe muche more rightly doth *Bernard* teach: I beleeue (saith hee) that the testimonie of conscience, which *Paul* calleth the glorie of the godlie, consisteth in three thinges. For first of al it is necessarie to beleue ỳ thou canst not haue forgiuenes of sins, but by the pardon of God: then ỳ thou canst haue no good work at al, vnlesse he also giue it: last of al ỳ thou canst by no works deserue eternal life, vnlesse it also be giuen freely. A litle after he addeth ỳ these things suffice not, but ỳ there is a certeine beginning of faith, because in beleeuing that sins cannot be forgiuen but of God, we ought also to beleeue that they are not forgiuen vs, til also we be perswaded by the testimonie of the holy Ghost, that saluation is laid vp in store for vs: because God forgiueth sinnes, he himselfe giueth merits, & he himselfe also giueth rewards, that wee may not stay still in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it onely suffice to know what faith is.

Lib. 3. Sen. dist. 25. & sæpius. Ser 1. in Annuntiatione. 2. Cor. 1. 12.

43 Now whersoeuer this liuely faith shalbe, it cannot be possible but that it hath with it the hope of eternal saluation: as an vndiuidable companion: or rather that it engendreth or bringeth it foorth out of it selfe, which hope being taken awaie, how eloquently, gloriously soeuer we talk of faith, yet we are conuicted to haue no faith at al. For if faith (as is aboue said) be an assured persuasion of Gods trueth, that it cannot lie vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assuredneſse, truelie doe therewithall looke for a time to come that God shall performe his promises, which in their persuasion cannot be but true. So that briefly, hope is nothing else, but a looking for those things which faith hath beleeued to be trulie promised of God. So faith beleeueth ỳ God is true, hope looketh for the performance of his trueth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shewe himselfe suche a one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day reueiled. Faith is the foundation whereupon hope resteth, hope nourisheth & sustaineth faith. For as no man can looke for anie thing at Gods hande, but he that hath first beleeued his promises: so againe the weakneſse of our faith must with patient hope and expectation bee sustained and cherished, that

Hope an vndiuidable companion of faith.

Rom. 8. 24. that it fall not as fainting for wearineſſe. For which reaſon *Paul* doeth well place our ſaluation in hope. For hope, while it in ſilence loketh for the Lord, reſtraineth faith that it fal not headlong with too muſt haſt: hope ſtrēgthe-neth faith, that it wauer not in Gods promiſes, nor beginne to doubt of the trueth of them: hope refreſheth faith that it waxe not wearie: Hope ſtret-cheth faith to the vttermoſt bounde, that it faint not in the mid courſe, nor in the verie beginning. Finally, hope by continually renuing and reſto-ring, it maketh it now and then to riſe vp freſher than it ſelfe to continu-ance. But how many waies the helps of hope are neceſſarie to the ſtrēgthe-ning of faith, ſhall better appeare, if wee conſider with howe manie ſorts of temptations they are aſſailed and ſhaken, that haue embraced the word of God. Firſt, the Lord in differring his promiſes doeth oftentimes holde our mindes longer in ſuſpenſe than we would wiſh: here it is the office of hope

Heb. 2. 3. to performe, that which the Prophet commandeth, that though his pro-miſes doe tarie, yet we ſhould waite ſtill for them. Sometime he ſuffereth vs not onelie to faint, but alſo ſeemeth to be highly diſpleaſed: here it is much more neceſſarie to haue hope to help vs, that according to the ſaying of

Eſay 8. 17. 2. Pet. 3. 4. an other Prophet, wee maie ſtill looke for the Lorde that hath hidden his face from *Iacob*. There riſe vp all ſcorners (as *Peter* ſaith) that aske: where is his promiſe or his comming? for as much as ſince the fathers ſlept, all things ſo continue from the beginning of the creation. Yea the fleſh & the

Pſal. 90. 4. world do whiſper the ſame thing in our eares. Heere muſt faith ſtayed with ſufferance of hope be holden faſt fixed in beholding of eternitie that it may account a thouſand yeres like as one day.

The coniunctiō of faith and hope cauſeth many things to be ſpoken of the one which properly agree vnto the other.

43 For this conioyning and alliance the Scripture ſometimes confoun-deth the names of Faith and Hope. For when *Peter* teacheth that we are by the power of God preſerued through faith, vnto the diſcloſing of ſaluati-on, he giueth that vnto faith which did more fitly agree with hope, and not without cauſe, foraſmuch as we haue alreadie taught, that hope is nothing elſe but the nouriſhment & ſtrength of faith. Sometimes they are ioyned

2. Pet. 3. 8. 2. Pet. 1. 5. Phil. 1. 20. together: as in the ſame Epiſtle. That your faith & hope ſhould be in God. But *Paul* to the Philippians out of faith deriueth expectation, becauſe in pa-ciently hoping, we holde our deſires in ſuſpenſe, til Gods conuenient opor-tunitie be opened. Al which matter we may better vnderſtand by the tenth chapter to the Hebrues, which I haue alreadie alleadged. *Paul* in an other

Gal. 5. 5. place, although he ſpeake vnproperly, yet meaneth the ſame thing in theſe words: We looke in the ſpirit through faith for hope of righteouſnes, euen becauſe we embracing the teſtimonie of the Goſpell concerning his free loue, do looke for the time when God ſhal openlie ſhew that which is nowe hidden vnder hope. And now it is plaine how fooliſhly *Peter Lombard* lay-eth two foundations of hope that is the grace of God, and the deſeruing of workes. Hope can haue no other marke to be directed vnto, but faith: & we haue alreadie declared that faith hath one only mark the mercie of God, to which it ought to looke (as I may ſo ſpeake) with both eies. But it is good to heare what a liuely reaſon he bringeth. If (ſaith he) thou dareſt hope for any thing without deſeruings, ỹ ſhalt not be worthie to be called hope, but pre-ſumption. Who (gentle reader) wil not worthily abhorre ſuch beaſtes, that

ſay,

say, it is a rash and presumptuous deede, if a man haue confidence that God is true of his worde? For where the Lorde willeth vs to looke for all thinges at his goodnesse, they saie it is presumption to leane and rest vpon it. A maister meete for such scholers as he founde in the mad schoole of filthie babblers. But as for vs, when we see that we are commanded by the oracles of God to conceiue a hope of saluation, let vs gladly presume so much vpon his trueth, as trusting vpon his onlie mercie, casting away the confidence of workes, to be bolde to hope well. Hee will not deceiue that saide: Be it vnto you according to your faith. Matth. 9.29.

The iij. Chapter.

That we are regenerate by faith. Wherein is entreated of Repentance.

Out of faith repentance springeth.

ALbeit wee haue alreadie partly taught how faith possesseth Christ, and how by it wee enioy his benefites: neuertheless this were yet darke, vnlesse we did also make declaration of the effectes that we feele thereby. Not without cause it is saide, that the sum of the Gospell standeth in repentance and in forgiuenesse of sinnes. Therefore leauing out these two pointes, whatsoeuer we shall saie of faith, shall bee but a hungry & vnperfect, yea and in maner vnprofitable disputation of faith. Now forasmuch as Christ doth giue both vnto vs, and wee obtaine both by faith, that is to say, both newnesse of life and free reconciliation, reason and order of teaching requireth, that in this place I beginne to speake of both. Our next passage from faith shalbe to Repentance, because when this article is well perceiued, it shal the better appeare how man is iustified by only faith and meere pardon, and yet how real holines of life (as I may so call it) is not seuered from free imputatiō of righteousnes. Now it ought to be out of questiō, that Repentance doth not only immediatly follow faith, but also spring out of it. For whereas pardon & forgiuenes is therefore offered by the preaching of the Gospell, that the sinner being deliuered from the tyranny of Satan, from the yoke of sinne, and from miserable bondage of vices, may passe into the kingdome of God, truly no man can embrace the grace of the Gospel, but hee must returne from the errours of his former life into the right way, and apply all his study to the meditation of repentance. As for them that thinke that repentance doth rather go before faith than flow or spring forth of it, as a fruite out of a tree, they neuer knew the force thereof, and are mooued with too weake an argument to thinke so.

Their grounds vweake vwho thinke that repentance goeth before faith.

a Christ (say they) and *Iohn* in their preachings doe first exhort the people to repentance, & then they afterward saie that the kingdom of heauen is at hande. Such commaundement to preach, the Apostles receiued, such order *Paul* followed, as *Luke* reporteth. But while they superstitiously sticke vpon the ioyning together of syllables, they marke not in what meaning the wordes hang together. For whē the Lord Christ & *Iohn* do preach in this manner: Repent yee, for the kingdome of heauen is come neere at hand: doe they not fetch the cause of repentance from very grace and promise of saluation? Therefore their woordes are asmuch in effect as if they had saide: because the kingdome of heauen is come neere at hand, therefore repent. Matth. 3.2. Matth. 3.7. Act. 20.21.

repent yee. For *Matthew*, when hee hath ſhewed that *Iohn* ſo preached faith that in him was fulfilled the prophecie of *Eſaie*, concerning the voice crying in the wilderneſſe, Prepare the waie of the Lorde, make ſtreight the pathes of our God. But in the Prophet that voice is commanded to begin at comfort and glad tydinges. Yet when we refer the beginning of repentance to faith, we do not dreame a certaine meane ſpace of time, wherin it bringeth it out, but we meane to ſhew that a man cannot earneſtly applie himſelfe to repentance, vnleſſe hee know himſelfe to bee of God. But no man is trulie perſwaded that he is of God, but he that hath firſt receiued his grace. But theſe thinges ſhall be more plainely diſcuſſed in the proceſſe folowing. Peraduenture this deceiued them, that many are firſt by terrors of conſcience tamed, or framed to obedience, before that they haue throughly diſgeſted, yea before they haue taſted the knowledge of grace. And this is the feare at the beginning, which ſome account among vertues, becauſe they ſee that it is neere to true and iuſt obedience. But our queſtion is not here how diuerſly Chriſt draweth vs vnto him, or prepareth vs to the endeuour of godlineſſe: only this I ſay, that there can be no vprightneſſe found where reigneth not the Spirit which Chriſt receiued to communicate the ſame to his members. Then according to that ſaying of the Pſalme: With thee is mercifulneſſe, that thou maieſt bee feared, no man ſhall euer reuerentlie feare God, but hee that truſteth that God is mercifull vnto him: no man will willingly prepare himſelfe to the keeping of the law, but he that is perſwaded that his ſeruices pleaſe him: which tenderneſſe in pardoning and bearing with faultes, is a ſigne of fatherly fauour. Which is alſo ſhewed by that exhortation of *Oſee*, Come let vs returne to the Lord, becauſe he hath plucked vs and he will heale vs: hee hath ſtricken vs, and he wil cure vs, becauſe the hope of pardon is vſed as a pricke to make them not to lie dull in their ſinnes. But their doting errour is without all colour of reaſon, which to begin at repentance do appoint certaine daies to their new conuerts, during the which they muſt exerciſe themſelues in penance: & when thoſe daies are once paſt, they admit them to the communion of the grace of the Goſpell. I ſpeake of manie of the Anabaptiſtes, ſpeciallie thoſe that marueloufly reioyce to be counted ſpiritual, and their companions the Ieſuites, & ſuch other dregs. Such fruits forſooth that ſpirit of giddines bringeth forth, to determine repentance within compaſſe of a few daies, which a Chriſtian man ought to extend in continuance throughout his whole life.

Eſay 40.3.

Pſal.130.4.

Oſee.6.2.

Repentãce rightly ſaide to conſiſt of two parts, Mortification & Viuification: ſo that Viuification be taken not for the cheriſhing which the ſoule receiueth when it recouereth out of feare & trouble, but for the purpoſe and deſire which it hath to leade a newe life.

3 But certaine learned men, euen long before theſe times, meaning to ſpeake ſimply & ſincerely of repentance, according to the trueth of ſcripture, haue ſaid that it conſiſteth of two parts, mortification, and viuificatiõ. Mortification they expound to bee a ſorow of the ſoule and feare conceiued of the acknowledging of ſinne, and of the feeling of the iudgement of God. For when a man is once brought into knowledge of ſinne, then hee truelie beginneth to hate and abhorre ſinne: then he heartily miſliketh himſelfe, confeſſeth himſelfe to bee miſerable and loſt, and wiſheth himſelfe to bee an other man. Further, when hee is touched with ſome feeling of the iudgement of God (for the one immediatly followeth vppon the other) then he lieth ſtriken and ouerthrowen, then he trembleth, humbled & caſt

downe, then hee is discouraged and despayreth. This is the first part of repentance, which they haue commonly called contrition. Viuification they expound to bee the comfort that groweth of faith, when a man ouerthrowne with conscience of sinne, and stricken with feare of God, looking afterwarde vnto the goodnes of God, vnto the mercy, fauour and saluation, that is through Christ, raiseth vp himself, taketh breath againe, recouereth courage, and returneth as it were frō death to life. And these words, if they haue a right exposition, do aptly enough expresse the nature of repētance. But where they take Viuification for the cheerfulnesse, which the mind receiueth being brought into quietnesse from trouble and feare, therein I agree not with them: forasmuch as it rather signifieth a desire to liue holily & godlie which groweth of regeneration, as if it were saide, that man dieth to himselfe, to begin to liue to God.

4 Some other, because they sawe this word diuersly taken in Scripture, haue made two sortes of repentance: and because they shoulde make them differently knowen by some marke, they haue called the one Repentaunce of the Law, by which the sinner wounded with the searing iron of sinne, & worne away with feare of the wrath of God, sticketh fast in that trouble & cannot wind himselfe out of it. The other Repentance they call of the Gospell, by which the sinner is indeede greeuously vexed with himselfe, but he riseth vp higher and taketh holde of Christ, the salue of his sore, the cōfort of his feare, the hauen of his miserie. Of the repentaunce of the lawe they put those examples: *Cain*, *Saul*, and *Iudas*. Whose repentaunce when the scripture rehearseth vnto vs, it meaneth that they acknowledging the greeuousnesse of their sinne, were afraide of the wrath of God, but in thinking vpon God onelie as a reuenger and iudge, they fainted in that feeling. Therefore their repentance was nothing else but a certaine entrie of hell, whereinto they being entred into this present life, beganne alreadie to suffer punishment, from the face of the wrath of Gods Maiestie. The repentaunce of the Gospell, wee see in all them, that beeing galled with the spurre of sinne in themselues, but recomforted and refreshed with confidence of the mercie of God, are turned vnto the Lorde. *Ezechias* was stricken with feare, when he receiued the message of death: but he prayed weeping, and looking vnto the goodnes of God, hee tooke againe good confidence vnto him. The Niniuites were troubled with the horrible threatning of destruction. But they clothed themselues in sackcloth and ashes & praied, hoping that the Lord might be turned to thē & turned frō the furor of his wrath. Dauid confessed ỹ he had too much sinned in numbring ỹ people: but he saide further, Lorde take away the wickednesse of thy seruant. Hee acknowledged his offence of adulterie, when Nathan rebuked him, & did cast himselfe downe before the Lorde, but therewithall he also looked for pardon. Such was the repentance of them that at the preaching of *Peter* were pricked in their heart, but trusting vpon the goodnes of God, they said furthermore: Ye men and brethren, what shall we do? And such was the repentance of *Peter* himselfe, which wept indeede bitterly, but he ceassed not to hope well.

Two kindes of repentance the one of the Lawe, the other of the Gospell.

Gen.4.12.
1.Kings 15.30.
Matth.27.4.

4.Reg.20.
Esd.38.
Ion. 3.5.

2.Reg.2.
2.Reg.12.13.
& 6.
Act.2.37.

5 Although al these thinges be true, yet the very name of repentance

The definition of repentance. Acts.20.21.

(so far as I can learne by the Scriptures) is otherwise to be taken. For where they comprehend faith vnder repentance, it disagreeth with that which Paul saith in the Actes, that hee testified to the *Iewes* and *Gentiles* repentance vnto God and faith in Iesus Christ, where he reckoneth repentance & faith as two diuerse thinges. What then? Can true repentaunce stande without faith? No: But though they cannot bee seuered, yet they must bee distinguished. As faith is not without hope, and yet faith and hope are diuerse thinges: so repentaunce and faith, although they hang together with one perpetuall bonde, yet they rather would bee conioyned than confounded. And truely I am not ignoraunt, that vnder the name of repentance is comprehended the whole turning vnto God, whereof faith is not the least part: but in what meaning it is so comprehended, shall most easily appeare when the force and nature thereof shall bee declared. The name of repentaunce in Hebrew is deriued of conuerting or returning, in Greeke of changing of the minde or purpose, and the thing it selfe doeth not ill agree with eyther deriuations, whereof the summe is, that we departing from our selues should turne vnto God, and putting off our olde minde, shoulde put on a newe. Wherefore in my iudgement, repentaunce maie thus not amisse be defined: that it is a true turning of our life vnto God, proceeding from a pure and earnest feare of God, which consisteth in the mortifying of the flesh and of the olde man, and in the quickening of the spirite. In this sense are to bee taken all the preachinges wherein either the Prophetes in olde time, or the Apostles afterwarde exhorted the men of their time to repentance. For this onelie thing they traueiled to perswade, that confounded with their owne sinnes, and pricked with feare of the Lordes iudgement, they shoulde fall downe and bee humbled before him, against whom they had offended, and with true amendement returne into his right way. Therefore these woordes, To bee turned or returne vnto the Lorde, To repent, or doe penaunce, are among them vsed without difference in all one signification. And therefore also the holy historie saith, that men repent after the Lorde, when they that liued wantonly in their owne lustes, not regarding him, doe beginne to follow his woorde, and are readie at their captaines commaundement to goe whither hee calleth them. And *Iohn* and *Paul* vsed these woordes, to bring foorth fruites woorthie of repentaunce, for, to lead such a life as may represent and testifie such an amendment in all their doinges.

Mat.3.2. 1.Sam.7.

Luc.3.8. Rom.6.4. Acts.26.20.

The turning of our liues vnto God doth note an alteration not only of our outward actions, but also and that especially of our soules. Ezec.18.31.

6 But before wee goe anie further, It shall bee profitable that we doe more plainely set out at large the definition that wee haue made. Wherein there bee chiefely three pointes to bee considered. First when we call it a turning of life vnto God, wee require a transforming, not onelie in outward workes, but also in the soule it selfe, which when it hath put off her oldnesse, then beginneth to bring foorth the fruites of woorkes agreeable to her renuing. Which when the Prophet goeth about to expresse, hee commaundeth them whom hee calleth to repentaunce, to make them a newe hearte. Therefore *Moses* oftentimes meaning to shew howe the *Israelites* might repent, and so be rightly turned vnto the Lord, teacheth that it bee done with all their heart, and with all their soule (which manner of speaking

king we see often repeated of the Prophetes) and naming it the circumcising of the heart, hee shaketh awaie all inwarde affections. But there is no place whereby a man may better perceiue what is the naturall propriety of repentance than the fourth Chapter of *Ieremie*. If thou returne to me, O *Israell*, (saith the Lord) returne to me, plow vp your arable land and sowe not vpon thorns. Be circumcised to the Lord, and take away the vncircumcised skinnes of your hearts. See how hee pronounceth that they shal nothing preuaile in taking vpon them the following of righteousnesse, vnles wickednes be first plucked out of the bottome of their heartes. And to moue them throughly, hee warneth them that they haue to do with God, with whom there is nothing gotten by dalying, because he hateth a double heart. Ther- Ier.4.3.
fore *Esaie* laugheth to scorne the fooliſh endeuours of hypocrits, which did Esa.65.2.6.
in deede busily goe about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednes wherewith they held poore men fast tied. Where also he very wel sheweth in what duetes vnfained repentance properly standeth.

7 The second point was, that we taught that repentance procedeth of an earnest feare of God. For, before that the minde of a sinner be enclined to repentance, it must be stirred vp with thinking vppon the iudgement of God. But when this thought is once throughly settled, that God wil one day go vp into his iudgement seate, to require an account of all sayings and doinges: it will not suffer the silly man to rest, nor to take breath one minute of time, but continually stirreth him vp to thinke vpon a newe trade of life, wherby he may safely appeare at that iudgement. Therfore oftentimes the Scripture, when it exhorteth to repentance maketh mention of the iudgement: as in *Ieremie*: least peraduenture my wrath go out as fire, and there be Ier.4.3.
none to quench it, because of the naughtines of your workes. In *Paules* ser- Act.17.
mon to the Athenians: And wheras hitherto God hath borne with ỹ times of this ignorance, now he giueth warning to men, that all men euery where may repent them, because he hath appointed the daie wherein he wil iudge the worlde in equitie. And in manie other places. Sometime it declareth by the punishments already extended, that God is a iudge, that sinners should thinke with themselues, that worse thinges hang ouer them if they doe not repent in time. You haue an example thereof in the 29. of *Exodus*. But be- *The beginning of our conuersion vnto God is feare.*
cause the turning beginneth at the abhorring & hatred of sin, therefore the Apostle maketh sorowfulnes, such as is according to God, the cause of re- 2.Cor.7.10.
pentance. And he calleth sorowfulnes according to God, when we are not onlie afraid of punishment, but do hate & abhorre sin it selfe, forasmuch as we vnderstand ỹ it displeaseth God. And no maruel. For vnlesse we be sharply pricked, the slouthfulnes of our flesh could not be corrected, yea prickings would not suffice for the dulnes & slouthfulnes therof, vnles God instretching out his roddes shoulde pearce more deepely. This is also an obstinacie which must be beaten downe as it were with beetles. Therfore the peruersnes of our nature enforceth God to the seuerity that he vseth in threatning, because he should in vaine call vs alluringly with faire speech while we lie a slepe. I recite not the testimonies ỹ commonlie offer thẽselues to be found. The feare of God is in an other manner also the beginning of repentance.

For though mans life were absolutely furnished with all points of vertues, if it be not applied to the worshipping of God, it may in deed be praised of the world, but in heauen it shalbe meere abhomination, forasmuch as the chief part of our righteousnesse is to giue God his due right and honour, whereof he is wickedly robbed, when we bend not our selues to yeelde vs subiect to his gouernement.

Repentance consisteth in the mortifying of the flesh and the quickening of the spirit.

8 Thirdly, it remaineth that we declare what is meant by this that wee saie, that Repentance consisteth in two partes, that is to say, mortifying of the flesh, and quickning of the spirite. The Prophets do plainely expresse it, although somewhat simply and grosly according to the capacity of the carnall people, when they saie: Cease from euil and doe goodnes. Againe: Bee washed, be cleane, take away the euill of your works from mine eies: Cease to doe peruersly, learne to doe well, seeke iudgement, helpe the oppressed, &c. For when they call men awaie from wickednes, they require the death of the whole flesh, which is stuffed full of wickednes and peruersenesse. It is in deede an vneasie and hard thing to put off our selues, and to depart from our naturall dispositiō. Neither can it be thought that the flesh is throughly dead, vnlesse all that wee haue of our selues be abolished. But forasmuch as all the affection of the flesh is enemie against God, the first entrie to the obeying of his law, is the forsaking of our owne nature. Afterward they expresse the renuing by the fruits that follow thereof, as righteousnesse, iudgement and mercie. For it were not enough to do those duties rightly, vnlesse the minde it selfe and the heart haue first put on the affection of righteousnes, iudgement and mercie. That is done when the spirit of God hath soaked in new thoughts and affections, our soules first washed with his holines, that they may rightly be counted newe. And truely as we are naturally turned awaie from God, so vnlesse the forsaking of our selues do goe before, we can neuer go toward that which is right. Therefore we are so oft commaunded to put off the olde man, to forsake the worlde and flesh, to bid our lustes farewell, & to be renued in the spirit of our minde. Moreouer the very name of mortification doth put vs in mind how hard it is to forget our former nature: because we therby gather that we are not otherwise framed to y^e feare of God, nor do learne the principles of godlines, but when we are violently slaine with the word of the Spirit, and so brought to nought euen as though God should pronounce, that to haue vs to be accounted among his children there needeth a death of all our common nature.

Psal. 34. 15.
Esay 1. 16.

Rom. 8. 4.

True repentāce is nothing else but regeneration vvherby Christ restoreth vs vnto the righteousnesse of God from vvhence by sinne vve vvere fallen.

9 Both these thinges do happen vnto vs by the partaking of Christ. For if we do truly cōmunicate of his death, by y^e power therof our old man is crucified, and the body of sin dieth, y^e the corruption of our former nature maie liue no more. If we be partakers of his resurrectiō, by it we are raised vp into a newnes of life, that may agree with the righteousnes of God. In one word I expounde repentance to bee regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence fowly defaced and in a maner vtterly blotted out, may be renued in vs. So the Apostle teacheth, when he saith: but we representing the glorie of God with vncouered face are trāsformed into the same image, out of glory into glory, as by the spirit of the Lord. Againe: Be ye renued in the spirite of your

Rom. 6. 6.
2. Cor. 3. 18.
Ephe 4. 23.

your minde and put on the new man, which is created according to God in righteousnesse and holinesse of trueth. Againe in another place: putting on the newe man, which is renewed after the knowledge and image of him that created him. Therefore by this regeneration wee bee by the benefit of Christ restored into the righteousnes of God, frō which we were fallē by Adam. After which maner it pleaseth the Lord wholly to restore al those whō he adopteth into the inheritance of life. And this restoring is fulfilled not in one moment, or one daie, or one yeare, but by continuall, yea and sometimes slowe proceedinges God taketh away the corruptions of the flesh in his elect, cleanseth them from filthines, and consecrateth them for temples to himselfe, renuing all their senses to true purenes, that they may exercise themselues all their life in repentance, and know that this war hath no end but in death. And so much the greater is the lewdnes of that filthie railer & apostata *Staphilus*, which foolishly saieth that I confound the state of this present life with the heauenlie glorie, when I expound by *Paul* the image of God to be holinesse and true righteousnesse. As though when anie thing is defined, we should not seeke the whole fulnes & perfection of it. And yet we denie not place for increases: but I say that how nere any man approcheth to the likenes of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of repentance wherein to run al their life long.

Col. 3. 10.

1. Cor. 7. 15.

2. Cor 4. 4.

10 The children of God therfore are so deliuered by regeneration from the bondage of sin, not that hauing now obteined the full possession of libertie, they should feele no more trouble by their flesh, but that they should haue remaining a continuall matter of strife, wherwith they may be exercised, and not only be exercised, but also may better learne their own weaknes. And in this point all writers of sound iudgment agree together, that there remaineth in man regenerate a feeling of euil, from whence continually spring desires that allure & stir him to sin. They confesse also that the holy ones are stil so holden intangled with that disease of lusting, that they cannot withstand but that sometime they are tickled and stirred either to lust or to couetousnesse, or to ambitiō or to other vices. Neither is it needful to labour much in searching what the olde writers haue thought herein, forasmuch as onlie *Augustine* may be sufficient for it, which hath faithfullie and with great diligence gathered all their iudgements. Therefore let the readers gather out of him, such certaintie as they shal desire to learn of the opinion of antiquitie. But there may seme to be this difference betwene him & vs, that he when he graunteth that the faithful so long as they dwell in a mortal body are so holden bound with lusts, that they cannot but lust, yet dareth not cal that disease sin, but being content to expresse it by the name of weaknes, he teacheth ỳ then only it becōmeth sin, when either work or cōsent is added to cōceit or receiuing, ỳ is, whē wil yeldeth to ỳ first desire: but we account the very same for sin, ỳ mā is tickled with any desire at al against the law of God, yea we affirme that the very corruption that ingēdreth such desires in vs, is sin. We teach therefore that there is alwaie sin in the holie ones vntil they be vnclothed of the mortall bodie, because there remayneth in their flesh ỳ peruersnesse of lusting that fighteth against vprightnes.

In the regenerate there remaineth stil concupiscence, which concupiscence is sinne and not weakenesse only as S. Augustine termeth it.

Lib. ad Boni. 4. Li. 1. & 2. contra Iulianum.

Ser. 6. de verbis Apost.

And yet he doth not alway forbeare to vse the name of Sinne, as when hee saith: This *Paul* calleth by the name of sinne, from whence spring all sinnes vnto a fleshly concupiscence. This asmuch as pertaineth to the holye ones, looseth the kingdome in earth, and perisheth in heauen. By which wordes he confesseth, that the faithfull are guilty of sinne, inasmuch as they are subiect to the lustes of the flesh.

How Christ is said to purge his Church from sinne and sinne to remaine in euerie member of his Church so purged.

Ephe. 5. 26.

11 But this that is saide, that God purgeth his Church from all sinne, that he promiseth that grace of deliuerance by baptisme, and fulfilleth it in his elect, we referre rather to the guiltinesse of sinne, than to the very matter of sinne. God truely performeth this by regenerating them that be his, that in them that kingdome of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the vpper hande and are conquerours in the battel) but it ceasseth onely to reigne & not so to dwel in them.

Rom. 6. 6.

Therefore we so say, that the olde man is crucified, and the lawe of sinne abolished in the children of God, that yet there remaine some leauinges, not to haue dominion in them, but to humble them by knowledge in conscience of their owne weakenes. And wee confesse that the same are not imputed, as if they were not: but wee affirme that this commeth to passe by the mercie of God, that the holie ones are deliuered from this guiltinesse, which otherwise should iustlie bee reckoned sinners and guiltie before God. And this sentence it shall not bee harde for vs to confirme, forasmuch as there are euident testimonies of the Scripture vpon their matter. For what would we haue more plaine, than that which *Paul* crieth out to the Romanes chapter 7? First both wee haue in an other place shewed, and

Rom. 7. 6.

Augustine proueth by strong reasons, that *Paul* there speaketh in the person of a man regenerate. I speake not of this, that hee vseth these wordes Euill and Sinne, that they which will speake against vs maie not cauill against those woordes, but who canne denie, that a striuing against the lawe of GOD is euill, who can denie a withstanding of iustice to bee sinne? Finally, who will not graunt that there is a fault, where is a spirituall miserie? But all these thinges are reported of this disease by *Paul*. Againe, wee haue an assured demonstration by the Lawe, by which this whole question may easily be discussed. For wee are commaunded to loue God with all our heart, with all our soule, with all our powers. Sith all the partes of our soule ought to be so occupied with the loue of God, it is certaine, that they satisfie not the commaundement that conceiue in their heart any desire be it neuer so little, or suffer anie such thought at all to enter into their minde, as may withdraw them from the loue of God into vanitie? For what are not these the powers of the soule, to be affected with sodaine motions, to comprehend with wit, to conceiue with minde? Therefore, when these do open a way for vaine or corrupt thoughts to enter into them, doe they not shew that they are euen so much voide of the loue of God? Wherfore, who so confesseth not that all the lust of the flesh are sinnes, and that the same disease of lusting, which they cal a feeding, is the wel spring of sinne, he must needs denie that the transgression of the law is sinne.

Our naturall desires are corrupt not in that they are naturall but in that they are inordinate.

12 If any man thinke it an absurditie, that all the desires wherewith man is naturallie moued in affection, are vniuersally condemned, where-

as they be put into man by God the author of nature. We answere, that wee do not condemne those desires that God hath so engrauen into the minde of man at the first creation, that they cannot be rooted out without destroiing the very nature of man, but only outragious & vnbrideled motions that fight against the ordinance of God. But now sith by reason of the peruersenes of nature all her powers are infected & corrupted, that in all her doings appeareth a continual disorder & intemperāce, because the desires cannot be seuered from such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in fewer wordes) wee teach that al the desires of men are euil: & we accuse them to be guiltie of sin, not in that that they are naturall, but for that they are inordinate: and we call them inordinate, because no pure or cleane thing can come out of a corrupt & vncleane nature. And *Augustine* doth not so much varie from this doctrine as he appeareth in shew, while he somewhat too much feareth the enuie that the Pelagians laboured to bring him into, he somtime forbeareth to vse the name of sinne. Yet where he writeth that the law of sinne still remaining in the holie ones, the onely guiltines is taken away, he plainly sheweth that he doth not so much disagree from our meaning. Ad Bonif.

13 We wil alleadge some other sentences, whereby shal better appeare what he thought. In the second booke against *Iulian*: This lawe of sinne is both released by the spirituall regeneration, & abideth in the mortall flesh, released herein, because the guiltines is taken away in the sacrament wherby the faithfull are regenerate: & it abideth, because it worketh the desires against which the faithfull do fight. Againe, Therefore the law of sin (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe. The law of sinne (of which yet remaining the guiltinesse, is in baptisme discharged) *Ambrose* called wickednes: because it is wickednes for the flesh to lust against the Spirit. Againe. Sinne is dead in respect of ỹ guiltines wherin it held vs, & euen being dead, it stil rebelleth til it be healed with perfection of burial. And yet plainer in the fifth book. As the blindnesse of heart is both a sinne, whereby man beleeueth not in God: and also a punishment of sinne, whereby a proud heart is chastised with worthie correction: and the cause of sinne when any thing is committed by the error of a blinde heart: so the lust of flesh against which a good spirit lusteth, is both sin, because there is in it disobedience against the gouernment of the mind: and also the punishment of sinne, because it is giuen for recompence to the deseruings of the disobedient: and the cause of sinne in man, when he consenteth by defection, or in man, when he is borne by infection. Heere without any doubtful speech he calleth it sinne, because when error was once ouerthrowen, and the trueth confirmed, he lesse feared slanderous reports. As in the 41. Homely vpon *Iohn*, where doubtlesse he speaketh according to the true meaning of his minde, he saith: If in the flesh thou serue the law of sinne, do that which the Apostle himselfe saith: let not sinne reigne in your mortall bodie to obeie the desires thereof. Hee saieth not, let it not be, but let it not reigne. So long as thou liuest, sinne must needes bee in thy members at least, let reigne be taken from it. Let not that be done which it commandeth. They that defende that lust is no sinne, are woont to obiect that Rom.6,12.

Concupiscence acknowledged by S. Augustine and S. Ambrose to be sinne: wherunto S. Iames is not repugnant when he saith that concupiscence after it hath conceiued doth bring foorth sinne.

Iames 2.

saying of *Iames*: Lust, after that it hath conceiued, bringeth foorth sinne. But this is easily confuted. For vnlesse wee thinke that hee speaketh of onely ill workes or actuall sinnes, euil will it selfe, shall not bee accounted sinne. But where he calleth mischieuous deeds & wicked offences the offsprings of sin, & giueth vnto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an euil thing and damnable before God.

The phrentique imagination of Anabaptists teaching that men regenerate should take no care to bridle any disordered desire in them selues, but onely follow the conduct of the spirit which can not lead them into any euil: so that whatsoeuer they doe in this their state of imagined innocencie is spiritual & good.

14 Certaine Anabaptistes in this age, deuise I wote not what phrantike intemperance in steede of spirituall regeneration: saying that the children of God restored into the state of innocency, now ought no more to be carefull for bridling of the lust of the flesh: that the Spirite is to be followed for their guide, vnder whose guiding they neuer goe out of the waie. It were incredible that mans minde coulde fal to so great madnesse, vnlesse they did openly & proudly babble abroad this doctrine. Truely it is monstrous. But it is meete ỳ such should suffer the punishment of such blasphemous boldnes, that so haue persuaded their mind to turne the trueth of God into a lie. Shal all the choise of honestie & dishonestie, right & wrong, good and euill, vertue & vice, be taken away? Such difference (saie they) commeth of the cursednes of old *Adam*, from which wee are exempted by Christ. So nowe there shalbe no difference betwene fornication & chastitie, plaine dealing & suttletie, trueth & lying, iustice & extortion. Take awaie vaine feare, saie they, the Spirite wil commaund thee no euil thing, so that thou boldly and without feare yeeld thee to the guiding thereof. Who can choose but be astonished at these monstrous thinges? Yet it is a common learning among them, which blinded with madnesse of lustes, haue put off all common reason, but what Christ (I beseech you) do they frame vnto vs, and what spirite do they belch out? For we reknowledge one Christ, & his only Spirit whom the Prophets haue commended, whom the Gospell giuen vs doeth preach, of whom wee there heare no such thing. That Spirite is no patrone of manslaughter, whoredom, drunkennes, pride, contention, couetousnesse, & guile: but the author of loue, chastitie, sobrietie, modestie, peace, temperance and trueth. It is not a giddie spirit, & runneth headlong without consideration through right & wrong, but is full of wisedom, & vnderstanding, that discerneth rightly betweene iust & vniust. It stirreth not vnto dissolute & vnbridled licentiousnesse, but maketh difference betweene lawfull and vnlawful, and teacheth to keepe measure and temperance: but why do we labour anie longer in confuting this beastly rage? To Christians the Spirit of the Lorde is not a troublesome phantasie, which either themselues haue brought forth in a dreame, or haue receiued being forged of other: but they reuerentlie seeke the knowledge of him at the Scriptures, where these two thinges bee taught of him: First that he is giuen vs vnto sanctification, that hee might bring vs into the obedience of Gods wil, being purged from vncleannesse & defilings, which obedience cannot stand, vnlesse lusts be tamed & subdued, whereunto these men would giue the bridle at libertie. Secondly wee are taught that wee are so cleansed by his sanctification, that wee are stil besieged with many vices & much weakenesse, so long as we are enclosed in the burden of our body: whereby it commeth to passe, that beeing farre distant from perfection, we haue neede alway to encrease somewhat, and being entangled

tangled in vices, we haue neede daily to wrastle with them. Whereupō also followeth, that shaking of sloth and careleſneſſe, we muſt watch with heedful mindes, that we be not compaſſed vnware with the snares of our flesh. Valeſſe peraduenture we thinke that we haue proceeded further than the Apoſtle, which yet was wearied of the Angell of Satan, that his ſtrength might be made perfect with weaknes: & which did vnfainedly repreſent in his flesh that diuiſion of the flesh, and of the ſpirite. 2. Cor. 12. 15. Rom. 7. 6.

15 But whereas the Apoſtle in deſcribing of repentaunce rekoneth ſeuen either cauſes or effectes or parts thereof, he doeth that of a very good cauſe: and theſe they be: endeuour or carefulneſſe, excuſing, indignation, feare, deſire, zeale, puniſhment. Neither ought it to ſeeme any abſurditie, ſ I dare not certainly determine whether they ought to be counted cauſes or effectes. For both may be defended in diſputation. They may be alſo called affections ioyned with repentance: but becauſe, leauing out thoſe queſtions, we may vnderſtand what *Paul* meaneth, we ſhall bee content with a ſimple declaration of them. He ſaith therefore, that of the heauineſſe which is according to God, ariſeth carefulnes. For he ſ is touched with an earneſt feeling of diſpleaſure becauſe he hath ſinned againſt his God, is then withall ſtirred vp to diligence & heedefulnes, to winde himſelfe clearely out of the ſnares of the diuel, to take better heede of his ſnares, to fall no more from the gouernaunce of the holy ghoſt, not to be oppreſſed with ſecuritie. Next is Excuſing, which in this place ſignifieth not the defence, whereby a ſinner to eſcape the iudgement of God, either doeth denie that he hath offended, or diminiſheth the hainouſnes of his fault, but a purgation which ſtandeth rather in craving of pardon, than in defence of his cauſe. Like as the children that are not reprobate when they acknowledge and confeſſe their faultes, do yet vſe entreating, and that it may take place, they proteſt by all meanes that they cā, that they haue not caſt away the reuerence that they owe to their parents. Finally, they ſo excuſe them, as they goe not about to prooue themſelues righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation thereby the ſinner fretteth inwardlie with himſelfe, quarelleth with himſelf, is angrie with himſelf, when he recordeth his owne peruerſneſſe & his owne vnthankfulneſſe to God. By the name of feare, hee meaneth that trembling that is ſtriken into our mindes ſo oft as we thinke both what we haue deſerued, and how horrible is the ſeueritie of Gods wrath againſt ſinners. For wee muſt needes then be vexed with a merueilous vnquietneſſe, which both inſtructeth vs to humilitie, and maketh vs more ware againſt the time to come. Nowe if out of feare doe ſpring that carefulneſſe, whereof he had ſpoken before, then wee ſee with what linking they hang together. It ſeemeth to mee that he hath vſed this worde Deſire for diligence in our dutie and readie chearfulneſſe to obey, whereunto the acknowledgiug of our owne faultes ought cheefely to prouoke vs. And thereunto alſo belongeth zeale, which hee ioyneth immediatly next vnto it. For it ſignifieth a fearfulneſſe, wherewith we bee kindled when we be ſpurred forward with theſe pricking thoughts: what haue I done? whither had I throwne my ſelf headlong, if the mercy of God did not help me? The laſt of all is puniſhment, for the more rigorous that wee bee

Seuen either effects cauſes or properties of repentance reckoned vp by the Apoſtle. 1. Cor. 7. 11.

to our selues, & the streightlyer that we examine our owne sinnes, so much the more we ought to trust that God is fauourable and mercifull vnto vs. And truely it is not possible, but that the soule being stroken with horror of the iudgement of God must needes do some execution in the punishing of it selfe. Truely the godly do feele what punishments are shame, confusion, mourning, loathing of themselues, & other affections that spring out of earnest acknowledging of sinnes. But let vs remember that there is a measure to be kept, that sorrow do not swallow vs vp, because nothing more readily happeneth to fearefull consciences than falling to dispair. And also by that craftie meane whomesoeuer Satan findeth ouerthrowen with dreade of God, hee more and more drowneth them in ỹ gulfe of sorrowe, that they may neuer rise vp againe. Truely the feare can not be too greate which endeth with humilitie, and departeth not from hope of pardon. But alway (as the Apostle teacheth) the sinner must beware, that while he moue himself to the loathing of himself, he dispaire not, oppressed with too great fear, for so doe we flee away from God which calleth vs to him by repentance. Vpon which point this lesson of *Bernard* is very profitable: Sorrowe for sinnes is necessary, if it bee not continuall. I counsell you sometime to returne your fault from greeuous and painfull remembrance of your owne wayes, and to climbe vp to the plaine grounde of chearefull remembrance of benefites of God. Let vs mingle hony with wormewood, that the holsome bitternesse may bring vs health, when it shall be drunke tempered with sweetenesse. And if yee thinke of your selues in humilitie, thinke also of the Lorde in goodnesse.

Heb. 12. 3.

Sermone 11. in Cant.

The fruites of repentance, purging of the heart, outward amendment of life and maners. Besides which there are also certaine externall exercises seruing to humble or to declare that we are humbled, wherein the olde writers haue swo vpayes gone beyond measure.

16 Now it may be also perceiued what be the fruits of repentance, euen the dueties of godlinesse toward God, and of charitie toward men, & therwithall a holines & pureneſse in all our life. Finally, the more earnestly that any man examineth his life by the rule of Gods lawe, so much the surer tokens he sheweth of his repentaunce. Therfore the holy ghost oftentimes, when hee exhorteth vs to repentance, calleth vs sometime to all the commandements of the law, somtime to the dueties of the second table. Albeit in other places after that he hath condemned vncleanneſse in the very fountaine of the heart, he descendeth afterward to outward testimonies ỹ do set out true repentance, of which thing I wil hereafter set before the readers eies a table in the description of a Christian life. I will not gather testimonies out of the prophets, wherin they partly scorn at their follies that go about to appease God with ceremonies, & do shew that they bee meere mockeries, and partly do teach that outward vprightnesse of life is not the principall part of repentance, because God looketh vpon the heart: who so euer is euen meanly exercised in the scripture, shall perceiue of him selfe without any other mans putting in minde, that when we haue to doe with God, we labour in vaine, vnlesse wee beginne at the inward affection of the heart. And the place of *Ioel* shall not a little helpe to the vnderstanding of the rest, where hee saith: Teare your hearts and not your garmentes. Also both those pointes are expressed in these wordes of *Iames*: Yee wicked doers, cleanse your handes: yee double men, purge your hearres. Where indeede there is an addition ioyned to the first part, but after is shewed

Ioel. 2. 13.

Iac. 4. 8.

the

the verie fountain and beginning that they must wipe away their secrete filthines, that there may be an altar set vp to God in the very heart. Beside this there are also certaine outward exercises, which we vse priuatly as remedies to humble our selues or to tame our flesh, & publikely for the declaration of repentance. And they proceed from that punishment of which *Paul* speaketh, for these are the properties of an afflicted minde, to bee in lothsomnesse, mourning and weeping, to flee gorgeousnesse & al trimming, and to forsake all delights. Then hee that feeleth how great an euill is the rebellion of the flesh, seeketh all remedies to bridle it. Moreouer hee that well bethinketh him how grieuous a thing it is to haue offended the iustice of God, cannot rest vntill he haue in his own humilitie giuen glory to God. Such exercises the old writers do oftentimes rehearse, when they speake of the fruites of repentance. But albeit they doe not place the whole force of repentance in them, yet the readers shal pardon mé, if I speak what I think: it seemeth vnto me that they stand to much vpon them. And if any man will wisely wey it, I trust he will agree with mee, that they haue two waies gone beyond measure. For when they so much enforced, & with immeasurable commendations aduaunced that bodily discipline, this in deede they obtained, that the people did the more earnestly embrace it, but they in a manner darkened that, which ought to haue bene of much greater importance. Secondly, in giuing punishments they were somewhat more rigorous then ecclesiasticall mildnesse may beare, as we shal haue occasion to shewe in another place. 2. Cor. 7. 11.

17 But because many when they heare weeping, fasting & ashes spoken of, both often in other places & specially in *Ioel*, they measure the cheefe part of repentance by fasting & weeping: therefore their errour is to be taken away. That which is there spoken of the turning of the whole heart to the Lord, of cutting their hearts and not their garments, is properly belonging to repentaunce: but weeping & fasting are not ioyned as continual or necessarie effectes thereof, but are spoken of in respect of a speciall circumstance. Because he had prophecied, that there hãged ouer the Iewes a most greeuous destruction, therefore he counselleth them to preuent the wrath of God, not onely in repenting, but also in vttering tokens of their sorrow. For as a man standing to be arrained, vseth humbly to abase himselfe with an ouergrowen beard, vncombed hairo & blacke apparel, to moue the iudge to pittie: so it behooued them when they stoode accused before the iudgement seate of God in pitcous aray to beseech him not to extend his rigour. But although ashes and sackcloth did peraduenture more fitly agree with those times: yet it is certaine, that weeping & fasting shold be to a very conuenient good vse among vs, so oft as the Lord seemeth to threaten vs any plague or calamitie. For when he maketh any danger to appear, he doth after a certaine manner giue warning, that he is prepared or armed to reuenge. Therefore the Prophet did well, when he exhorted his countrimen to weeping and fasting, that is to the sorrowfull manner of accused men, whose offences he said a little before, were had in examination. Euen as ỹ Pastors of the Church should not doe ill at this day, if when they see any ruine hanging ouer the neckes of their people, they woulde cry out vppon them

The vse of weeping fasting ashes sackcloth & such like outwarde thinges in the action of repentance. Ioel. 2. 12.

them to make haſt to faſting and weeping: ſo that they would with greater and more inward care and diligence, alway enforce that which is the principall point, that they muſt cut their hearts and not their garmentes. It is
Mat.9.15. out of doubt, that faſting is not alway ioyned w repentance, but is appointed peculiarly for times of miſerable plagues: and therefore Chriſt ioyneth it with wayling, when he acquiteth the Apoſtles from neede thereof, vntill the time that being ſpoiled of his preſence, they ſhould be tormented with greefe. I ſpeak of ſolemne faſting. For the priuate life of the godly ought to be tempered with honeſt ſparing & ſobriety, that in the whole courſe thereof there may appeare a certaine kind of faſting But becauſe all this matter ſhall be to be declared againe in the place where we ſhal entreat of the diſcipline of the Church, therefore I doe now the more ſlenderly touch it.

The name of repentance vnproperly giuen to the outvvard teſtification of our penitence: vvhich teſtification by mouth or othervviſe although God doe not alvvaies require, yet he doeth exact alvvaies an vnfained ſorovv for ſinnes committed, and for more grieuous offences more than an ordinarie doing of penance.

18 But this one thing I wil ad here by the way: whē the name of repētāce is applied to this outward profeſſiō, then it is vnproperly turned frō the natural meaning which I haue aboue ſet foorth of it. For it is not ſo much a turning vnto God as a confeſſion of fault, with a beſeeching of God not to charge them with the paine & guiltineſſe. So to do penance in aſhes & ſackcloth is nothing elſe, then to vtter a diſpleaſednes when God is angry with vs for greeuous offences. And this is a publike kinde of confeſſion, whereby we condemning our ſelues before the Angels & the worlde, do preuent the iudgemēt of God. For *Paul* rebuking their ſlouthfulnes that tēderly bear w their own faults, ſaith: if we did iudge our ſelues, we ſhould not be iudged of God. But it is not alway neceſſarie to make men openly of counſell and witneſſes of our repentaunce: but to confeſſe priuately to God is a part of true repentance which cannot be omitted. For there is nothing more vnreaſonable than to looke to haue God to pardon vs the ſinnes in which we flatter our ſelues & do hide them by hypocriſy, leaſt hee ſhould bring them to light. And it behooueth vs not onely to confeſſe thoſe ſinnes which we daily commit, but more greeuous offences ought to drawe vs further, and to call againe into our remembrance thinges that ſeeme long ago buried.
Mat.11.21.
Luc.10.13.
1.Cor.11.3.
Which leſſon *Dauid* giueth vs by his example. For beeing touched with
Pſal.51.7. ſhame of his newly committed fault, he examineth him ſelfe euen to the time when he was in his mothers wombe, & confeſſeth that euen then he was corrupted & infected with the filthineſſe of the fleſh. And this he doth not to diminiſh the hainouſnes of his fault, as many hide them ſelues in the multitude, & ſeeke to eſcape puniſhment by wrapping other with thē. But *Dauid* doth farre otherwiſe which with ſimple plainneſſe enforceth his
Pſal 25.9. fault in ſaying, that being corrupt from his firſt infancy, he hath not ceaſſed to heape euils vpon euils. Alſo in another place he likewiſe ſo examineth his paſſed life, that he craueth the mercy of God for the ſinns of his youth. And truely then only ſhall wee prooue our drouſineſſe to bee ſhaken away from vs, if groning vnder our burden and bewailing our euils, we aske releefe of God. It is moreouer to be noted, that the repentance which we are commaunded continually to apply, differeth from that repentaunce, that lifteth vp as it were from death, them that either haue filthily fallen, or with vnbridled licentiouſneſſe haue throwen forth themſelues to ſinne, or after a certaine manner of rebellious reuolting, haue ſhaken off the

yoke

yoke of God. For the Scripture oftétimes, when it exhorteth to repentance meaneth thereby as it were a passage or rising againe from death into life: and when it rehearseth that the peole did penance, it meaneth that they were turned from their idolatry and other grosse offences. And in like manner *Paul* threatneth mourning vnto sinners that haue not done penance for thir wantonnesse, fornication and vnchastity. This difference is to be diligently marked, least while we heare ỹ few are called to penance, a more than careless assuredness should creepe vpon vs, as though the mortifiyng of the flesh did no more belong vnto vs, the care whereof, the corrupt desires that alway tickle vs, and the vices that commonly bud vp in vs, do not suffer vs to release. Therefore the speciall repentaunce which is required but of some, whome the Deuil hath violently carried away from the feare of God, and fast bound with damnable snares, taketh not away the ordinary repentance which the corruptnesse of nature compelleth vs to apply throughout all the whole course of our life. 2. Cor. 12. 21.

19 Nowe if that be true, which is moste euidently certaine, that all the summe of the Gospell is contained in these two principall pointes, Repentance and forgiuenes of sinnes: do we not see, that the Lord doth therfore freely iustify them that be his, that hee may also by the sanctification of his Spirit restore them into true righteousnesse? *Iohn* the Angel sent before the face of Christ to prepare his waies, preached: Repent ye, for the kingdome of heauen is come neere at hande. In calling them to repentaunce, hee did put them in mind to acknowledge themselues sinners, & al that was theirs, to be damnable before the Lorde, that they might with all their hearts desire the mortifying of their flesh and a newe regeneration in the Spirite. In telling them of the kingdome of God, he called them to faith. For by the kingdome of God which he taught to be at hand, he meant forgiuenesse of sinnes, saluation, and life, and all that euer we get in Christe. Wherefore in the other Euangelistes it is written, *Iohn* came preaching the baptisme of repentaunce vnto forgiuenesse of sinnes. And what is that els, but that they being oppressed and wearied with the burden of sinnes, should turne to the Lorde, and conceiue good hope of forgiuenesse and saluation? So Christ also beganne his preachings: The kingdom of God is come neere at hand: repent yee and beleeue the Gospell. First he declareth that the treasures of Gods mercy are opened in him, and then hee requireth repentaunce, and last of all confidence in the promises of God. Therfore when he meant breefly to comprehende the whole summe of the Gospell, he saide that he must suffer and rise againe from the dead, and that repentance and forgiuenesse of sins must be preached in his name. The Apostles also preached the same after his resurrection, that he was raised vp by God, to giue to Israel repentance and forgiuenesse of sinnes. Repentance is preached in the name of Christ, when men doe heare by the doctrine of the Gospell that all their thoughts, their affections, and their endeuours are corrupt & faulty, and that therefore it is necessary that they bee borne againe if they will enter into the kingdome of God. Forgiuenesse of sinnes is preached when men are taught ỹ Christ is made to them redemption, righteousnes, saluation and life: in whose name they are freely accounted righteous

How repentance & forgiuenesse of sinnes containe the substãce of the Gospell.

Matth. 11. 10.
Matth. 3. 2.

Matth. 1. 4.
Luke 3. 3.

Marke 1. 15.

Luke 24. 26.

Rom. 1. 30.

and

and innocēt in the sight of God, whereas both these graces are receiued by faith, as I haue in an other place declared: yet because the goodnes of God whereby sinnes are forgiuen, is the proper obiect of faith, therfore it shalbe good that it be diligently distinguished from repentance.

As repentance openeth vs the doore vnto Christ, so Christianitie must leade vs on in the vvay of continuall repenting or amending our liues.
Esa.61.1.
Matth.11.5.
Luke 4.18.
Mat.9.14.
Act.3.26.&
5.31.
Esa.56.1.&
59.20.&.55.6.
Act.2.38.

20 Nowe as the hatred of sinne, which is the beginning of repentance, openeth vs the first enterie vnto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labor, are loden, are hungry and thirstie, and pine away with sorow and misery: so must wee endeuour toward repentance, throughout al our life applie it, and folow it to the end, if we will abide in Christ. For he came to call sinners, but to repentance: he was sent to blesse the vnworthy, but so that euery one should turne himselfe from his wickednesse. The Scripture is full of such sayings. Wherefore when God offereth forgiuenesse of sinnes, he likewise vseth to require on our part repentance, secretly declaring thereby, that his mercy ought to be to men a cause to repent them, Doe (saith he) iudgement and righteousnesse, because saluation is come neere at hande. Again, there shall come to Sion a redeemer, & to them that in *Iacob* repent from their sinnes. Againe, Seeke the Lord while he may be found: call vpon him while he is neere. Let ỹ wicked leaue his way & the wickednes of his thoughts, & be turned to ỹ Lorde, and he shall haue mercy on him. Againe. Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our repentaunce were a foundation to deserue pardon, but rather (because the Lord hath determined to haue mercy vpon men to this end that they should repent) hee teacheth men whither they shal trauel if they wil obtain grace. Therefore so long as we shall dwell in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our own naturall soule. *Plato* saith in certain places, that the life of a Philosopher is a meditatiō of death, but we may more truly say, that the life of a Christian man is a perpetuall studie and exercise of mortifying the flesh, til it being vtterly slaine, the spirite of God get the dominion in vs Therfore I think that he hath much profited, that hath learned much to mislike him selfe: not that he should sticke fast in that mire & goe no further, but rather that he should hast and long towarde God, that being graffed into the death and life of Christ, he should study vpon a continuall repentance: as truely they cannot otherwise do, that haue a natural hatred of sinne: for no man euer hated sinne, vnlesse hee were first in loue with righteousnesse. This doctrine, as it was moste simple of all other, so I thought it best to agree with the trueth of the scripture.

Id cum alib. tū in Phœdone multis disputat.

Repentance the gift of God: vvhich gift being denied vnto some kinde of sinners the Nouatians tooke thereby occasion to exclude all from it that sinne after grace once receiued.
Act.3.16.
2.Tim.2.25.

21 Now that Repentaunce is a singular gift of God, I thinke it be so well knowne by the doctrine aboue taught, that I need not to repete a long discourse to proue it againe. Therefore the Church prayseth and hath in admiration the benefite of God, that he hath giuen the Gentiles repentance vnto saluation. And *Paul* commaunding *Timothie* to bee patient and milde towarde the vnbeleeuers, saith: If at any time GOD giue them repentance that they may repent frō the snares of the deuil. God in deede affirmeth that hee willeth the conuersion of all men, & directeth his exhortations generally to al men: but the effectual working therof hangeth vpon the

Spirite

Spirite of regeneration. Becauſe it were more eaſy to create vs men, than of our owne power to put on a better nature. Therefore in the whole courſe of regeneration we are not without cauſe called, the worke of God created to good woorkes, which hee hath prepared that wee ſhoulde walke in them. Whomſoeuer the Lordes will is to deliuer from death, thoſe he quickeneth with the ſpirit of regeneration: not that repentance is properly the cauſe of ſaluation, but becauſe it is already ſeene that it is vnſeparable frō faith and from the mercy of God: ſith (as *Eſay* teſtifieth) that there is a redeemer come to him, and to thoſe that in *Iacob* are returned from their wickednesſe. This truely ſtandeth ſtedfaſtly determined, that where ſoeuer liueth the feare of God, there the ſpirite hath wrought vnto the ſaluation of man. Therefore, in *Eſay*, when the faithfull complaine and lament that they are forſaken of God, they reckon this as a token of beeing reprobates, that their harts were hardened by God. The Apoſtle alſo meaning to exclude apoſtataes from hope of ſaluation, appointeth this reaſon, that it is impoſſible for them to be renewed vnto repentance: becauſe God in renewing them whome he will not haue periſh, ſheweth a token of his fatherly fauour, and in a manner draweth them vnto him with the beames of his cheerefull and merie countenance: on the other ſide with hardning them, he thundreth againſt the reprobate, whoſe wickednesſe is vnpardonable. Which kinde of vengeaunce the Apoſtle threatneth to wilfull apoſtataes, which when they depart from the faith of the Goſpell, doe make a ſcorne of God, reprochfully deſpiſe his grace, and defile and treade vnder feet the bloud of Chriſt, yea as much as in them is they crucify him againe. For he doeth not (as ſome fondly rigorous men would haue it) cut of hope of pardon from all wilfull ſinnes: but teacheth that apoſtaſie is vnworthie of all excuſe: ſo that it is no maruell that God doth puniſh a contempt of him ſelfe ſo full of ſacriledge, with vnapeaſable rigor. For he ſaith that it is impoſſible, that they which haue once bene enlightened, haue taſted of the heauenly gift, haue beene made partakers of the holy Ghoſt, haue taſted of the good woorde of God, and the powers of the worlde to come, if they fall, ſhoulde bee renewed to repentaunce, crucifying againe of newe, and making a ſcorne of the ſonne of God. Againe in another place: If (ſaith hee) wee willingly ſinne after knowledge of the truth receiued, there remaineth no more ſacrifice for ſinnes, but a certaine dreadfull expectation of iudgement, &c. Theſe alſo be the places, out of the wrong vnderſtanding whereof, the Nouatians in old time haue gathered matter to play the mad men: with whoſe rigorouſneſſe certaine good men beeing offended, beleeued this to be a counterfaite Epiſtle in the Apoſtles name, which yet in all partes do truely ſauour of an Apoſtolike ſpirite. But becauſe wee contende with none but with them that allowe it, it is eaſy to ſhewe, how theſe ſentences doe nothing maintaine their errour. Firſt it is neceſſarie that the Apoſtle agree with his maſter, which affirmeth that all ſinne and blaſphemy ſhall be forgiuen, except the ſinne againſt the holie Ghoſt, which is not forgiuen neither in this world nor in the world to come. It is certaine (I ſay) that the Apoſtle was contented with this exception, vnleſſe wee will make him an aduerſarie to the grace of Chriſt. Whereupon followeth, that

Epheſ. 2. 10.

Eſa. 59. 20.

Eſa. 63. 17.

Heb. 6 6.

Heb. 10. 29.

Heb. 6. 4.

Heb. 10. 25.

par-

pardon is denied to no speciall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weaknes, and openly sheweth that a man is possessed of the deuill.

The definition of sinne against the holie Ghost: which sinne proceedeth not of ignorance but of malice.

22 But to discusse this, it behooueth to enquire what is that same so horrible offence, that shall haue no forgiuenesse. Whereas *Augustine* in one place defineth it an obstinate stiffenes euen vnto death, with despaire of pardon, that doeth not well agree with the very woordes of Christ, that it shall not be forgiuen in this worlde. For either that is spoken in vain, or it may be committed in this life. But if *Augustines* definition be true, then it is not committed, vnlesse it continue euen vnto death. Whereas some other say that he sinneth against the holy ghost, that enuieth the grace bestowed vpon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once proued with sure testimonies, shall easily by it selfe ouerthrowe all the rest. I say therefore, that they sinne against the holy Ghost, which of set purpose resist the trueth of God, with brightnesse whereof they are so dazeled, that they cannot pretende ignorance: which they doe onely to this end to resist. For Christ meaning to expound that which he had saide, immediatly addeth: He ỳ speaketh a word against the sonne of man, it shall be forgiuen him: but he that blaspheme th against the holy Ghost, shal not be forgiuen. And *Mathew* for the blasphemy against the holy Spirite, putteth the Spirite of blasphemy. But howe can a man speake a reproche against the Sonne, but it is also spoken against the holy Ghost? They that stumble vnware against the trueth of God, not knowing it, which do ignorantly speake euill of Christ, hauing yet this mind, that they would not extinguish the trueth of God disclosed vnto them, or once with one worde offend him, whom they had knowne to be the Lordes annointed: these men sinne against the father and the sonne. So there are many at this day, that doe moste hatefully detest the doctrine of the Gospell, which if they did know it to be the doctrine of ỳ gospel, they would be ready to worship with al their heart. But they whose cõscience is conuinced, that it is the worde of God which they forsake and fight against, and yet cease not to fight against it, they are said to blaspheme the holy ghost: forasmuch as they wrastle against the enlightning that is the worke of the holy ghost. Such were many of the Iewes, which when they coulde not resist the Spirite that spake by *Stephen*, yet endeuoured to resist. It is no doubt but that many of them were carried vnto it with zeale of the lawe, but it appeareth that there were some other that of malicious wickednes did rage against God himselfe, that is to say against the doctrine, which they were not ignoraunt to bee of God. And such were those Pharisees, against whom the Lord inueieth, which to ouerthrow the power of the holy Ghoste, defamed him with the name of *Beelzebub*. This therfore is the spirite of blasphemy, when mans boldnesse of set purpose, leapeth forth to reproch of the name of God. Which *Paul* signifieth when he saith, that he obtained mercy, because he had ignorauntly committed those things through vnbeleefe, for which otherwise he had bin vnworthy of Gods fauour. If ignoraunce ioined with vnbeleefe was the cause that he obtained pardon, thereupõ followeth, that there is no place for pardon, where knowledge is ioyned to vnbeleefe.

Matth. 12 31. Marke 3.29. Luke 12.10.

Actes 6.10.

Matth. 9.48. & 12.24.

1. Tim. 1.13.

23 But if thou marke it well, thou shalt perceiue that the Apostle speaketh

keth not of one or other particular fal, but of the vniuersal departing wher-
by the reprobate doe forsake saluation. And it is no maruell, that they who
Iohn in his canonicall Epistle affirmeth not to haue bene of the elect, from 2. Ioh. 1, 19.
whome they went out, doe feele God vnappeasable. For hee directeth his
speach against them, that imagined, that they might return to the Christi-
an religion, although they had once departed from it: and calling them frō
this false and pestilent opinion, he saith that which is most true, that there
is no way of returne open for them to the communion of Christe, that wit-
tingly and willingly haue cast it away: but they cast it not away, that onely
in dissolute licentiousnesse of life transgresse the word of the Lord, but they
that of set purpose cast away his whole doctrine. Therfore the deceite is in
these wordes of falling and sinning. Because the Nouatians expound Fal-
ling to be, if a man being taught by the lawe of the Lorde, that he ought not
to steale or to commit fornication, absteineth not from stealing or fornica-
cation. But cōtrariwise I affirme, that there is a secrete comparison of con-
traries, wherein ought to bee repeted all thinges contrarie to that which
was first spoken, so that here is expressed not any particular fault, but the
whole turning away from God, and (as I may so call it) the Apostasie of the
whole man. Therfore when he saith, they which haue fallen after that they Heb. 6. 4.
haue once bene enlightened, and haue tasted the heauenly gift, and beene
made partakers of the holy ghost, and also tasted the good worde of God
and the powers of the world to come: it is to be vnderstanded of them, that
with aduised vngodlinesse haue choked the light of the holy spirite, haue
spit out againe the taste of the heauenly gift, haue enstranged them selues
from the sanctification of the holy Ghost, haue troden vnder foote the
worde of God and the powers of the world to come. And the more to ex-
presse that aduised purpose of wickednesse, in another place afterward hee
addeth this word by name Wilfully. For when he saith, that there is left no Heb. 10. 16.
sacrifice for them y sinne willingly after knowledge of the truth receiued,
he doth not deny, y Christ is a continuall sacrifice to purge the iniquities
of the holy ones (which he expresly crieth out almost in the whole Epistle,
where hee declareth the priesthood of Christe) but he saith, that there re-
maineth no other when that is once forsaken: and it is forsaken, when the
trueth of the Gospell is of set purpose renounced.

14 But whereas some doe thinke it too harde and too far from the ten-
der mercifulnesse of God, that any are put away that flee to beseeching
the Lordes mercy: that is easily aunswered. For he doeth not say, that par-
don is denied them if they turne to the Lorde: but he vtrerly denieth, that
they can rise vnto repentaunce, because they are by the iust iudgement of
God striken with eternall blindnesse for their vnthankfulnes. And it ma-
keth nothing to the contrarie that afterwarde he applieth to this purpose
the example of *Esau*, which in vaine attempted with howling & weeping to
recouer his right of the first begotten. And no more doth that threatening
of the Prophet, when they crie, I will not heare. For in such Phrases of
speache is meant neither the true conuersion, nor calling vpon GOD, but
that carefulnes of the wicked wherewith being bound, they are compelled
in extremitie to looke vnto that which before they carelesly neglected,

To them that sinne against the holy Ghost pardon is not denied if they repent but repentance because they are vnworthie of pardon.
Zach. 7. 13.

that there is no good thing for them but in the Lords help But this they do not so much cal vpon, as they mourne that it is taken from them. Therfore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation fretteth and vexeth the wicked. This it is good to marke diligently, for else God should disagree with himselfe, which crieth by the Prophet that he will be mercifull so soone as the sinner turneth. And as I haue already saide, it is certain that the mind of man is not turned to better, but by Gods grace preuenting it. Also his promise cõcerning calling vpon him, will neuer deceiue. But that blinde torment wherewith the reprobate are diuersly drawen, when they see that they must needes seeke God, that they may find remedy for their euils, and yet doe flee from his presence, is vnproperly called Conuersion and prayer.

Ezec.18.21.

Although God for commo examples sake doe sometimes remit temporal punishments vpon a counterfet repentance as in Achab, yet his vvrath vvithout hearty conuersion is not turned avvay.

25 But a question is mooued, whereas the Apostle denieth that God is appeased with fained repentaunce, howe *Achab* obtained pardon and turned away the punishment pronounced vpon him, whome yet it appeareth by the rest of the course of his life to haue bene onely striken amased with souden feare. He did indeede put on sackcloth, scattered ashes vppon him, lay vppon the grounde, and (as it is testified of him) hee was humbled before GOD: but it was not enough to cut his garmentes when his heart remained thicke and swollen with malice. Yet we see howe God is turned to mercy. I aunswere that so sometime hypocrites are spared for a time, but yet so that euer the wrath of God lieth vppon them, and that is done not so much for their sakes, as for common example. For whereas *Achab* had his punishment mitigate vnto him, what profite got hee thereby, but that he shoulde not feele it aliue in earth? Therefore the course of GOD although it were hidden, yet had a fast abiding place in his house, and hee himselfe went into eternall destruction. This same is to bee seene in *Esay*. For though hee had a repulse, yet a temporall blessing was graunted him at his weeping But becawse the spirituall inheritaunce, by the Oracle of God coulde not rest but with one of the brethren, when *Iacob* was chosen and *Esau* refused that putting away did exclude the mercy of GOD: this comfort was left him as to a beastly man, that hee shoulde be fatte with the fat of the earth and the deawe of Heauen. And this is it that I saide euen nowe, that it ought to bee referred to the example of the other, that wee should learne the more chearefully to applie our mindes and endeuours to repentance, because it is not to be doubted that when we are truely & hartily turned, God will bee ready to forgiue vs, whose mercifulnesse extendeth it selfe euen to the vnworthy, so long as they shewe any greefe at all. And therewithall wee bee also taught, howe terrible iudgement is prepared for all the obstinate, which nowe make it a sport with no lesse shameleese face than yron heart to despise and set nought by the threatninges of God. After this manner hee oftentimes reached out his hande to the children of Israell, to releeue their miseries, although their crimes were counterfait, and their heartes double and false, as him selfe in the Psalme complaineth, that they by and by returned to their nature, and so minded with so friendly gentle dealing to bring them to earnest conuersion, or to

1.Reg.28.19.

Gen.27.18.

Psal.78.36.

make

make them vnexcusable. Yet in releasing punishmentes for a time, he doth not binde himselfe to a perpetual lawe thereby, but rather riseth somtimes more rigorously against Hypocrites, and doubleth their paine, that thereby may appear how much fayning displeaseth him. But (as I haue said) he shew eth some examples of his readines to giue pardon, by which the godly may be encouraged to amendment of life, & their pride may be the more greeuously condemned, that stubbornely kick against the pricke.

The iiij. Chapter.

That all that the Sophisters babble in their Schooles of Penance, is far from the pureneſſe of the Goſpell. Where is entreated of Confeſſion and ſatisfaction.

NOwe I come to discusse those things, which ye Schoole Sophisters haue taught of repentaunce. Which I will runne ouer in as fewe wordes as may bee, because I minde not to goe through all, least this booke, which I labour to drawe into a short abridgement, should growe to a huge greatnesse. And the Sophisters haue entangled it in so many volumes, beeing a matter otherwise not verie hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining it, they shewe that they neuer vnderstood what repentance was. For they take holde of certaine sayings of the olde writers, which doe nothing at all expresse that nature of repentance, as that to repent is to weepe for sinnes passed, and not to commit sinnes to bee wept for: Againe, that it is to lament euils passed, and not to commit againe other euils to be lamented. Againe: that it is a certaine sorrowfull reuenge, punishing in him selfe that which he is sory to haue committed. Againe: that it is a sorrowe of heart, and bitternesse of soule, for the euils that a man hath committed or to which he hath consented. But, to graunt these thinges well saide of the fathers (which a contentious man might easily enough deny) yet they were not spoken to this entent to describe repentaunce, but onely to exhort them to whom they wrote, that they should not fall againe into the same offences, out of which they had bene drawn. But if we list to turne all such titles of commendation into definitions, then other may also be adioyned as rightfully as they. As this of *Chryſoſtome*, Repentance is a medicine that destroieth sinne, a gift giuen from heauen, a maruellous vertue, a grace surmounting the force of the lawe. Yea and the doctrine which they afterwarde teache, is somewhat worse than these definitions. For they sticke so earnestly in outward exercises, that a man can gather nothing els out of infinit volumes, but that repentance is a discipline and rigorousneſſe that serueth partly to tame the flesh, and partly to chastice and punish vices: but they keepe maruellous silence of the inward renewing of the minde that drawerh with it correction of life. There is in deede much talke among them of Contrition and Attrition, they torment soules with many doubts, and do thrust into them much trouble and carefulneſſe: but when they seeme to haue throughly wounded the harts, they heale the bitternesse with a light sprinkling of ceremonies.

The ſchoolemens errour both in defining & deuiding repentance.

The first is out of Gregorie, & is rehearsed lib. 4. Sent. Dist. 14. cap. 1.

The 2. out of Amb. & refer. illic, & in Decr. Dist. 3. de pœnitent. c. Pœnit. priore.

The 3. out of August. refert. ea Dist. c. Pœn. poſt.

The 4. out of Amb. refert. Dist 1. Pœni. c. Vera pœnit.

Lib.4.Sen.d.16. ca.1.de Pœnit. disti.1.c.perfecta pœnitentia.

And when they haue thus curiously defined repentance, they diuide it into contrition of heart, confession of mouth, and satisfaction of worke, no more logically than they defined it, although they woulde seeme to haue wasted all their age in framing of syllogismes. But if a man will goe about to proue by the definition (which kinde of argument is of force amõg logicians) that a man may weepe for his sinnes passed, & commit no more to be wept for, that he may bewayle his euils passed, and commit no more to be bewailed, and that he may punish himselfe for that which he was sorry to haue committed, &c. although hee doe not confesse with his mouth: howe will they maintaine their diuision? For if that true penitent man doe not confesse, then repentaunce may be without confession. But if they answere, that this diuision is referred to repentance, in respect ỳ it is a sacrament, or is meant of the whole perfection of repentãce, which they comprehend not in their definitions, then is there no cause to blame mee, but let them lay the fault in themselues that make not a purer and plainer definition, I truely (according to my grossenesse) when any thing is disputed of, doe referre all things to the verie definition, which is the stay and ground of the whole disputation. But admit that to be their masterlike licence. Nowe let vs particularly consider all the partes in order. Whereas I do negligently leape ouer as trifles those things that they with great grauity of countenance do publish for mysteries, I do it not vnwittingly, (neither were it verie painfull for me to confute al that they think thẽselues to haue deepely & suttlely disputed) but I would think it against conscience to weary the readers with such trifles without any profit. Truly it is easy to knowe by the questions which they moue aud tosse, and wherewith they miserably encomber themselues, that they prate of thinges that they knowe not. As for example: whether the repentaunce of our sinne pleaseth God, when obstinacy endureth in other. Againe: whether the punishmenres layd vpon man by God, do auaile to satisfaction. Againe whether repentaunce may be oftentimes reiterate for deadly sinnes: where they fowly and wickedly define, that penaunce is daily done but for veniall sinnes. Likewise they very much torment themselues with a grosse errour, vpon the saying of *Hierome*, that repentaunce is a second bourd after shipwracke. Wherein they shew that they neuer waked frõ their brutish dulnes, to feele so much as a farre off the thousandth part of their faultes.

We should neuer attaine to any quietnes of minde yf that which the Schoolemen haue taught concerning contrition were true.

2 But I would the readers should note, that here is not a quarell about ỳ shadow of an asse, but the moste earnest matter of all other is intreated of, that is to say, forgiuenes of sinnes. For whereas they require three things to repentaunce, contrition of heart, confession of mouth, and satisfaction of woorke: they doe therewithall teach that those three thinges are necessarie to the obraining of forgiuenesse of sinnes. But if it behooue vs to knowe any thing at all in all our religion, this truely behooueth vs moste of all, I meane to vnderstande and knowe well by what meane, with what lawe, vppon what condition, with what easinesse or hardnesse the forgiuenesse of sinnes is obtained. If this knowlege stande not plaine and certaine, the conscience shall haue no rest at all, no peace with God, no confidence or assurednes, but continually trembleth, wauereth, is troubled, is tormẽted

is vexed, horribly dreadeth, hateth and fleeth the sight of God. But if the forgiuenesse of sinnes hang vppon those conditions to which they doe binde it, then nothing is more miserable, nothing in more lamentable case than wee. They make Contrition the firste parte of obtaining pardon, and they require that to bee a true Contrition, that is to say perfect and full: but in the meane time they do not determine when a man may be assured, that he hath to the full measure perfectly perfourmed this contrition. Truely I graunt that euery man ought diligently and earnestly to enforce himselfe, with bitterly weeping for his sinnes, to whet him selfe more and more to a loathing and hatred of them. For this is a sorrow not to be repented, that breedeth repentance vnto saluation. But when there is such a bitternesse of sorrow required as may proportionally answere the greatnesse of the fault, and such as may in balance counterpaise with the trust of pardon, here the poore consciences are meruellously tormented & troubled, when they see them selues charged with a due contrition of sins, and doe not so atteine the measure of that due, that they can determine with themselues, ỹ they haue duely performed so much as they duly ought. If they say that wee must doe as much as lieth in vs, then come we still to the same point that we were at before: for howe dare any man assure himselfe that he hath imploied all his force to bewaile his sinnes? So when the consciences hauing long wrastled with themselues, and long beene exercised with battels, doe at length finde no hauen to rest in, yet somewhat to ease themselues, they enforce themselues to a sorrowe, and wring out teares to make perfect their contrition.

3 But if they say that I slaunder them: Let them come foorth and shew any one man, that by such doctrine of contrition hath not either bene driuen to dispaire, or hath not set for his defence a counterfaiting of sorrowe in steede of true sorrowe, against the iudgement of God. Wee haue also our selues saide in one place, that forgiuenes of sins neuer commeth without repentaunce, because none but the afflicted & wounded with conscience of sinnes, can syncerely call vpon the mercy of God: but wee haue therewithall further saide, that repentance is not the cause of the forgiuenesse of sinnes. As for those tormentes of soules, which they say must bee perfourmed of duetie, we haue taken them away: wee haue taught the sinner not to looke vppon his owne contrition nor his own teares, but to fasten both his eyes vpon the onely mercy of God. Wee haue onely put him in minde that Christ called the labouring and loden, when hee was sent to publish glad tidings to the poore, to heale the contrite in heart, to preache remission to captiues, to deliuer prisoners, and to comfort them ỹ mourne. From which should be excluded both the Pharisees, ỹ filled with their own righteousnesse, doe not acknowledge their owne pouerty, and also the despisers that careless of Gods wrath doe seeke no remedy for their euilles. For such doe not labour, nor are loden, nor contrite in heart, nor bond, nor captiue. But there is greate difference betweene teaching a man to deserue forgiuenesse of sinnes with due and full contrition, which the sinner can neuer perfourme: and instructing him to hunger & thirste for the mercie of GOD, that by the acknowledging of his owne miserie, by his owne

The pardon of our sinnes doeth not depend vpon the measure of our contrition.

Matt. 11. 18.
Esay. 61.
Luke. 4. 18.

vnquietnesse, wearinesse and captiuitie, it may bee shewed him, where hee ought to seeke for releefe, rest and libertie: and finallie, he may bee taught in the humbling of himselfe, to giue glorie to God.

The grounds of Popish confession.

4 Concerning confession, there hath beene alwaies greate strife betweene the Canonistes and the Scholediuines: while the one sorte affirme, that confession is commaunded by the speciall commaundement of God, & the other sort deny it and say, that it is commanded onlie by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnesse of the diuines, that haue corrupted and violentlie wrested as manie places of scripture, as they alleadged for their purpose. And when they sawe that they could not so obteine ẏ which they required, they which would be thought more suttle than the rest escaped away with this shift, ẏ confession came from the lawe of God, in respect of the substance of it, but afterward receiued forme of the lawe Positiue. Euen as the foolishest sort among the lawyers doe say, that Citations came from the law of God, becausse it is saide: *Adam* where art thou? And likewise Exceptions, becausse

Gen.3.9. *Adam* aunswered as it were by way of exception saying: The wife that thou gauest me. &c. But that both citations and exceptions receiued form giuen them by the Ciuill lawe. But let vs see by what arguments they proove this confession, either Formed or Vnformed to bee the commaundemente of God. The Lorde (say they) sent the leprous men to the Priests, But what? Sent he them to confession? Who euer hard it spoken, that the Leuiticall

Mat.8.4 Luke 5.14. priestes were appointed to heare confessions? Therefore they flie to Allegories, And say: It was commaunded by the Lawe of *Moses*, that the priestes

Deut.17.8. shoulde discerne betweene leprosie and leprosie: sinne is a spirituall leprosie: therefore it is the priestes office to pronounce vppon it. Before that I aunswere them, I aske this by the way, If this place make them iudges of the spirituall leprosie? why do they draw to them the knowledge of naturall and fleshly leprosy? This forsooth is not to mocke with the Scriptures.

Heb.7.11. The lawe giueth to the Leuiticall Priestes the knowledge of the Leprosie, therefore let vs take it vpon vs. Sinne is a spirituall leprosie, therefore let vs also be examiners of sinne. Nowe I answere: sith the priesthoode is remooued, it is necessarie that the Lawe be remooued also. All priesthoodes are remoued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honour of priesthoode is also remoued. If they loue so well to followe allegories, let him set Christ before them for the onely prieste, and heape vpon his iudgement seate the free iurisdiction of all thinges: this we can easily bee contented to suffer. Moreouer their allegorie is verie vnfit, that setteth among the ceremonies that lawe which is meerely politike. Why then did Christ send the leprous men to the Priestes? That the Priestes shoulde not cauill that he did breake the lawe that commaunded the man healed of the leaprosy, to be shewed before the Priest and purged with offering of sacrifice: therefore he commaunded the leprous men being cleansed, to doe that which belonged to the lawe. Goe (saith he) and shewe your selues to the Prieste, and offer the gift that *Moses* hath commaunded in the Lawe that it shoulde bee for a witnesse vnto them. And truely this miracle should haue beene a witnesse vnto them, for

they

they had pronounced them leprous, & now they pronounce them healed. Are they not whether they will or no compelled to become witnesses of Christs miracles? Christ leaueth to them his miracle to be examined, they cannot deny it. But because they still dally with it, therefore this worke is for a witnes vnto them. So in another place: This Gospel shalbe preached in all the worlde, for a witnes to all nations. Againe: Ye shalbe led before kings & gouernors, for a witnesse to them, that is: that in the iudgement of God they may be more strongly conuinced. But if they had rather follow *Chrysostome*: he also teacheth that Christ did this for ỹ Iewes sake, that he should not be accounted a breaker of the lawe. Albeit in so cleare a matter I am ashamed to alleage the witnesse of any man: whereas Christ pronounceth that he leaueth the right of the lawe whole to the priestes as to the professed enimies of the Gospell, which were alway bent to carpe against it, if their mouth had not beene stopped. Wherefore that the popish sacrificing priests may stil keepe this profession, let them openly take parts with them which must of necessity be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

Matth. 24. 14. Mat. 10. 18.

Hom. 12. de mulier. Chananæa.

5 They bring their second argument out of the same fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them be of force, if I do not proue that I can make a fairer shewe of them for my side, then they can for theirs. They say, The Lorde commaunded his Disciples, that when *Lazarus* was raised vp, they shoulde vnbind & loose him from his bondes. Heere first they lie: for it is no where read that the Lord said this to the disciples: and it is much more likely that he saide to the Iewes that stoode by him, that the miracle might bee made the more euident without suspition of fraud, & his power appeare the greater, that without any touching, with his onely word he raised vp dead men. For thus I expound it: that the Lord, to take away all wrongfull opinion frō the Iewes, willed them to roll away the stone, to feele the stincke, to behold assured tokens of death, to see him rising by the only power of his word, and them first to feele him liuing. And this is the iudgement of *Chrysostome*. But let vs graunt that this was spoken to the Disciples: what will they get therby? That the Lorde gaue his Apostles power to loose. But howe much more fitly and more handsomly might these things be applied by way of allegorie, to say that by this signe the Lorde meant to instruct his faithful, to loose them that he had raised vp: that is, that they should not call into remembrance those sinnes that he had forgotten: that they shoulde not condemne them for sinners whome hee had acquited: that they should not reproch men with those things that he had forgiuen: that they should not be rigorous to punish, & lightly offended, where he is merciful & easily entreated to spare? Truely, nothing ought to moue vs more to readinesse to forgiue, than the example of the Iudge that threatneth that he will bee vnappeasable to them that be too rigorous & vngentle. Nowe let them goe and boast of their allegories.

Christes cōmanding to loose the bondes from Lazarus vvhom he raised out of the graue fruitlessly alledged to proue auricular confession.

Ioh. 11. 44.

Ser. contra Iudas, Gentiles & hæretic.

Auricular confession vveakely proued either by their acknowledging of their sins vvhom Iohn did baptize, or by S. Iames his vvilling men to make their mutuall confessions.

6 But nowe they ioine more neere hande with vs, when they fight (as they thinke) with open sentences. They that came to *Iohns* baptisme, did confesse their sinnes, and *Iames* willeth that we confesse our sinnes one to

another. No marueile if they that woulde bee baptiſed did confeſſe their ſinnes, for it was ſaid before that *Iohn* preached the baptiſme of repentãce, and baptiſed in water vnto repentance. Whom ſhould he then haue baptized, but them that had confeſſed thẽſelues ſinners? Baptiſme is a token of the forgiueneſſe of ſinnes: and who ſhoulde be admitted to this token but ſinners, & they that acknowledge themſelues to bee ſuch? Therefore they confeſſed their ſins, that they might be baptized. And not without a cauſe doth *Iames* bid vs confeſſe one to another. But if they did marke what followeth next after, they would vnderſtande, that this alſo maketh little for them. Confeſſe (ſaith hee) one to another your ſinnes, & pray one for another. He ioyneth together mutual confeſſion & mutuall prayer. If wee muſt confeſſe to prieſtes only, then muſt we alſo pray for prieſts only. Yea, What and if it might follow of the wordes of *Iames* that onely prieſtes might confeſſe? for when he willeth that we ſhould confeſſe one to another, hee ſpeaketh onely to them that may heare the confeſſions of other: his word is in Greecke *Allelous*, mutually, interchangeably, by turnes, or (if they ſo like beſt to terme it) by way of reciprocation one to another. But ſo interchangeably none can confeſſe, but they that are meete to heare confeſſions. Which prerogatiue ſith they vouchſaue to graunt only to prieſts, we do alſo put ouer the office of confeſſing to them only. Therfore away with ſuch triflings, & let vs take the very meaning of the Apoſtle which is ſimple & plaine: ỹ is, that we ſhould lay our weakneſſe one in anothers boſom to receiue mutual counſel, mutuall compaſſion, & mutuall comfort one of another: then that we being naturally priuy to the weaknes of our brethren, ſhoulde pray for them to the Lord. Why do they then alleadge *Iames* againſt vs: which do ſo earneſtly require the confeſſion of the mercy of God? but no man can confeſſe Gods mercy, vnleſſe he haue firſt confeſſed his owne miſerie. Yea we rather pronounce him accurſed that doeth not before God, before his Angels, before the Church, yea and before all men confeſſe himſelfe a ſinner. For the Lord hath concluded all vnder ſinnes, that all mouthes might be ſtopped, and all fleſh humbled before God, and hee onely iuſtified and exalted.

Gal. 3. 22. Rom. 3. 9.

Auricular confeſſion a meere humane cõſtitution not grounded vpon any diuine Lawe.

This was the 183. Pope.

7 But I marueile with what face they dare affirme, that the confeſſion whereof they ſpeake, is of the lawe of God: the vſe whereof wee graunt in deede to be verie auncient, but ſuch as wee are able to proue in old time to haue bene at liberty. Truely euen their owne cronicles declare, that there was no certaine Lawe or conſtitution of it before the times of *Innocent* the third. Surely, if they had had a more ancient lawe, they would rather haue taken hold therof, than haue bin contented with the decree of the counſell of *Lateran*, and ſo made themſelues to bee laughed at, euen of children. In other thinges they ſtick not to make forged decrees, which they father vpõ the moſt auncient Councels, that they may with very reuerence of antiquitie dazle the eyes of the ſimple. In this point, it came not in their minde to thruſt in ſuch a falſe pack. Therfore by their own witneſſe, there are not yet paſſed three hundred yeares ſince *Innocent* the third laid ỹ ſnare vpon men, & charged them with neceſſity of Confeſſion. But, to ſpeake nothing of the time: the verie barbarouſneſſe of the wordes miniſheth the credite of that

lawe. For where these good fathers commaund euerie one of both kindes, male and female, once euery yeare to confesse al his sins to his owne priest, pleasant men doe merily take exception, that in this commaundement are contained onelie *Hermaphrodites*, and saie that it belongeth not to such a one as is either male or female onlie. Since that time, a more grosse beastlines hath bewraied it selfin their scholers, y can not expound what is meant by his own priest. Whatsoeuer al the Popes hyred bablers do prate, we hold both that Christ was neuer the author of this lawe that compelleth men to reckon vp their sinnes, & also that there passed a thousand & two hundred yeares from the resurrection of Christ before that anie such law was made. And so, that this tyrannie was then first brought in, when all godlinesse & learning being destroyed, the visiors of Pastors had without choise taken al licentiousnesse vpon them. Moreouer there are euident testimonies both in histories and other auncient writers, which teach that this confessiō was a politike discipline redeemed by the Bishops, not a lawe made by Christ or his Apostles I wil alleadge but one out of manie, which shalbe a plain proof thereof. *Sozomenus* reporteth that this constitutiō of bishops was diligently kept in all the West churches, but specially at Rome. Whereby hee sheweth that it was no vniuersall ordinance of all Churches. But he saieth that there was one of the priestes peculiarly appointed to serue for this office. Whereby he doth sufficiently confute that which these men do falsly say of the keies giuen for this vse vniuersally to the whole order of priesthoode. For it was not the common office of all priests, but the special dutie of some one that was chosen thereunto by the bishop. The same is he, whom at this day in all cathedral Churches they call Penitentiarie, the examiner of hainous offences, and such whereof the punishment pertaineth to good example. Then he saith immediatly after, that this was also the manner at Constantinople, till a certaine woman fayning that she came to confession, was found so to haue coloured vnder that pretence the vnhoneſt company that she vsed with a certaine Deacon. For this act, *Nectarius* a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these asses lift vp their eares. If auricular confession were the lawe of God, how durst *Nectarius* repell and destroy it? Will they accuse for an heretike and schismatike *Nectarius* a holie man of God, allowed by the consenting voyces of all the olde fathers? But by the same sentence they must condemne the Church of Constantinople, in which *Sozomenus* affirmeth that the manner of confessing was not only let slip for a time, but also discontinued euen till within time of his remembrance. Yea let them condemne of apostasie not only the church of Constantinople, but also al the East Churches which haue neglected that law, which (if they say true) is inuiolable and commanded to all Christians.

Tripart. hist. lib. 9.

8 This abrogation *Chrysostome*, which was also bishop of Constantinople, doth in so manie places euidently testifie, that it is maruell that these dare mutter to the contrarie. Tell (saith he) thy sins that thou maiest do thē awaie, if thou be ashamed to tel any man the sins that thou hast done, tel thē daily in thy soule. I do not say, Confesse them to thy fellow seruant, that may reproch thee: tell them to God that taketh care of them. Confesse thy sins

In the Church of Constantinople auricular confession taken by S. Chrysostome for no such thing, as vnto which al men should stād bound. Hom. 2. in. Psal. 50.

Ser. de Pœnit. & confeſſ.
Hom.5.de incomprehen.Dei natura, contra Anomæos.
Homi.4.de Lazaro.

vpon thy bed,that there thy conſcience may dailie recogniſe her euils. Againe: But now it is not neceſſary to confeſſe when witneſſes be preſent:let the examination of thy ſinnes be done with thy thought: let this iudgement be without witneſſe: let onlie God ſee thee confeſſing. Againe:I do not lead thee into a ſtage of thy fellow ſeruants, I do not compel thee to diſcloſe thy ſinnes to men,rehearſe & vtter thy cõſcience before God. Shew thy woũds to the Lord the beſt ſurgion,and aske ſalue of him. Shew to him that will reproch thee with nothing,but will moſt gently heale thee. Againe:Tell not man,leaſt hee reproch thee, for neither is it to bee confeſſed to thy fellow ſeruant,that may vtter it abroade, but to the Lorde. To the Lord ſhew thy wounds which hath care of thee,that is both gentle and a Phiſition. Afterward he bringeth in God ſpeaking thus:I compel thee not to come into the mids of a ſtage,and call manie witneſſes, tel thy ſinne to me alone priuatly, that I may heale thy ſore. Shall wee ſay that *Chryſoſtome* did ſo raſhly, when he wrote this and other like things,that he would deliuer mens conſciẽces from theſe bonds wherwith they be bound by the law of God? not ſo. But he dare not require that as of neceſſitie,which hee doth not vnderſtand to be commaunded by the word of God.

The Scripture requireth confeſſion of ſinnes, but vnto God.

9 But that the matter may be made the plainer & eaſier,firſt we wil faithfully rehearſe,what kind of confeſſion is taught by the word of God: & then we will alſo declare their inuentions,but not all (for who could drawe the ſuch an infinite ſea?)but onelie thoſe wherein they comprehend the ſum of their ſecret confeſſion. Here I am loth to rehearſe how oft the old tranſlator hath giuen in tranſlation this word Confeſsion ſteed of Praiſe: which the groſſeſt vnlearned men commonly know:ſauing that it is good to haue their preſumptuouſneſſe bewraied,that do giue away that which was written of the praiſes of God, to their owne tyrannicall commaundement. To proue that confeſſion auaileth to cheare the mindes they thruſt in that place of the Pſalm:In the voice of reioycing and confeſſion. But if ſuch change maie ſerue,then we ſhal haue what we liſt,proued by what we liſt. But ſeeing they are ſo become paſt ſhame, let the godlie readers remember that by the iuſt vengeance of God they haue bin caſt into a reprobate mind, that their preſumption ſhould be the more deteſtable. But if we wil reſt in the ſimple doctrine of ỹ Scripture,we ſhall not be in danger of any ſuch deceits to beguile vs. For therein is appointed one order of confeſſing,that foraſmuch as it is the Lord ỹ forgiueth,forgetteth,and putteth away ſins,therefore we ſhould confeſſe our ſinnes to him for to obtaine pardon,he is the Phiſition,therefore let vs ſhewe our diſeaſes vnto him. It is he ỹ is grieued & offended,therfore let vs ſeeke peace at his hand. He is the knower of hearts,and priuie to all thoughts,therfore let vs make haſt to powre out our hearts before him. Finally it is he ỹ calleth ſinners,therefore let vs not delay to come to him.

Pſa.13.5.

Pſa.51.5.

I haue (ſaith *Dauid*) made my ſinne knowen vnto thee,and haue not hidden my vnrighteouſnes. I haue ſaid,I wil confeſſe againſt me my vnrighteouſnes to the Lord,& thou haſt forgiuen the wickednes of my heart. Such is the other confeſſion of *Dauid*. Haue mercy vpon mee O God, according to thy great mercy. And ſuch is the confeſſion of *Danieli*: We haue ſinned,Lord we haue done peruerſly,we haue committed iniquities,and haue bin rebellious

Dan.9.5.

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In swaruing from thy commandements. And such are other cõfessions that are commonly found in the Scripture, the rehearsal whereof would almost fill a great volume. If we confesse our sinnes (saith *Iohn*) the Lord is faithfull to forgiue vs our sinnes. To whom should wee confesse euen to him: that is, if we fall downe with a troubled & humbled heart before him, if heartily accusing and condemning our selues before him we pray to be acquited by his goodnes and mercie. 1. Ioh. 1. 9.

10 He that heartily & before God shall embrace this confession, shall vndoubtedly haue both a tongue readie to confesse, so oft as it shalbe needful for him to publish the mercie of God before men, & not onlie to whisper the secret of his heart to one man, & once & in his eare: but oft & openly, & in the hearing of all the world simply to rehearse both his owne shame and the magnificence & glory of God. After this maner when *Dauid* was rebuked of *Nathan*, he was pricked with the sting of conscience, & confessed his sinne before both God & man. I haue (saith he) sinned to the Lorde, that is to say, now I alleadge nothing for my excuse, I vse no shiftes, but that al men may iudge me a sinner, and that the same thing which I would haue had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glorie of God or for the hũbling of our selues. For this reason the Lorde in old time ordained in the people of *Israel*, that the priest should first speake the words, & the people saying after him should openly confesse their iniquitie in the Church. For he foresaw that this help was necessarie for them that euery man might bee the better brought to a iust reknowledging of himselfe. And meete it is that with the confession of our owne miserie we should among our selues, and before al the worlde glorifie the goodnes and mercie of our God. *A confession of our sinnes openly as occasion shall require euen vnto men also allowable.* 2. Sa. 12. 13. Leu. 16. 19.

11 And it is conuenient that this kind of confession be both ordinary in the church, & also extraordinarily vsed in speciall maner, if it happen at any time the people to be guiltie of anie generall fault. Of this second kinde we haue an example in that solemne confession which al the people vsed by the meanes and guiding of *Esdras* & of *Nehemias*. For whereas that long banishment, the destruction of the City & Temple, the dissoluing of religion, was the punishment of the common reuolting of the: they could not acknowledge the benefit of deliuerance in such sort as was meete, vnlesse they did first condemne themselues. Neither maketh it matter, if in a whole Congregation some few sometime be innocent. For sith they be the members of a feeble and diseased body, they ought not to boast of healthfulnesse. Yea it is not possible but they must also themselues gather some infection & beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrennesse or any other plague: if it be our duetie to flie to mourning, to fasting, and to other signes of guiltines: then confession it self, wherupon all these things doe hang, is not to be neglected. As for the ordinarie confession, beside that it is commended by the Lordes owne mouth, there is no wise man that considering the profit therof, dare disalow it. For where as in all holie assemblies we make our apparance in the sight of God and the Angels: what other beginning maie there bee of our pleading, but our reknow- *Publique confession of sinnes not onely in particular persons but in generall assemblies also both ordinarie and sometimes extraordinarie allowable and verie needful.* Neh. 1. 7.

knowledging of vnworthinesse? But that (some man wil saie) is done by euery prayer. For so oft as we pray for pardon, we thereby confesse our sinnes, I graunt. But if you consider how great is our careles nesse, or drousinesse, or sluggishnes, you wil graunt me that it should be a profitable ordinance, if by some solemne vse of confession, the Christian common people shoulde bee exercised to humbling themselues. For though the ceremony that the Lord commanded the *Israelites*, was parcel of the nurture of the law, yet in some maner it also belongeth to vs. And truely we see that this vse is in wel ordered Churches profitably obserued, that euery Sunday the minister shoulde rehearse a forme of confession in the name of himselfe & of all the people, wherein he accuseth all of wickednes, and craueth pardon of the Lorde. Finally, with this keie the gate to praier is opened as well priuately to euerie man, as vniuersally to all men.

Priuate confession of sinnes for some men in some cases requisite to be made vnto their pastors.
Iac. 5. 16.

12 Moreouer the Scripture alloweth two formes of priuate confession, one that is made for our owne sake, whereof that saying of *Iames* is spoken, that we shoulde confesse our sinnes one to another, for his meaning is, that discloising our wickednesses one to another, we shoulde one helpe another with mutuall counsell and comfort. The other forme that is to be vsed for our neighbours sake, to appease him and reconcile him vnto vs, if hee haue in anie thing beene offended by vs. Now in the first kinde of confession, although *Iames* in this hath assigned no man by name, into whose bosome we should vnlode our selues, leaueth vs a free choise, to confesse to him ỳ shall seeme meetest vnto vs of all the flocke of the Church: yet we ought principally to choose the Pastors, because they are for the most part in comparison of the other to be iudged meetest. I saie that they are meetest in comparison of the rest, because the Lord appointeth them by the verie calling of their ministery, at whose mouth we should be instructed to subdue & correct our sinnes, and also may receiue comfort by trust of pardon. For as the office of mutuall admonishment and reprouing is committed to al men, yet it is specially enioyned to the ministers. So when as wee all ought to comfort & confirme one another in confidence of Gods mercie: yet wee see that the ministers, to assure our consciences of the forgiuenesse of sinnes, are ordeined as it were witnesses and pledges thereof, in so much that they be saide to forgiue sinnes and loose soules. When thou heares t this to bee ascribed vnto them, thinke that it is for thy profite. Therefore let euerie one of the faithfull remember this to be his duetie, if he be priuately so vexed & troubled with the feeling of sinnes that he cannot winde out himselfe without help of another, not to neglect the remedie that the Lord hath offered him: that is, for his reliefe to vse the priuate confession to his owne Pastor: and for his comfort to craue the priuate helpe of him, whose duety it is both publiquely and priuately to comfort the people of God with the doctrine of the Gospel. But alwaie this moderation is to be vsed, where God appointeth no certainty, not to binde consciences with a certaine yoke. Heerevpon followeth that such Confession ought to be free: not to bee required of all men, but to bee ommended to those onelie that shal vnderstande themselues to haue need of it. Then that eue they that vse it for their need, shoulde not bee compelled by anie commaundement, or trained by anie

Matt. 16. 19.
Mat. 18.
Iohn. 3. 23.

deceit,

deceit, to reckon vp all their sinnes, but so farre as they shall thinke it behoueful for them, that they may receiue sound fruit of comfort. Faithful Pastors ought not only to leaue this libertie to the churches, but also to maintaine it, and stoutly stand in defence of it, if they will haue tyrannie absent from their ministerie and superstition from the people.

Particular men bound to confesse their faultes vnto men against vvhō they haue offended.

13 Of the oher sort of confession Christ speaketh in *Matthewe*. If thou offer thy gift at the altar, and there remembrest that thy brother hath anie thing against thee, leaue thy gift there, and go, & first be reconciled to thy brother, and then come and offer thy gift. For so charity ỹ hath bin appaired by our fault, is to be repaired by acknowledging and crauing pardon of the offence that wee haue committed. Vnder this kind is contained their confession that haue sinned euen to the offending of the whole Church. For if Christ maketh so great a matter of the priuate offence of one man, to forbid from holie mysteries al them that haue sinned against their brother, til they be with iust amends reconciled: how much greater reason is it, that he that hath offended the church with any euil example, should recouer the fauour of the church with acknowledging his fault? So was the Corinthian receiued againe to the cōmunion, when he had yelded himselfe obedient to correction. Also this forme of confession was vsed in the old church, as *Cyprian* maketh mention. They do penance (saith he) in due time, & then they come to confession, and by laying on of the hāds of the bishop & the Cleargy, they receiue leaue to come to the communion. Any other order or forme of confessing, the Scripture vtterly knoweth not, & it is not our dutie to bind consciences with new bonds, whom Christ most sharply forbiddeth vs to bring in bondage. In the meane time I do so much not speake against it that the sheep should present themselues to their shepheard when they meane to be partakers of the holy supper, that I would most gladlie haue it euery where obserued. For both they that haue an encombred conscience, may from thence receiue singular profit, & they that are to be admonished do by that meane prepare place for admonishment, but so alway that tyrannie and superstition be away.

Mat.5.23.

2.Cor.2.6.

A commendable kinde of absolution correspondent to the former kindes of confession.

14 In these three kindes of confession, the power of the keies hath place: that is, either when the whole church with solemne reknowledging of their faultes craueth pardon: or when a priuate man, ỹ by any notable fault hath bred common offence, doth declare his repentance: or when he that for the vnquietnesse of his conscience, doth neede helpe of the minister discloseth his weaknes vnto him. But there are diuerse waies of taking awaie offence, because although thereby also the peace of conscience is prouided for, yet the principal end is, that hatred should be taken awaie, & mens mindes knit together with a bond of peace. But this vse that I haue spoken of, is not to be despised, that we maie the more willingly confesse our sinnes. For when the whole church standeth as it were before the iudgement seate of God, confesseth it selfe guiltie, and hath one only refuge vnto the mercie of God: it is no slender or light comfort to haue there present Christes embassador, hauing cōmandement of reconciliation, of whom it may heare absolutiō pronounced vnto it. Here the profitablenes of the keies is worthily commēded, whē this embassage is performed rightlie, & with such order & religiousnes

as

as beseemeth it. Likewise when he that had in a manner estranged himselfe frō the Church, receiueth pardon and is restored into brotherly vnitie: how great a benefit is it that he vnderstandeth himselfe to be forgiuen by them, to whom Christ hath saide: To whomsoeuer ye forgiue sinnes in earth, they shalbe forgiuen in heauen. And of no lesse effectualnes and profit is priuate absolution, when it is asked by them that haue neede of special remedie to relieue their weakenesse. For it happeneth oftentimes, that he which heareth the generall promises that are directed to the whole congregation of the faithful, remaineth neuertheles in some doubt, & hath stil an vnquiet mind, as though he had not yet obteined pardō: & the same mā, if he haue disclosed to his person the secret sore of his mind, and heareth peculiarly directed to himselfe that saying of the Gospel, Thy sins are forgiuen thee, be of good hope, stablisheth his minde vnto assuredneesse & is deliuered frō that trembling, wherewith he was before tormented. But whē we speake of the keies, we must take heed that we dreame not of a certain power seuered from the preaching of the Gospel. In another place we shal haue occasion more fullie to declare this matter againe, where we shal entreat of the gouernment of the church: and there shall we see that al the power to binde and to loose, which Christ hath giuen to his Church, is bound to the worde. But this is most true in the mysterie of the keies, the whole force whereof standeth in this, that the grace of the Gospel be publikely & priuately sealed vp in the heartes of the faithfull, by them whom the Lord hath ordained: which can not be done but by onelie preaching.

Mat.18.19. Iohn.20.23.

Mat.9.2.

The keies vvherevvith the Church of Rome supposeth her priestes authorized to binde and loose after confession made.

15 But what say the Romish diuines? They decree that euerie one of either kinde, so soone as they come to the yeeres of discretion, must yearely once at the least confesse al their sins to their owne priest: and that their sin is not forgiuen, vnlesse they haue firmely conceiued an intent to confesse it: which intent if they performe not when occasion is offred that they may do it, there is now no more entrie open for them into Paradise. And ẏ the priest hath ẏ power of the keies, wherwith he may loose and bind a sinner: because the word of Christ is not in vain. Whatsoeuer ye bind, &c. About this power they stoutely fight among themselues. Some saie that there is but one keie in substance, that is the power to bind and loose, and as for knowledge, that it is in deed requisite for a good vse, but that it is onelie as an accessarie & is not essentially ioyned with the other. Some other, because they saw this to be too much an vnbridled licence, haue reckoned vp two keies, discretiō & power. Other again, whē they saw the leud boldnes of priests to be restrained by this moderation, haue forged other keies, that is to saie, authoritie, of discerning which they should vse in giuing determinate sentence: & power, which they shold practise in executing of their sentence: & ẏ knowledge standeth by as a counseller. But they dare not simplie expound this binding and loosing to bee to forgiue and put awaie sinnes, because they heare the Lorde crying out in the Prophet: It is I, and none other but I: it is I, it is I that put awaie thy sinnes, O *Israell*, But they saie it is the priestes office to pronounce who be bound or loosed, and to declare whose sins are forgiuen or retained: and that he doth declare it, either by confession when he absolueth and retaineth sinnes, or by sentence when he excommunicateth & receiueth

C. Omnis. vtriusque sexus. De summa trinitate & fide cath.

It is a decree of Pope Innocentius, in the counsel of Laterane, and is recited. Lib 4. Sentē. 14. cap. 2. li. 4. Sent. dist. 19. ca 2.

Matth. 18. 19.

Esa. 43. 11. and 25.

receiueth againe to partaking of the Sacraments. Finally, when they vnderstand that they be not yet out of this doubt, but that it still maie be obiected against them, that oftentimes their priestes do binde and loose men vnworthie, which are not therfore bound or loosed in heauen: then (which is their last refuge) they answere that the giuing of the keies, must be cõstrued with a limitation, that is to saie, that Christ hath promised, that before his iudgment seat such sentence of the Priest shalbe allowed as hath bin iustly pronounced, according as the deseruings of him that is bound or loosed, did require. Moreouer, they saie, that these keies are giuen by Christ to all Priests, and are deliuered to them by their Bishoppes, at the time of their promoting to priesthood: but the free vse of them, remaineth onelie with such as doe exercise Ecclesiasticall offices: and that the excommunicate and suspended Priestes haue in deede the keies, but rustie and bound vp. And they that saie these things may wel seeme modest and sober in comparison of the rest, which vpon a newe anuield haue forged new keies with which they saie the treasure of the Church is locked vp. These keies we shall hereafter trie in place fit for it.

16 Now I will in few wordes answere to euery one of these particularly. But at this present I speake not by what right or what wrong they binde the soules of the faithfull with their lawes, forasmuch as wee will consider that when place serueth. But where they charge men with a lawe of reckoning vp all their sinnes: where they say that sinne is not forgiuen but vpon condition, if there be an intent conceiued to confesse it: where they babble that there remaineth no entrie into Paradise, if occasion of confessing bee neglected: this is in no wise to bee suffered. Must all sinnes be reckoned vp? But *Dauid*, (Who as I thinke) had wel studied vpon the confession of his sinnes, yet cried out: who shall vnderstand his errours? Lord cleanse me from my secret sinnes. And in an other place. My iniquities haue passed aboue my head, & like a weightie burden haue waxed heauie aboue my strength. Truly he vnderstood how great was the bottomlesse depth of our sinnes: how many were the sorts of our mischieuous doings, how many heads this monster *Hydra* did beare, and how long a taile she drew after her. Therefore he went not about to reckon vp a registet of them, but out of the depth of euils, he cried vnto the Lord: I am ouerwhelmed, I am buried and choked, the gates of hels haue compassed me, let thy hand drawe mee out, which am drowned in the great pit, and am fainting and readie to die. Who now may thinke vpon the numbring of his sinnes, when he seeth that *Dauid* can make no number of his?

A tyrannie to impose vpon men a lawe binding them to recken vp all their sinnes.

Psal. 19. 13.

Psal. 38. 5.

17 With this butcherie, the soules that haue bin touched with anie feeling of God, haue bene more cruelly vexed. First they called themselues to account: then they diuided sinnes into armes, into boowes, into branches, and into twigges, according to these mens rules: then they weighed the qualities, quantities, and circumstances. And so the matter went a litle forward. But when they had proceeded a litle further, than was on ech side skie, and on eche side sea, no hauen, no safe roade: the mo that they had passed ouer, the greater heape alway did thrust it selfe into their sight, yea they rose vp as high mountains, & there appeared no hope, not so much as after long

The miserie wherewith their soules were vexed which had a care & did make a conscience of cõfessing in such sort as the Church of Rome required.

long compassings, any waie to escape. And so they did sticke fast betweene the sacrifice and the stone, & at last was found no other issue but desperatiō. Then these cruel butchers, to ease the wounds that themselues had made, laid certaine gentle plaisters, that euery man shold do as much as he could. But new cares again rose vp, yea new torméts did slea the silly soules, as to thinke: I haue not emploied time enough, I haue not endeuoured my selfe with such diligéce as I ought, I haue passed ouer many things by negligéce, & the forgetfulnes ỳ commeth by negligence is not excusable. Then were there ministred other plaisters to assuage such paines, as, Repent thee of thy negligence: if it be not altogether careless, it shalbe pardoned. But al these things can not close vp the wound, and are not so much easment of the euil, as poyson couered with honie, that they shoulde not with their bitternesse offend the first tast but enter into the bowels before that they be perceiued. Therefore this terrible saying alway calleth vpon them & soundeth in their eares: Confesse all thy sinnes. And this horrour can not be appeased but by assured comfort. Here let the readers consider, how possible it is to bring into account all the doings of a whole yeere, and to gather together what sins they haue done euery day: forasmuch as experience proueth to euery man, that when at euening he shall reckon vp the faultes but of one daie, his memory is confounded therwith, so great a multitude & diuersitie presenteth it self For I speake not of grosse & blockish hypocrits that thinke they haue done sufficiently, if they haue noted three or foure of the greatest sins: but I speake of the true woorshippers of God, which when they see themselues oppressed with the examination that they haue made, do adde also this saying of *Iohn*: If our owne heart do accuse vs, God is greater than our heart: & so they quake for feare at the sight of that iudge, whose knowledge far surmounteth our vnderstanding.

1.Ioh.3.20.

The confessing of all our sinnes a thing impossible, neither is the confessing of them if it were possible so necessarie that without it all men are excluded heauen.

18 But whereas a great part of the world rested them vpon such flatteries, wherewith so deadly a poyson was tempered, this came not so to passe, because they beleeued that God was satisfied, or because they themselues were fully satisfied: but that the anchor cast as it were in the mid sea, should rest a litle from sailing, or as a wayfaring man weary and fainting, should lie downe in the way. I labour not much in prouing this. For euerie man maie be witnesse to himselfe, I will in a short summe shew, what manner of law this was. First simplie it is impossible, and therefore it can doe nothing but destroie, damne, confound, and cast in ruine & desperation. And then when it hath ledde sinners from the true feeling of their sinnes, it maketh them hypocrites and ignorant of God and themselues. For while they are wholly busied in reckoning vp of their sinnes, in the meane time they forget the secret sinke of vices, their hidden Iniquities, and inward filthines, by knowledge wherof they should chiefly haue weighed their miserie. But this was a most certaine rule of confession, to acknowledge and confesse the bottomlesse depth of our euill to bee so great as passeth our vnderstanding. After this rule we see that the Publicanes confession was made. Lorde be mercifull to me a sinner: as if he should saie: All that euer I am, I am altogether a sinner, and I can not attaine with witte or expresse with tongue the greatnesse of my sinnes: let the bottomlesse depth of thy mercie swallow vp the

Luc.18.23.

bottom-

bottomlesse depth of my sin. But then thou wilt saie, what? are not all our sinnes to bee confessed? is no confession acceptable to God, but that which is knitte vp in these two wordes, I am a sinner? No, but rather wee must endeuour our selues as much as in vs lieth, to poure out our heart before the Lorde, and not onelie in one worde confesse our selues sinners, but also truely and heartily acknowledge our selues to bee such: and with all our thought recorde, howe great and diuerse is our filth of sinnes, not onlie that wee bee vncleane, but what, howe great, and in howe manie partes is our vncleannesse: not onelie that wo be debters, but with how great debtes we be loden, and how many waies charged: not onelie that wee bee wounded, but also with how manie and deadlie strokes wee bee wounded. With this reknowledging when the sinner hath wholly powred out himselfe before God, let him earnestly & syncerely thinke, that yet there remaine moe sins, & that the secret corners of their euils are so depe, that they cannot be throughly disclosed: And he crieth out with *Dauid*: Who vnderstandeth his errours? Lord cleanse me from my hidden sinnes. Now where they affirme that sinnes are not forgiuen but with an intent of confessing firmely conceiued, and that the gate of paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that we should graunt them that. For there is no other forgiuenesse of sinnes, than alwaies hath beene. It is not read that all they haue confessed their sinnes in the eare of some priest, yᵉ we read to haue obtained forgiuenes of sins at Christes hand. And truely they could not confesse, where there were neither any priestes confessors, nor anie confessing at al. And in manie ages after, this confession was vnheard of, at which time sinnes were forgiuen without this condition. But that wee may not neede to dispute longer about this, as about a doubtfull matter, the word of God is plaine, which abideth for euer: Whensoeuer the sinner repenteth, I will no more remember all his iniquities. He that dare adde any thing to this worde, bindeth not sinnes, but the mercie of God. For whereas they say, that iudgement cannot bee giuen but when the cause is heard, wee haue a solution in readinesse, that they doe presumptuously take that vpon themselues, which haue made themselues iudges. And it is a maruel that they do so boldly frame to themselues such principles, as no man in his right wit will graunt. They boast that the office of Binding & Loosing is committed to them, as though it were a certaine iurisdiction ioyned with Inquisition. Moreouer their whole doctrine crieth out, that this authoritie was vnknowne to the Apostles. Neither doeth it belong to the priest, but to him which desireth absolution, to know certainly whether the sinner be loosed or no: forasmuch as hee that heareth can neuer knowe whether the reckoning be iust and perfect. So shoulde there be no absolution but such as is restrained to his words that is to be iudged. Moreouer the whole order of loosing standeth of faith and repentaunce, which two thinges are hidden from the knowledge of man, when sentence must be giuen vpon an other man. It followeth therefore that the assurance of binding and loosing is not subiect to the iudgement of an earthly iudge: because the minister of the worde, when hee doeth his office, can not giue absolution but conditionally: but that this is spoken for the sinnes sake,

Psal.19.12.

Eze.18.21.

Whose sinnes ye forgiue, &c. that they shoulde not doubt that the pardon which is promised by the commaundement and worde of God, shalbe ratified in heauen.

Auricular confession a meane to make men not ashamed of sinning but bolde to sinne.

19 Therefore it is no maruell, if wee condemne and desire to haue vterly taken away this Auricular confession, a thing so pestilent and so manie waies hurtfull to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profite, and hath giuen cause to so many wickednesses, sacrileges and errours, who wil not thinke that it ought to bee presently abolished? They doe indeede reckon vp some good vses, which they boast vpon as verie profitable, but these either false or of no value at all. One onely they commend with a singular prerogatiue, that shame is a great punishment of him that confesseth, whereby the sinner both is for a time to come made warer, and preuenteth the punishment of God in punishing himselfe. As though wee did not humble a man with shamefastnesse enough when we call him to that high iudgement seate of heauen, I meane to the hearing of God. It is forsooth verie well profited, if for shame of one mans knowledge wee ceasse to sinne, and bee not ashamed to haue God witnes of our euill conscience. Although the verie same is also most false, for it is to bee seene that by nothing groweth greater confidence or licentiousnesse to sinne, than when men hauing made confession to a priest, think they may wipe their mouth and saie, I did it not. And not only they are made all the yeere long the bolder to sinne: but all the rest of the yeere bearing themselues bolde vpon confession, they neuer sigh vnto God, they neuer returne to themselues, but heape sinnes vpon sinnes, till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke themselues discharged of their burden, and that they haue taken away from God the iudgement that they haue giuen to the priest, and that they haue brought God in forgetfulnesse when they haue made the priest priuie. Moreouer who doth merily see the day of confession at hand? Who goeth to confession with a cheerefull heart, and commeth not to it rather aganst his will, and as it were drawing backwarde, like as if he were taken by the necke and drawen to prison? vnlesse peraduenture it bee the verie priestes, that vse ioyfully to delight themselues with mutuall rehearsals of their doings, as it were with merie tales? I wil not defile much paper with monstrous abhominations whereof auricular confession swarmeth ful. Onelie this I saie, If that holy man did not vnwisely, that for one rumor of fornication tooke awaie confession out of the Church, yea out of the remembraunce of his flock: then we be thereby put in minde what is needefull to bee done at this daie vpon infinite whoredomes, adulteries, incests, and bawderies.

Authoritie granted to binde and loose is no authorizing of Popish priestes to absolue in such sort as they doe.

Matt. 18.18.

20 Where the Confessioners alleadge for this purpose the power of the keies, and doe thereupon set the peupe and prore of their kingdome, as the prouerbe is: it is to be seene howe much they ought to auaile. Then (saie they) are the keyes giuen without cause? Is it saide without cause: Whatsoeuer you loose vpon earth, shall bee also loosed in heauen? Doe we then make the worde of Christ voyde? I aunsweare there was a weightie cause why the keyes shoulde bee giuen, as both I haue euen now alreadie decla-

declared, and shall more plainely shewe againe when I come to entreate of Excómunication. But what if I do with one sword cut off the hold of all that they require, that is, with saying, that sacrificing priestes are not the vicars nor successors of the Apostles? But this shall also bee to bee intreated of in an other place: but now they rayse vp an engine whereby they woulde most of all defende themselues, and thereby maie all their buildinges be ouerthrowen. For Christ did not giue his Apostles the power to binde and loose, before that hee gaue them the holie Ghost. Therefore I saie, that none haue the power of the keies that haue not first receiued the holie Ghost. I denie that anie man can vse the keies, but hauing the holy Ghost going before, and teaching him and informing him what is to bee done. They trifling saie, that they haue the holie Ghost. But indeede they denie it, vnlesse peraduenture they faine (as they doe faine indeede) the holie Ghost to be a vaine thing and a thing of nothing, but therein they shal not be beleued. And by this engine they are vtterly ouerthrowen, that of whatsoeuer dore they boast that they haue the keie, a man maie alway aske them whether they haue the holie Ghost which is the iudge and gouernour of the keies. If they aunsweare that they haue, then they may be asked againe, whether the holie Ghost may erre. This they wil not be glad to speake expresly, although they crokedly vtter the same by their doctrine. It is therefore to bee gathered, that no priestes haue power of the keyes which doe commonly without consideration loose those thinges that the Lorde woulde haue to bee bounde, and binde those thinges that the Lord commaunded to be loosed.

The abuse of binding & loosing vvithout knowledge.

21 Whereas they see themselues conuinced by most cleere experimentes, that they do without choise loose & bind the worthie and vnworthie, they vsurpe a power without knowledge. And though they dare not denie that knowledge is requisite for a good vse, yet they write that the verie power is giuen to euill disposers of it. But this is the power, whatsoeuer thou bindest or loosest in earth, shall bee bounde or loosed in heauen. Either the promise of Christ must lie, or they that haue this power doe well binde and loose. Neither maie they dallie & saie, that the saying of Christ is limited according to the deseruings of him that is bound or loosed. And wee also confesse, that none can bee bounde or loosed, but they that are worthie to bee bound or loosed. But the messengers of the Gospell and the Church haue the worde, by which they measure this woorthinesse, in this worde the messengers of the Gospell, may promise to all men forgiuenesse of sinnes in Christ by faith, they maie proclaime damnation into all and vpon all that embrace not Christ. In this worde the Churche pronounceth that fornicators, adulterers, theeues, mansleyers, couetous men, vniust men, haue no parte in the kingdome of God, and bindeth such with most sure bondes. With the same woorde the Church looseth them whom it comforteth beeing repentant. But what power shall this bee, not to know what is to bee bounde or loosed, and not to bee able to binde or loose without knowledge? Why then doe they saie that they loose by authoritie giuen vnto them, when the loosing is vncertaine? What haue wee to do with this imaginatiue power, if there be no vse of it? But I haue it alrea-

1. Cor. 6. 9.

die prooued that either there is no vſe of it, or ſo vncertaine an vſe as maie be accounted for none at al. For wheras they confeſſe that there is a great part of Prieſtes that doe not rightlie vſe the keyes, and that the power without lawfull vſe is of no effect. Who ſhall aſſure mee that he of whom I am looſed is a good vſer of the keies? if hee be an euill vſer of it, what hath hee elſe but ſuch a voide diſpoſing of them, as to ſaie, what is to be bound or looſed in thee I know not, foraſmuch as I lacke the right vſe of the keyes, but if thou deſerue I looſe thee. But ſo much might doe, I will not ſaie a laie man (for they could not beare that with patient eares) but a Turke or a Diuell. For it is aſmuch as to ſaie, I haue not the worde of God the ſure rule of looſing, but there is power giuen mee to looſe thee, if thy deſeruinges be ſo. We ſee therefore what they meant, when they defined the keies to bee the authoritie of diſcerning, and power of executing: and that knowledge is adioyned for a counſeller, and like a counſeller ſerueth for a good vſe: vndoubtedly euen they deſired to raigne at their owne will, licentiouſly without God and his word.

The vncertainties and abſurdities of popiſh abſolution.

22 If anie man take exception and ſaie, that the lawfull miniſters of Chriſt ſhall be no leſſe doubtfull in their office, becauſe the abſolution that hangeth vpon faith ſhall alwaie remaine doubtfull: and then that ſinners ſhall haue either none or a colde comfort, becauſe the miniſter himſelfe which is no competent iudge of their faith, cannot be aſſured of their abſolution: wee haue anſweare thereunto in readineſſe. For they ſaie that no ſinnes are forgiuen by the prieſt, but ſuch whereof himſelfe hath beene the hearer: ſo by their opinion, the forgiuenes hangeth vpon the iudgemẽt of the prieſt, & if he doe not wiſely diſcerne who be worthie of pardon, the whole doing is voide and of no effect. Finally the power wherof they ſpeak, is a iuriſdiction adioyned to examination, whereunto pardon and abſolution is reſtrained. In this point is found no ſure ground, but rather it is a bottomleſſe depth. For where the confeſſion is not ſound, the hope of pardon is alſo lame, and then the prieſt himſelfe muſt needs ſticke in ſuſpenſe while hee can not tell, whether the ſinner doe faithfully reckon vp all the euill deedes. Finally (ſuch is the ignorance and rudeneſſe of prieſtes) the moſt part are no fitter to doe this office, than a ſhoomaker to plowe the ground, and the reſt in a maner all ought worthily to ſuſpect themſelues. Hereupon therefore riſeth the perplexitie and doubtfulneſſe of the Popes abſolution, becauſe they will haue it grounded vpon the perſon of the prieſt, & not only that, but alſo vpon knowledge, that he may iudge only of things informed, examined and proued. Nowe if a man ſhoulde aske of theſe good doctors, whether a ſinner be reconciled to God, when ſome ſinnes are forgiuen: I ſee not what they haue to anſweare, but that they ſhall bee compelled to confeſſe that all is vnprofitable, that the prieſt pronounceth of the forgiuenes of thoſe ſinnes that he hath hearde rehearſed, ſo long as the other ſins are not deliuered frõ condemnation. On the behalf of him that confeſſeth how hurtful carefulneſſe holdeth his conſcience bound, appeareth hereby that when he reſteth vpon the prieſtes diſcretion, as they call it, hee can determine nothing certainely by the worde of God. The doctrine that we teach is free and cleere from all theſe abſurdities. For the abſolution is conditi-

ditionall, that the sinner should trust that God is mercifull vnto him, so that hee syncerely seeke the cleansing of his sinnes in the sacrifice of Christ, & obey the grace offered him. So hee can not erre, which according to the office of a preacher, proclaimeth that which is giuen him in instructions by the worde of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the maister himselfe, Bee it done to thee according to thy faith. Which hath beene wickedly despised in the Papacie. Matth. 9. 29.

23 How foolishly they confounde those thinges that the Scripture teacheth of the power of keyes, I haue promised that I will speake in an other place, and there shall be a more conuenient place for it, when I come to intreat of the gouernement of the church. But let the readers remember that those thinges are wrongfully wrested to Auricular and secrete confession, which are spoken by Christ partly of the preaching of the Gospel, and partly of excommunication. Wherefore when they obiect that the power of loosing is giuen to the Apostles, which priestes may vse in forgiuing sins acknowledged vnto them, it is plaine that they take a false and fonde principle, because the absolution that serueth faith, is nothing else but a witnesse of pardon taken out of the free promise of the Gospell. As for the other confession, that hangeth vpon the discipline of the Church, it pertaineth nothing to secrete sinnes, but rather to example, that common offence of the Church may be taken awaie. But whereas they scrape together here & there testimonies, to proue that it sufficeth not to confesse sins either to God onlie or to laie men, vnlesse a priest be the hearer of them, their trauell therein is but leawd, and such as they maie bee ashamed of. For when the auncient fathers counsell sinners to vnburden themselues to their owne pastour, it can not be expounded of particular rehearsall which then was not in vse. Then, *Lombard* and such like (such was their sinister dealing) seeme of set purpose to haue giuen themselues to fained bookes, by pretēce wherof they might deceiue the simple. They doe indeede truely confesse, that because absolution alway accompanieth repentance, therefore there properly remaineth no bond when a man is touched with repentance, although he haue not yet confessed, and therefore that then the priest doeth not so much forgiue sinnes as pronounce and declare them forgiuen. Albeit in the word of declaring they sliely bring in a grosse errour, thrusting a ceremonie in steede of doctrine. But whereas they patch vnto it, that he is absolued in the face of the Church that had already obtained pardon before God: they do inconueniently draw to the peculiar vse of euerie particular man, that which wee haue alreadie saide to bee appointed for the common discipline, where the offence of a hainous and notorious fault is to bee taken awaie. But by and by after, they depraue and corrupt moderation, adding an other manner of forgiuing, with an enioyning of penaltie and satisfaction, wherein they presumptuously claime to their owne sacrifices a power to part that in halfes, which GOD hath in all places promised vs whole together. For when hee simplie requireth repentaunce and faith, this partition or exception is a verie robberie of God. For it is in effect asmuch

Thinges spoken of the Gospel and of excommunication vvrested to the maintenance of auricular confession, vaine deuises concerning the absolution of them that confesse, corrupt iniunctions of penalties & satisfactions laide vpon them that are absolued.

as if the priest taking vpon him the person of a Tribune, shoulde become intercessour to God and woulde not suffer God of his meere liberalitie to receiue him into fauour, that hath lien prostrate before the Tribunes seate and there hath bin punished.

Auricular confession an humane constitution, established in most corrupte times of the Church, bringing some to despaire and some to be careless, impossible to be defended or coloured by any shift in the world

24 The whole summe commeth to this point, that if they will make God the author of this counterfaite confession, therein is their falsehoode condemned, as I haue proued them falle forgers in the fewe places that they alleadge. But sith it is euident that it is a lawe made by men, I say that it is both tyrannical & made iniuriously against God, who binding mens consciences to his worde, will haue them free from the bondage of men. Now when for the obtaining of pardon, there is a necessitie prescribed of that thing which the Lorde woulde to bee free, I saie that this is a sacrilege not to be suffered, because there is nothing more properlie belonging to God, than to forgiue sinnes, wherein consisteth saluation for vs. Moreouer I haue shewed that this tyrannie was first brought in, when the worlde was oppressed with filthie barbarousnesse. I haue also taught that it is a pestilent law, that either throweth downe headlong into desperation the poore soules in whom soeuer abideth a feare of God: or where there reigneth carelesnes, delighteth them with vaine flatteries, & so maketh the duller. Last of all I haue declared, that whatsoeuer mitigations they bring, tend to no other end, but to entangle, darken and deprave pure doctrine, and hide vngodlines with deceitful colours.

Satisfaction grossly added as a part necessarie in repentance.
Lib.4.Sentent. Distin. 10.ca 4.c. Non sufficit. de pont.ca.med.eadem dist, ca.nullus, eadem dist.

25 The third place in Repentance they assigne to satisfaction, whereof all that euer they babble may bee ouerthrowen with one worde. They saie that it is not enough for him that repenteth, to absteine from his former euils, and change his behauiour into better, vnlesse he make satisfaction to God for those thinges that hee hath done: And that there be many helpes by which wee maie redeeme sinnes, as weepings, fastings, oblations and the workes of charitie. With these we must winne the Lorde to bee fauorable, with these wee must pay our debtes to the righteousnesse of God, with these wee must make amendes for our defaultes, with these wee must deserue pardon. For although by the largenes of his mercie hee hath forgiuen our fault, yet by the discipline of his iustice he reteineth the paine, & that this is the paine that must bee redeemed with satisfactions. But in effect all that they saie commeth to this point, that wee doe indeed obteyne pardon of our sinnes at the mercifulnesse of God, but by meanes of the deseruing of our works, by which the offence of our sinnes may be recompensed, that due satisfaction may bee fully made to Gods righteousnes. Against such lies, I set the free forgiuenesse of sinnes, than which there is nothing more euidently spoken of in the scripture. First, what is forgiuenes, but a gift of meere liberalitie? For the creditor is not said to forgiue, ỹ acknowledgeth by acquitãce that the mony is paid, but he ỹ without any paiment willingly of his owne liberalitie cancelleth the debters bond Secondly, why is this word, Freely, added, but to take away al opinion of satisfaction? With what confidence therefore doe they yet set vp their satisfaction, that are stricken downe with so mighty a thunderbolt? But what? when the Lord crieth out by *Esaie*, It is I, it is I, that doe put away iniquities for mine owne sake, and

Esa.52.3. Rom.5.8. Col.2.14. Tit.3.5.

Esay 43.15.

will

will not be mindfull of thy sinnes: doeth he not openly declare, that he fetcheth the cause and foundation of forgiuenes onlie from his own goodnes? Moreouer wheras the whole Scripture beareth this witnesse of Christ, that forgiuenesse of sinnes is to be receiued by his name, doth it not thereby exclude all other names? How then doe they teach that it is receiued by the name of satisfactions? Neither can they denie that they giue this to satisfactions, although they saie that the same be vsed as helps by waie of meanes. For whereas the Scripture saith By the name of Christ, it meaneth that we bring nothing, we all cadge nothing of our own, but rest vpon the only commendation of Christ. As *Paul*, where hee affirmeth that God is reconciling the world to himselfe in Christ, for his sake not imputing to men their sins, he immediatly sheweth the meane & maner how, because he that was without sinne, was made sinne for vs. Act.10.43. 2.Cor.5.19.

16 But (such is their peruersnesse) they say that both forgiuenesse of sinnes and reconciliation are performed both at one time, when we are in Baptisme receiued into the fauour of God by Christ: that after baptisme we must rise againe by satisfactions, and that the blood of Christ profiteth nothing, but so far as it is distributed by the keies of the Church. Neither do I speak of a doubtful matter, forasmuch as they haue in most euident writings bewraied their own filthines, & not one or two of them, but al the Schoolemen vniuersally For their master after that he had cõfessed that Christ had paied the penaltie of sinnes vpon the tree, according to the doctrine of *Peter*, immediatly correcteth his saying with adding this exception, that in baptisme all temporall penalties of sinnes are released, but after baptisme they are minished by the helpe of penance, that so the crosse of Christ and our penance maie worke together. But *Iohn* saith farre otherwise, if any sin, wee haue an aduocate with the Father, euen Iesus Christ, which is the propitiation for our sinnes, I write vnto you children, because your sinnes are forgiuen you for his names sake. Truelie, hee speakeah to the faithfull, to whom when he setteth forth Christ to be the propitiation of sinnes, he sheweth that there is no other satisfaction, by which God beeing displeased, maie be made fauourable and appeased. He doeth not saie: God was once reconciled vnto you by Christ, nowe seeke you other meanes, but hee maketh him a perpetuall aduocate, alway to restore vs by his intercession into the fauour of his father: a perpetual propitiation, by which our sinnes maie be cleansed awaie. For this is euer true that the other *Iohn* saide: Beholde, the Lambe of God, beholde him that taketh awaie the sinnes of the world. He taketh them away (saith he) himselfe and none other, that is to say, for asmuch as he alone is the Lambe of God, hee alone also is the oblation for sinnes, he alone the propitiation sacrifice, he alone the satisfactiõ. For wheras the right and power to forgiue belongeth properly to the father, in the respect that he is distinguished from the sonne, as we haue alreadie seene: Christ is here set in another degree, that taking vpon himself the paine due vnto vs, hee hath taken away our guiltinesse before the iudgement of God. Whereupon followeth, that we shal no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him, which they doe wrongfully take to themselues that goe about to appease

The faith which holdeth Christ to be the propitiatiõ for our sinnes can not stand with that doctrine which teacheth satisfaction to be made by vs for sins committed after baptisme. Lib.3.Sentent. dist.9. 1.Pet.2.24. 2 Tim.1.9. 1.Iohn.2. 2 & 12. Iohn.1.36.

note the papists error

God with their owne recompensings.

They can not yeelde vnto Christ that honor vvhich they should nor giue that peace in their owvn consciences vvhich they might vvho rest any thing vpon the force of their owvne satisfactions.

27 And heere it is good to consider two thinges: that Christ may haue his due honour kept vnto him whole and vnminished: and that the consciences being assured of the forgiuenesse of sinne, may haue peace with God. *Esaie* saith, that the father hath laide the iniquities of vs all vpon his sonne, that we shoulde be healed by his stripes. Which thing *Peter* rehearsing in other wordes saith: that Christ did in his body beare our sins vpon the tree. *Paul* writeth that sinne was condemned in his flesh, when he was made sin for vs. That is to saie, that the force and curse of sinne was slaine in his flesh, when he was giuen to be a sacrifice, vpon which the whole heape of our sins with al their malediction & curse, with the dreadful iudgement of God, and condemnation of death should bee cast. Heere those trifling are in no case to be heard, that after the first purging, euery one of vs doth none other wise feele the effectualnesse of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we bee called backe to the onelie satisfaction of Christ. Nowe set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgiuenesse of sinnes: that if we afterward fall, to the obtaining of a second forgiuenesse our woorkes doe woorke with it. If these thinges may haue place, do these things that are here before assigned to Christ remaine safe vnto him? It is a maruellous great difference, betweene this that our iniquities are laid vpon Christ, that they should be cleansed in him, & this that they are cleansed by our own works: betwene this that Christ is the procuring of mercy, and this that God must be made mercifull by workes. But if wee speake of pacifying the conscience: what pacification shall this be for a mans conscience, to neare that his sinnes are redemed by satisfactions? When shal he certainly know the measure of his satisfaction? Therfore he shal alway doubt whether he haue God mercifull or no, hee shall alwaie be vexed, and alway quake for feare For they that rest vpon light petie satisfactions, doe too contemptuously esteeme the iudgement of God, and doe little consider how great is the grieuousnesse of sinne, as we shal declare in another place. But although we graunt them to redeeme some sinnes with iust satisfaction: yet what wil they doe when they are oppressed with so manie sinnes, for satisfaction whereof an hundred liues although they were wholly applied thereunto cannot suffice? Beside that, all the places wherein the forgiuenesse of sinnes is affirmed, doe not belong to yonglinges, but to the alreadie regenerate children of GOD, and them that haue beene long nourished in the bosome of the Church. That embassadge which *Paul* so honourably extolleth, I beseech you in the name of God, be ye reconciled vnto God, is not directed to strangers, but to them that had beene alreadie regenerate. But he, bidding satisfactions farewell, sendeth them to the crosse of Christ So when he writeth to the Colossians, that Christ by the blood of the crosse hath pacified all things in heauen or in earth, hee restraineth not this to the onelie moment wherein we are receiued into the Church, but extendeth it to our whole course Which easily appeareth by the processe of the text, where hee saith, ỳ the faithful haue a redemption by the blood of Christ, that is forgiuenes of sins Albeit it is superfluous to heape together moe places, that readily

Esa. 53.4.
1.Pet.2.24.
Rom.8.3.
Gal,3.13.

2.Cor.5.20.

Coloss.1.20.

readily offer themselues to be founde.

28 Heere they flee to the sanctuary of the fooliſh diſtinction, that ſome sinnes are veniall, and ſome deadly: that for deadly ſinnes is great ſatisfaction due, that venial ſinnes are purged with more eaſy remedies, as with ſaying of the Lordes prayer, with ſprinckling of holy water, with abſolution at the maſſe. So they mock & trifle with God. But whereas they alway haue in their mouth venial and deadlie ſinne, yet they could neuer diſcern the one from the other, ſauing that they make vngodlines and vncleannes of heart a veniall ſinne. But we (as the ſcripture the rule of right and wrong teacheth vs) doe pronounce, that the reward of ſinne is death, and that the ſoul that ſinneth is worthy of death. But that the ſinnes of the faithfull are veniall, not for that they doe not deſerue death, but becauſe by the mercie of God there is no condemnation to them that are in Chriſt Ieſus, becauſe they are not imputed: becauſe they are taken away by pardon. I know howe vniuſtly they ſlander this our doctrine. For they ſay, ỹ it is the Stoiks ſtrãge concluſion, concerning the equalitie of ſinnes. But they ſhall eaſilie be conuinced by their owne mouth. For I demaund of them, whether among the very ſame ſins that they cõfeſſe to be deadly, they do not acknowledge one to be greater than another. It doth not therefore immediatly followe, that ſinnes are equall, becauſe they are altogether deadly. When the ſcripture definitiuely ſaith, that the reward of ſinne is death, that the obedience of the Lawe is the way of life, and that the tranſgreſſion of the law is death, they can not eſcape this ſentence. What ende of ſatisfying then will they find in ſo great a heap of ſinnes? If the ſatisfaction of one day be the ſatisfaction of one ſinne, while they are about that one ſatisfaction, they wrap thẽ ſelues in many ſinnes, ſith the iuſteſt man paſſeth no one day wherein hee falleth not many times. Nowe when they ſhall prepare themſelues to make ſatisfaction for the ſinnes, they ſhall heape vp great numbers, yea rather innumerable. Then the hope of ſatisfying being cut of, what do they ſtay vpon? how dare they ſtill thinke of ſatisfying?

The idle diſtinction of ſinnes veniall and deadly ſinnes.

Rom. 6. 2.
Ezec. 18. 2.
Rom. 8. 1.

Prou. 24. 16.

29 They goe about to winde out themſelues: but (as the prouerb is) the water ſtill cleaueth vpon them. They forge a diſtinction of fault and penalty. They confeſſe that the fault is forgiuen by the mercy of God, but that when the fault is forgiuen, the penaltie remaineth which the righteouſnes of God requireth to be paied: and that ſatisfactions doe properly belong to the releaſe of the penalty. Good God, what a skipping lightneſſe is this? now they confeſſe that the forgiuenes of the fault lieth freely open for men which ſometime they teach men to deſerue with praiers and weepinges, and all other kindes of preparations. But yet ſtill all that is taught vs in the ſcripture concerning the forgiueneſſe of ſinnes, doth directly fight againſt this diſtinction. Which although I thinke that I haue alreadie more than ſufficiently confirmed, yet I will adde ſome other teſtimonies wherewith theſe winding ſnakes may be holden ſo faſt, that they ſhall not be able once to folde in the toppe of their taile. This is the newe Teſtament which the Lorde hath couenaunted with vs in his Chriſt, ỹ he will not remember our iniquities. What he meant by theſe wordes, we learne by another Prophet, where the Lord ſaith: If the righteous turne away from his righteouſneſſe,

God doeth not remit our ſinnes and leaue the penalties ſtill without our owne ſatisfaction take them away to be endured.

Iere. 31. 31.

Eze. 18. 24.

I will

Esa.38.17. I will not remember all his righteousnesses. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he saith that he will not remember their righteousnes, this is as much to say, that he wil haue no regard of them in respect to reward them. Therfore not to remember sinnes, is asmuch as not to call them to punishment. The same thing is called in another place to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such maners of speech the holy ghost doth plainly expresse his meaning vnto vs, if we would apply vnto him willing eares to learne. Truely, if God do punish sinnes, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to iudgement, he doth not hide them: if hee examine them: he doth not cast them behinde his backe: if hee looke vppon them, he hath not wiped them away like a clowde: if he sift thē, he hath not cast them into the bottome of the sea. And in this manner doth *Augustine* expound it in plaine wordes. If God haue couered sinnes, then he woulde not looke vpon them: if he would not looke vpon them, then he would not marke them: if he woulde not marke them, then he would not punish them: he would not know them, hee had rather pardon them. Why therefore did he say that sinnes were couered, that they shoulde not be seene? What was meant by this that God did see sinnes, but that he did punish them? But let vs here also out of another place of the Prophet, vpon what conditions the Lorde forgiueth sinnes. If (saith he) your sinnes be as scarlet, they shall bee made white as snowe: if they be red like crimson, they shalbe as wol. And in *Ieremy* wee reade thus: In that day the iniquitie of *Iacob* shall be sought for, and shall not be founde: the sinne of *Iudah*, and it shall not be. Because I will be fauourable to the remnaunts that I shall preserue. Wilt thou briefly vnderstand what is the meaning of those wordes? Weigh on the other side what is meant by these speeches: that the Lord doth bind vp iniquities in a sack, doth gather them into a bundell and lay thē vp, and doth graue them with an yron pointell in an Adament stone. If they signify (as it is out of doubt) that vengeance shall be giuen for recompence, then is it also not to be doubted, but that by contrarie sentences the Lord affirmeth, that he remitteth all recompensing of vengeance. Heere I must beseech the Readers not to harken to my glosses, but onely that they will suffer the worde of God to take some place.

Esa.1.18. Ier.50.20. Iob.14.17. Osee.13.12. Ier.17.1.

Christ in bearing our sinnes did suffer, & God in pardoning them doth remitte the payne which we had thereby deserued.

30 What, I pray you, had Christ done for vs, if we should stil be compelled to suffer paine for sinnes? For when we say that he did beare all our sins in his body vpon the tree, we mean nothing else thereby, but that he suffered al the pain and punishment that was due vnto our sinnes. And the same hath *Esay* more liuely declared where hee saith the chastisement (or correction) of our peace, was vppon him. What is the correction of our peace but the pain due to sinnes? & which we should haue suffered before that we could be reconciled to God, vnlesse ỹ he had entred into our stead? Lo, thou seest plainly, that Christ suffered the paines of sinnes, to deliuer them that be his from them. And so oft as *Paul* maketh mention of the redemption perfourmed by Christ, hee vseth to call it in Greeke *Apolutrosin*, whereby hee meaneth not redemption, as it is commonly taken, but the verie price

1.Pet.2.24. Esa.53.5. Rom.3.24. 1.Cor.1.30. Ephe.1.7. Colos.1.14.

price and satisfaction of redemption. After which manner he writeth, that Christ gaue himselfe *Antilutron*, a price of raunsome for vs. What propitiation is there with the Lorde (saith *Augustine*) but sacrifice? And what sacrifice is there, but that which is offred for vs in the death in Christ? But that which is appointed in the law of *Moses* for cleansing the offences of sinnes, ministreth vs a strong battell ramme. For the Lord doth not there appoint this or that maner of satisfying, but requireth the whole recompence in sacrifices, Whereas yet in other things, he doeth most diligently and in most exact order set out all the ceremonies of expiation. Howe commeth it to passe, that he commaundeth to recompence faultes committed, with no workes at all, but requireth only sacrifices for satisfaction, but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his iudgement is appeased? For the sacrifices that the Israelites did then offer, were not weighed by the worke of men, but were esteemed by their trueth, that is to say, by the onely sacrifice of Christ. But what manner of recompence the Lorde receiueth of vs, *Osee* hath verie well expressed in few wordes. Thou shalt (saith hee) take away iniquitie, O God. Loe, heere is forgiuenesse of sinnes. And we shall pay thee calues of our lippes: Loe, here is satisfaction. I knowe that they yet doe suttly slippe away, when they make distinction betweene euerlasting paine, and temporall paines. But when they teach that temporall paine is any kind of punishment that God taketh as well of the body as of the soule, except onely euerlasting death, this restraining of it doth little helpe them. For the places that we haue aboue recited, doe expreslie meane this, that God receiueth vs into fauour with this condition, that in pardoning the fault, he pardoneth all the paine whatsoeuer wee had thereby deserued. And so oft as *Dauid* or the other Prophetes doe craue pardon of sinnes, they do also therewithall pray to be released of the paine. Yea, the verie feeling of Gods iudgement doth driue them thereunto. Againe, when they promise mercy at the Lords hand, they do in manner alwaie of purpose preach of the paines and the forgiuenesse thereof. Truely, when the Lord in *Ezechiel* pronounceth that he will make an end of the exile in Babylon, and that for his owne sake, not for the Iewes sake, he doth sufficientlie shewe that both are of free gift. Finally, if wee be deliuered by Christ from guiltines of fault, the paines that come thereof, must needes cease.

1.Tim.2.6.

Osee.14.3.

Eze.36.22.& 32.

31 But forasmuch as they do also arme themselues with testimonies of Scripture, let vs see what manner of arguments those be that they alleage. *Dauid* (say they) being rebuked by *Nathan* the Prophet of adulterie & manslaughter, receiued pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotten by that adulterie. Wee are taught to redeem with satisfactions such paines as were to be extended after forgiuenesse of the fault. For *Daniel* aduised *Nebuchadnezer* to redeeme his sinnes with almes. And *Salomon* writeth that for equitie and godlinesse, inquities are forgiuen. And in an other place, that with charitie the multitude of sinnes is couered. Which sentence *Peter* also confirmeth. Againe, in *Luke* the Lorde saith of the woman that was a sinner, that many sinnes are forgiuen her, because shee hath loued much. Howe peruerslie and wrong-

Places of Scripture supposed to proue that except wee our selues doe satisfie God, our sinnes are punished after they are remitted.

2.Sam.12.13.
Dan.4.24.
Pro.16.6.&
10.12.
1.Pet.4.8.
Luke 7.47.

wronfully they euer wey the doings of God, But if they had marked (as they ſhould not haue ouerpaſſed it) that there are two kindes of Gods iudgement, they would haue ſeene in this rebuking of *Dauid*, a farre other maner of puniſhment, than ſuch as might be thought to tend to reuengement. But becauſe, it not a little behoueth vs al to vnderſtand wherunto the chaſtiſements haue reſpect, wherewith God correcteth vs for our ſinnes, and how much they differ from thoſe examples wherwith he purſueth the wicked and reprobate with indignation: therfore I thinke it ſhall be not beſide the purpoſe to comprehend it ſhortly in a ſumme. For the order of plaine teaching, let vs cal the one kinde of iudgement, the iudgement of reuenge, the other of Chaſtiſement. It is to be vnderſtanded, that God ſo puniſheth his enimies with the iudgement of reuenge, that he vſeth his wrath againſt them, confoundeth them, deſtroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his puniſhing is ioyned with his indignation: with the iudgement of chaſtiſement he dealeth not ſo cruelly, as to bee angrie: nor puniſheth to deſtroy, nor ſendeth downe his lightening to kill. Therefore it is not properly puniſhment or vengeance, but correction and admoniſhment. The one is the dooing of a Iudge, the other of a Father. For the iudge when hee puniſheth an euil doer, he hath regard to the offence, and puniſheth the verie fault: when the father ſomewhat rigorouſly correcteth his childe, hee doth it not to be reuenged on him, or to puniſh him, but rather to teache him, & make him warier in time to come. *Chryſoſtome* in a certaine place vſeth a ſimilitude ſomewhat differing from this, but yet it commeth to the ſame point. The ſonne (ſaith he) is beaten, and the ſeruant alſo is beaten: but the one is puniſhed as a bondſeruant, becauſe he hath offended, and the other is chaſticed as a free man and as a ſonne, needing correction. To the one his correction ſerueth for proofe and amendment, to the other for a ſcourge and puniſhment.

God puniſheth his enemies in wrath, his children in loue.

32 But that we may haue the whole matter ſhortly & in a ready ſumme, let this bee the firſt of two diſtinctions. Whereſoeuer puniſhment is to reuenge, there ſheweth it ſelfe the curſe and wrath of God, which hee alway withholdeth from the faithfull. Contrariwiſe, Chaſtiſement both is a bleſſing of God, and beareth a teſtimony of his loue, as the Scripture teacheth. This difference is commouly euery where ſufficiently expreſſed in ỹ word of God. For whatſoeuer afflictions the wicked ſuffer in this preſent life, therein is painted out vnto vs as it were a certaine entrie of hel, frō whence they do already ſee a farre off their eternall damnation: and they are ſo far from being amended or taking any profit thereby, that rather by ſuch beginnings they are prepared to the moſt cruel hel that at length abideth for them. But the Lord chaſticing chaſticeth his ſeruants, but he doth not put them to death. Therefore they confeſſe that to be beaten with his rodde, was good for them vnto true inſtruction. But as we read euerie where that the holy ones ſuffer ſuch puniſhments with quiet mind, ſo they haue alway praied to eſcape the firſt kind of ſcourges. Chaſtice me Lorde (ſaith *Ieremy*) but in thy iudgement, not in thy wrath, leaſt thou deſtroy mee. Poure out thy wrath vpon the nations that haue not knowne thee, and vpon the

Iob. 3. 17.
Prou. 3. 11.
Heb. 12. 5.

Pſal. 118. 18.

Pſal. 119. 17.

Iere 10. 24.

kingdomes

kingdomes that haue not called vpon thy name. And *Dauid* saith: Lorde rebuke mee not in thy wrath, nor correct me in thine anger. Pſal.6.2.&.38.2
And it maketh nothing to the contrarie, that oftentimes it is saide, that the Lorde is angry with them that be his, when he punisheth thier sinnes. As in *Esay*: I wil confesse to thee O Lord, because thou haste bene angry with me: thy wrath is turned, & thou hast comforted me. Againe *Abacuc*, Thou that hast bene angry shall remember mercy. And *Michee*: I will beare the wrath of the Lord, because I haue sinned against him. Where hee putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull haue asswagement of their sorrowe, in considering the purpose of God. For after the same manner it is said that he doeth defile his own inheritance, which yet (as we knowe) he wil neuer defile. But that is spoken not in respect of the purpose or meaning of God ỹ punisheth, but of the vehement feeling of sorrowe which they feele that suffer any of his seuerity whatsoeuer it be. But hee not onelye pricketh his faithfull with no small rigour, but sometimes so woundeth them, that they thinke themselues not far from the damnation of hell. So he testifieth that they haue deserued his wrath, and so it behooueth that they shoulde loath themselues in their euils, and be touched with the greater care to appease God, and carefully make haste to craue pardon. But euen in the verie same doing he sheweth a more euident testimonye of his fauourable kindenesse than of his wrath. For the couenaunt continueth that was made with vs in our true *Salomon*: the trueth wherof he that cannot decerne, hath affirmed, that it shall neuer be made voide. If (saith he) his children forsake my law, & walke not in my iudgementes: if they defile my statutes, and keepe not my commaundements. I will visite their sinnes with a rodde and with stripes: but I will not take away my mercy from him. Of which mercy to make vs assured, hee saith, that the rodde wherewith hee will correct the posteritie of *Salomon*, shall bee of men, and stripes of the children of men: by which clauses when he meaneth moderation and lenitie, he therewithall secretly declareth, that they cannot but be confounded with extreame and deadly horror, that feele the hãd of God to be against them. How great regard hee hath of this lenity in chastising his Israel, he sheweth in the Prophet: I haue purged thee (saith he) in fire: But not as Siluer, for then thou shouldest haue beene all consumed. Albeit he teacheth that chasticements serue him for to cleanse him, but he further saith, that hee vseth the same so temperatly, that he bee not too much consumed by them. And that is needefull. Pſal.89.32. 2.Sam.7.14. Esa.48.10.

For the more that euery man reuerently feareth GOD, and giueth himselfe to followe godlinesse, so much the tenderer hee is to beare his wrath. For the reprobate, although they groane vnder his scourges, yet for that they weigh not the cause, but rather turne their back both to their owne sinnes and to the iudgement of GOD, by that slouthfulnesse they gather a hardnesse: or because they murmure and kicke against him, and doe make an vprore against their iudge, that furious sudden rage astonieth them with madnesse and furor. But the faithfull being admonished by his correction, by & by descend to consider their sinnes, and being striken with dread and horrour, they flee in humble wise to pray to him for pardon, vnlesse the

Lord

Lorde did asswage these sorrowes wherewith the poore soules torment themselues, they woulde faint a hundred times euen in small tokens of his wrath.

God punisheth the wicked to be reuenged on them for hauing sinned, but his children to make them careful not to sinne.

33 Then let this be the second distinction, that when the reprobate are striken with the scourges of God, they doe already after a certaine maner begin to suffer paines by his iudgement, and though they shall not escape vnpunished, for that they haue not taken heed to such tokens of the wrath of God, yet they are not punished to this end, to make them come to a better minde: but onely that, to their great hurt, they shoulde prooue God to be a iudge and reuenger. But children are beaten with rods, not that they should thereby bee punished of God for their sinnes, but that they shoulde thereby profite to amendment. Therefore we take it that they rather haue respect to the time to come, then to ỹ time past. This I had rather expresse in *Chrysostomes* wordes than mine owne. For this (saith hee) God doth lay paine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so saith *Augustine*: That which thou suffereſt, that for which thou lamenteſt, is a medicine to thee and no paine, a chastisement and no damnation. Put not away the scourge, if thou wilt not be put away from the inheritaunce, &c. Knowe ye brethren that all this miserie of mankind when the world groneth is a medicinall sorrowe, and not a penall sentence, &c. These sentences I haue therfore thought good to alleage, that the maner of speach that I haue aboue written, shoulde not seeme to any man new & vnused. And hereunto serue all the complaints full of indignation wherein the Lorde oftentimes doth expostulate of the vnkindnesse of the people, for that they stiffely despised all punishments. In *Esay* hee saith: To what purpose should I strike you any more: from the sole of the foote to ỹ crown of the head, there is no whole place. But because the Prophetes are full of such sayings, it shall be sufficient to haue breefly shewed that God doth punish his Church for none other intent, but that it should be tamed and amend. Therefore when he did cast *Saul* out of the kingdome, hee punished him to reuengement: When he tooke from *Dauid* his yong sonne, hee corrected him to amendment According to this meaning is that to be taken which *Paul* saith, wee are iudged of the Lorde, wee are corrected that wee should not be damned with this world That is, when we that be the children of God are afflicted with the hand of our heauenly father, this is no pain wherewith wee should be confounded, but only a chastisement wherwith we shoulde be instructed. In which point *Augustine* is plainely on our side. For he teacheth that the pains wherewith men are a like chasticed by God, are diuersly to be considered: because to the holy ones they are battels and exercises after the forgiuenesse of their sinnes, to the reprobate they are without forgiuenesse paines of wickednesse. In which place hee rehearseth how paines were laide vppon *Dauid* and other godly men, and saith, that the same tended to this end, that their godlinesse should by such humbling of them, bee exercised and prooued. And where *Esay* saith, that the Iewish people had their iniquitie forgiuen them, because they had receiued full chastisement at the Lords hand: this prooueth not that the pardon of sinnes hangeth vpon the ful paiment of the paine: but it is in effect asmuch

In serm. de pœnit. & confess.

Esa. 1.5.

1. Sam. 15.23.
2. Sam. 12.18.

1. Cor. 11.32.

Lib. de peccat merito, ac remiss. 2. cap. 33. & 34.

Esa 40.2.

asmuch as if he had saide: Because ye haue alreadie suffered paines enough, and by the greeuousnesse and multitude thereof haue bene nowe pined away with long mourning and sorrow, therefore it is nowe time that receiuing the tidings of ful mercy, your hearts should reioyce and feele me to be your father. For there God did take vpon him the person of a father, which repenteth him euen of his iust seueritie, when he was compelled sharply to correct his sonne.

34 With these thoughts it is necessarie that the faithfull be furnished in bitternesse of afflictions. It is time that the iudgement began at the house of the Lord, in which his name is called vpon. What shoulde the children of God do, if they did beleeue the seueritie of God that they feele to be his vengeance? For he that being striken by the hand of God, imagineth God a punishing iudge, cannot conceiue him but angrie and enimie vnto him, and detest the verie scourge of GOD as a curse & damnation. Finally, he can neuer be perswaded that God loueth him, that shall thinke him so minded toward him, that he is stil minded to punish him. But he only profiteth vnder the rod of God, that thinketh him to bee angrie with his sinnes, but mercifull and louing to himselfe. For otherwise that must needes happen, which the Prophet complaineth that he felt, where he saith. Thy wrathes, O God haue passed ouer me: thy terrors haue oppressed me. Also that which *Moses* writeth, because we haue fainted in thy wrath: & we haue beene troubled in thy indignation, thou hast set our iniquities in thy sight, and our secretes in the light of thy countenance: because al our dayes are gone away in thy wrath: our yeeres are consumed as the worde that is passed out of a mouth. On the other side *Dauid* saith thus of his fatherly chastisementes, to teach that the faithful are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lord, & hast instructrd in thy law, to giue him quiet from euill dayes, while a pit is digged for the sinner. Truly it is a hard tentation, when God sparing the vnbeleeuers and winking at their faultes, seemeth more rigorous against them that be his. Therfore he gaue them a cause of comfort, the admonishment of the law, whereby they shoulde learne, that it is done to prouide for their saluation when they are called again into the way, and the wicked are caried headlong into their errors, whose end is the pit. And it is no difference whether the paine be euerlasting or during for a time. For as well warre, famine, pestilence, & sickenes, as the iudgement of eternall death are the curses of God: whē they are laid vpon men to this end, to be instruments of the Lordes wrath and vengeaunce against the reprobate.

The miseries vvhereunto vve are subiect vvould svvallovv vs vp if vve did not knovve that he vvhich afflicteth vs doth it as a father and not as a Iudge.

1. Pet. 4. 17.
Iere. 25. 29.
Psal. 88. 17.
Psal. 90. 7.
Psal. 94. 12.
Psa. 88. 17.

Neither that vvhich Dauid suffred after his sinne forgiuen nor that vvhich Adā and of his posterity: euen they vvhose iniquities are done avvay do endure it sustained to the end that God may be recompenced vvith paine for sinne.

35 Now (as I thinke) all men doe perceiue whereunto tended that chastisement of ỹ Lord vpon *Dauid*: euen to be an instruction that God is greeuously displeased with manslaughter and adulterie, against which he had shewed so great indignation in his beloued and faithfull seruaunt: that *Dauid* should be taught to be no more so bolde to do the like deede: and not to be a paine whereby he should make a certaine recompence to God. And so is to be iudged of ỹ other kind of correction, whereby the Lord punished his people with a sore pestilence, for *Dauids* disobedience whereunto he was fallen in numbring the people. For hee did in deede freely forgiue to

2. Sa. 24. 15.

Dauid

Dauid the giltineſſe of his ſinne: but becauſe it pertained both to the publike examples of all ages, and alſo to the humbling of *Dauid*, that ſuch a hainous offence ſhould not remaine vnpuniſhed: therfore he moſt ſharply chaſtiſed him with his rod. Which mark alſo we ought to haue before our eyes in the vniuerſall courſe of mankind. For whereas after pardon obteined, we do all yet ſuffer the miſeries that were laide vppon our firſt parent for paine of ſinne: we perceiue our ſelues by ſuch exerciſes to be admoniſhed, how grieuouſly God is diſpleaſed with the tranſgreſſion of his lawe: that beeing throwne downe & humbled with knowledge in conſcience of our owne miſerable eſtate, we may the more feruently aſpire to true bleſſednesse. But he ſhall be moſt fooliſh that ſhall thinke, that the calamities of this preſent life are layde vpon vs for the giltines of ſinne. And that I thinke was the meaning of *Chryſoſtome* when he wrote thus. If God do therefore lay paines vpon vs, that he ſhould call vs, perſeuering in euils to repentaunce, then when repentance is once ſhewed, the paine ſhall be ſuperfluous. Therefore as he knoweth it to be expedient for euery mans nature, ſo he hādleth one man more roughly, and another with more louing tendernes. Therefore where he mindeth to teach that he is not vnmeaſurable in taking puniſhmentes, he reprocheth to the hard hearted and obſtinate people that being ſtriken yet they make not an end of ſinning. In this meaning he complaineth, that *Ephraim* was as a cake ſcorched on the one ſide, & raw on the other, becauſe the corrections did not pearce into their mindes, that the people hauing their vices boiled out, might be made meete to receiue pardon. Truely hee that ſo ſpeaketh, ſheweth, that ſo ſoone as a man hath repented, he will by and by become appeaſable: and that by our ſtifnes he is enforced to that rigour in chaſtiſing of faults, which ſhould haue bene preuented with willing amendment. Yet foraſmuch as we all are of ſuch hardneſſe and rudeneſſe, as vniuerſally needeth chaſtiſement: it ſeemed good to him beeing a moſte wiſe Father, to exerciſe all without exception with a common ſcourge all their life long. But it is meruellous why they ſo caſt their eyes vpon the onely example of *Dauid*, and are not mooued with ſo many examples, in which they might haue beholden free forgiuenes of ſinnes. It is read that the Publicane went out of the Temple iuſtified. There followed no paine. *Peter* obtained pardon of his offence, his teares wee reade (ſaith *Ambroſe*) his ſatisfaction we reade not. And the man ſicke of the Palſie heard it ſpoken to him: Riſe: thy ſinnes are forgiuen thee. There was no paine layd vpon him. All the abſolutions that are rehearſed in the Scripture, are ſet out as giuen freely. Out of this great number of examples, a rule ſhould rather haue beene gathered than of that only example that containeth in it a certaine ſpeciall matter.

Hom.3.de proiid.ad Stargiriū.

Iere.5.3. Oſe.7.7.

Luke.18.14. Luc.22.61. Mat.2.9.

Daniel counſelling Nabuchodonozor to redeeme his ſinnes vvith righteouſnes, and Salomon teaching that charitie hideth a number of ſinnes, did not meane that either the one or the other is any ſatisfactory appeaſment of God for ſinne.

36 *Daniel* in his exhortation wherein he counſelleth *Nabuchadnezer* to redeem his ſinnes with righteouſnes, and his iniquities with pitying of the poore: his meaning was not to ſay, that righteouſneſſe and mercy are ſatisfactorie appeaſementes of God, and redemption of paines (for God forbid that there were euer any redemption ſauing onely the bloud of Chriſt) but to referre this woord Redeeming rather to men than to GOD, as if hee had ſayde: O king, thou haſt vſed an vnrighteous and violent gouernment,

Dan.4.24.

thou

thou hast oppressed the humble, thou hast spoiled the poore, thou hast hardlie and vniustlie handled thy people: for thy vniust exactions, for thy violence and oppression, now render to them mercie and righteousnes. Likewise *Salomon* saith, that with charitie the multitude of sinnes is couered: not before God, but among men themselues. For thus is the whole verse: Hatred raiseth vp contentions, but charitie couereth all iniquitie. In which verse, as his manner is, he doth by waie of comparison of contraries, compare the euils that growe of hatreds, with the fruites of charitie: in this meaning, they that hate together, doe one bite, barke at, reproch & raile at an other, and turne all thinges to the worst, but they that loue together, doe dissemble many things among themselues, do wink at many things, & pardō many things one to the other: not that the one alloweth the others faults, but beareth with them, & helpeth thē with admonishing, rather thā galleth them with reproching them. And it is not to be doubted ỳ *Peter* alleageth this place in the same sense, vnlesse we wil accuse him of deprauing & wrōgfully wresting the scripture. But wheras he teacheth ỳ sin is purged with mercifulnes & liberalitie, he doth not meane ỳ recompēce is therwith made for sin before the face of the Lorde, so that God being appeased by such satisfactiō doth release the paine that otherwise he would haue laide vpon them, but after the accustomed manner of the Scripture hee declareth that they shall finde him mercifull vnto them that leauing their former vices and iniquities, doe turne to him by godlines & trueth: as if hee shoulde saie, that the wrath of God doth cease & his iudgement rest, when we cease from our euil doinges. Neither doth hee there describe the cause of pardon, but rather the manner of true conuersion. As many times the Prophetes doe declare that Hypocrites doe in vaine pester God with forged ceremonious vsages in steede of repentaunce, wheras it is vprightnes of life with the duties of charitie that delighteth him. As also the author of the Epistle to the Hebrues commending liberalitie & gentlenes, teacheth that such sacrifices please God. And whē Christ, taūting the Pharisies that giuing heede onely to cleansing of dishes, they neglected the cleannesse of the heart, commaunded them to giue almes that al might be cleane: he did not thereby exhort them to make satisfaction: but only teacheth what manner of cleannesse pleaseth God. Of which kinde of speach we haue intreated in another place.

Pro.10.12.

1.Per.4.8.

Prou.16.6.

Heb.13.16.

Matt.23.25.

Luc.11.39.

37 As touching the place of *Luke*, no man that hath with sound iudgement read the parable that the Lord did there recite, wil make vs any cōtrouersie therevpon. The Pharisee thought with himselfe, that the Lord did not know the womā, which he had so easily receiued into his presence. For he thought that Christ woulde not haue receiued her, if he had known her such a sinner as she was. And thereby he gathered, that Christ was not a Prophet that might in such sort be deceiued. The Lorde, to shew that she was no sinner to whom her sinnes was alreadie forgiuen, did put out this parable. There were two detters to one creditour vpō vsurie: the one ought fifty, ỳ other ought fiue hundred, both had their dets forgiuē thē. Whether oweth more thanke? ỳ Pharisee aunswered: he to whō most is forgiuē. The Lord replied: learne hereby ỳ this womans sinnes are forgiuen her, because she

The loue vvhich the vvoman to vvhō many sinnes vvere forgiuē did shevv towards him vvhich did forgiue her, vvas not a cause, but a proofe of her pardoning.

Luk.7.35.

shee hath loued much. In which wordes (as you see) hee maketh not her loue the cause, but the proofe of the forgiuenes of her sinnes. For they are deriued vpon a similitude of that detrour, to whom fiue hundred was forgiuen, to whom he did not say that therefore it was forgiuen, because he had loued much: but therefore loued much, because it was forgiuen. And herunto must that similitude be applied in this sort: Thou thinkest this woman to be a sinner: but thou oughtest to know that she is none such, forasmuch as her sinnes be forgiuen her. And that her sins be forgiuen her, her loue ought to proue vnto thee, whereby she rendereth thanke for this benefit. It is an argument gathered of the following effect, wherby any thing is proued by signes ensuing. By what meane shee obtained forgiuenesse of sinnes, the Lorde openly testifieth: Thy faith, saith hee, hath saued thee. Therefore we obteine forgiuenesse by faith: By charitie we giue thankes, and testifie the bountifulnes of the Lord.

The Fathers though speaking somewhat hardly concerning satisfactions do notwithstanding meane far otherwise than these newe satisfactioners.

38 As for those things that are commonly found in the bookes of old writers concerning satisfaction, they litle moue me. I see indeed that many of them, (I will speake plainely) in a manner al whose bookes remaine, haue either erred in this point, or spoken too crabbedly and hardly: but I will not graunt that they were so rude and vnskilfull as to haue written those thinges in that sense that the newe Satisfactionars doe reade them. *Chrysostome* in one place writeth thus: where mercie is required, examination ceaseth: where mercy is asked, iudgement is not rigorous: where mercie is craued, there is no place for pain: where is mercie, there is no inquisition. Where is mercie, the aunswere is pardoned. Which wordes howsoeuer they be wrested, yet they cannot be made to agre with the scholemens doctrines. In the booke of Ecclesiastical doctrines, which is fathered vpon *Augustine*, is read thus: Satisfaction of repentance is, to cut off the causes of sinnes, and not to graunt an entrie to their suggestions. Whereby appeareth that the doctrine of satisfaction that was saide to be giuen in recompence of sinnes committed, was euen in those times laughed to scorne: forasmuch as they referre all satisfaction to a heedfulnesse in abstaining from sinnes in time to come. I will not alleadge that which the same *Chrisostome* saith, that he requireth of vs no more, but that we should confesse our sinnes vnto him with teares sith suche sentences are manie times found in his writinges and others. *Augustine* indeede in some places calleth the workes of mercie, remedies to obteine forgiuenesse of sinne: but because no man shoulde stumble at that litle worde, hee himselfe preuenteth it in another place. The flesh of Christ (saith hee) the true and onely sacrifice for sinnes, not only these sinnes that are wholly put awaie in baptisme, but also these that afterwarde creepe in by weakenesse: for which the whole Church crieth out at this day, Forgiue vs our trespasses. And they are forgiuen by that singular sacrifice.

Hom. 2. in Psal. 50.

Hom. 10. in Gen.

Enchi. ad Laurentium.

Matt. 6. 12.

Defenders of Popish satisfactions not much holpen by the writings of the ancient Fathers.

39 They haue for the most part called satisfaction, not a recompence to be rendred to God, but an open declaration wherby they that had bene excommunicate when they woulde be receiued againe to the communió, did ascertaine the Church of their repentaunce. For there were ioyned vnto them when they did repent certaine fastings & other things, where-

by

by they might perſwade men that they were truely & heartily wearie of their former life, or rather blot out the remembrance of their former doinges: and ſo they were ſaide to make ſatisfaction not to God, but to the Church. Which is alſo expreſſed of *Auguſtine* in theſe words in his Enchiridion to *Laurence:* Out of that auncient cuſtome the confeſſions & ſatisfactions ỹ are at this daie vſed, tooke their beginning. Truely very vipe-rous birthes, by which is brought to paſſe, ỹ there remaineth not ſo much as a ſhadow of that better forme, I know that the old writers do ſometime ſpeake ſomewhat hardly, and as I ſaid euen now, I do not deny that peraduenture they erred herein. But thoſe things that were beſprinkled with a few ſpots, when they are once handled with theſe mens vnwaſhed hands, are altogether defiled. And if we muſt contend with the authority of olde writers: good God, what old writers do they thruſt vnto vs? A good part of thoſe wherewith *Peter Lombard* their champion hath botched vp his patched Sentences, is gathered out of the vnſauory dotages of certain mõks that are carried about vnder the name of *Ambroſe*, *Hierome*, *Auguſtine* and *Chryſoſtome*. As about this preſent queſtion hee taketh in a manner all out of *Auguſtines* booke of repentaunce, which is fooliſhly botched of good & bad by ſome ſcraper together. It beareth in deede the name of *Auguſtine*, but ſuch a booke as no man being but meanely learned, would vouchſafe to acknowledge for his. But whereas I doe not ſo narrowly examine their follies, let the readers pardon me whom I would eaſe of that tediouſneſſe. For to me it ſhoulde not be verie labourſome, and yet verie plauſible to bewray to their great ſhame thoſe things that they haue heretofore hoaſted vpon as myſteries, but becauſe my purpoſe is to teache fruitefully, therefore I paſſe them ouer.

Cap. 65. & is rehearſed in the Decrets, Cap. in actionibus de pœnit. diſtin. 1.

The v. Chapter.

Of the ſupplyings vvhich they adde to ſatisfactions, as pardons and purgatorie.

OVt of this doctrine of ſatis factions do flowe indulgences or pardons. For they ſay that that which our power wanteth to make ſatisfactiõ, is ſupplied by theſe pardons. And they run ſo farre foorth into madneſſe, that they define them to be the diſtribution of the merites of Chriſt and of the Martyres, which the Pope dealeth abroade by his bulles. But although they haue more need of *Helleborus* to purge their frentike braine, than argumentes to anſweare them, ſo that it is not much woorthie the trauayle to ſtande vppon confuting ſuch trifling errours, which are already ſhaken with many battlerammes, and of themſelues grow into decaied age, and bend toward falling: yet becauſe a ſhort confutation of thẽ ſhalbe profitable for ſome that be ignorant, I wil not altogether omit it. As for this that pardons haue ſo long ſtand ſafe, and haue ſo long beene vnpuniſhed, hauing bene vſed with ſo outragious and furious licentiouſneſſe: this may ſerue to teach vs in how darke a night of errors, men in certayn ages paſt haue bene drowned. They ſaw themſelues to be openly and vncolouredly ſcorned of the Pope and his Bulbearers, gainful markets to be

The vvorlde euen vvittingly abuſed by pardons.

made of the ſaluation of their ſoules, the price of ſaluation to be valued at a few pence, & nothing ſet out to be freely giuē: that by this colour they be wyped of offeringes to be filthily ſpent vpon brothels, bawdi & banketings, that the greateſt blowers abroad of pardons are the greateſt diſpiſers of them, that this monſter doth dailie more and more with greater licentiouſneſſe ouerrunne the world, and grow into outrage, and that there is no ende, new leade dailie brought, & new mony gotten. Yet with hie reuerence they receyued, they worſhipped and bought pardons, and ſuch as among the reſt ſawe ſomewhat farther, yet thought them to be godly deceits, wherby men might be beguiled with ſome profit, At the length, ſince the world ſuffered it ſelfe to be ſomewhat wiſer, pardons waxe colde, & by litle and litle become froſen, till they vtterly vaniſh away.

The ground of pardons is the merit of Saints then which vnto the merite of Chriſt nothing can be more oppoſite.

2 But foraſmuch as manie that ſee the filthy gaminges, the deceites, theftes, and robberies, wherewith the pardoners haue heretofore mocked & beguiled vs, yet ſee not the verie fountaine of vngodlines from whence they ſpring: it is good to ſhew not onely of what ſort pardons be, but alſo what they be, when they are wiped from all ſpots. They cal the treaſure of the church, the merites of Chriſt and of the holye Apoſtles and Martyres. The principall cuſtody of this barne (as I haue alredy touched) they faine to be deliuered to the Biſhop of *Rome*, that he ſhould haue the diſtribution of ſo great giftes, that he might both giue them by himſelfe, and alſo graunt iuriſdiction to other to giue them. Hereupon proceede from the Pope ſometime plenary pardons, ſometime pardons for certaine yeeres: from the Cardinals, pardons for a hundred daies: frō Biſhops, pardons for fourty daies. But they be (as I may naturally deſcribe thē) the profaning of the bloud of Chriſt, Satans mockery, to leade away the chriſtiā people frō the grace of God, from the life that is in Chriſt, & to turne them from the true way of ſaluatiō. For how could the bloud of Chriſt be more filthilye prophaned, than when it is denied to ſuffice to the remiſſion of ſinnes, to reconciliation & ſatisfaction, vnleſſe the want therof as being withered & waſted, ſhould be otherwiſe ſupplied & perfited? The law and all the Prophets (ſaith Peter) beare witneſſe of Chriſt, that by him forgiueneſſe of ſin is to be receiued: Pardons giue remiſſion of ſinnes by *Peter*, *Paul* & the Martyrs. The bloud of Chriſt (ſaith *Iohn*) cleanſeth vs from ſinne: Pardons do make the bloud of Martirs the waſhing away of ſins. Chriſt (ſaith *Paul*) which knew not ſin, was made ſin for vs, that is, the ſatisfaction of ſin, that we might be made the righteouſneſſe of God in him: Pardons do ſette the ſatisfaction of ſins in the bloud of Martyrs. *Paul* cryed out and teſtified to the Corinthians, that onely Chriſt was crucified & died for them: the pardons pronounce, that Paul & other died for vs. In an other place he ſaith that Chriſt purchaſed the church with his bloud: the pardons appoint an other price of purchaſe in the bloud of Martyres. The Apoſtle ſaith, that Chriſt with one oblation made perfect for euer them that were ſanctified: the pardons cry out to the contrarie and ſay, that ſanctification is made perfect by the Martyres, which otherwiſe were not ſufficient. *Iohn* ſaith that all the ſaintes waſhed their gownes in the bloud of the lambe: the pardons teach men to waſh their gownes in bloud of ſaintes.

Act. 10. 43.

1. Iohn. 2. 7.
2. Cor. 5. 21.

1. Cor. 1. 13.

Act. 20. 18.
Heb. 10 14.

Reue. 7. 14.

Leo Bishoppe of *Rome*, writeth notablie wel to the *Palestines* against these sacrileges. Although (saith he) the death of manie saintes hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propitiatiō of the world. The righteous receiued, but gaue not crownes: and out of the valiantnesse of the faithful are grauen examples of patience, not giftes of righteousnesse. For their dearhes were euery one singular to themselues, and none of them did by his ende pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthie to bee remembred) he repeated in an other place. There can nothing be required more plaine to destroye this wicked doctrine. Yet *Augustine* speaketh no lesse fitly to the same effect. Though (saith he) we die brethren for brethren, yet the bloud of no Martyrs is shed for the forgiueuesse of sinnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that wee shoulde followe him, but hath giuen vs a thing to reioyce vpon. Againe in an other place, As only the sonne of God was made the sonne of man, to make vs with him the sonnes of God: so he alone for vs hath taken vpō him punishmēt without euil deseruings, ỳ we by him might without good deseruings obteine grace not due vnto vs. Truely wheras al their doctrine is patched together of horrible sacrileges & blasphemies, yet this is a more monstrous blasphemie than all the other. Let them remember themselues, whether these be not their decrees: ỳ martyrs haue by their death done more to God, & deserued more, than was needful for thēselues: & that they had remaining so great a plentie of deseruings, as did also ouerflow vnto other: & that therfore, least so great goodnes should be superfluous, their blood is mingled with the blood of Christ, & of both these bloods is made the treasure of the Church, for the remission & satisfaction of sinnes. And that so is the saying of *Paul* to bee taken: I supplie in my bodie those thinges that want of the sufferinges of Christ for his bodie, which is the Church. What is this else but to leaue Christ onelie his name, otherwise to make him but a common perie saint, that may scarcely among the multitude bee knowen from the rest? He onely, only should haue bin preached, he only set forth, he only named, he only bene looked vnto, whē the obteining of forgiueneſſe of sin, satisfaction, and sanctificatiō are entreated of. But let vs heare their curtalled arguments. Least the blood of the Martyrs should bee shed in vaine, therefore let it be emploied to the common benefite of the Church. Is it so? was it no profit to glorifie God by their death? to subscribe to his truth with their blood? by despising this present life, to testifie that they sought for a better life? by their stedfastnesse to strengthen the faith of the Church, & ouercome the stubbornnesse of the enemies? But this is the matter indeed: they acknowledge no profite of the Martyrs death, if Christ onely bee the propitiator, if he onlie died for our sins, if he only was offered vp for our redemption. So (say they) *Peter* and *Paul* might neuertheless haue obteined the crowne of victorie, if they had died in their beddes. And whereas they haue fought euen to the shedding of their blood, it woulde not agree with the iustice of God to leaue the same barren and fruitlesse. As though God could not tel how to encrease in his seruants their glorie, according to

The euident testimonies of Leo & Augustine against their owne vaine allegations for the deserts of Saints applyable vnto others.

Epi. 81. Psa. 116. 15.

Epi. 95.

Tract. in Ioan. 83.

Lib. 4. ad Bonif. cap. 4.

Col. 1. 24.

monstrous blasphemy of the papists.

the measure of his giftes. But the Churche receiueth in common together profite enough, when it is by their triumphes encouraged to a zealous desire to fight.

Saint Paul's wordes of supplying that vvhich vvanted in Christes sufferinges maliciously wrested to this purpose.

4 But howe malitiously doe they wrest that place of *Paul* where hee saith, that hee supplieth in his bodie those things that wanted of the sufferinges of Christ? for he referreth not the default of supplying, to the worke of redemption, satisfaction, and expiation: but to those afflictions where-
Col. 1. 24. with all the members of Christ, that is to saie, al the faithfull must be exercised so long as they shall be in this flesh. He saith therefore, that this remaineth of the sufferings of Christ, that he daily suffereth in his members the same that he once suffered in himselfe. Christ vouchsafeth to doe vs so great honour, to reckon and account our afflictions his owne. Whereas *Paul* addeth these words, For the Church, he meaneth not for the redemption, for the reconciliation, for the satisfaction of the Church, but for the edifying and profite of the Church. As in an other place hee saith, that hee
2. Tim. 2. 10. 1. Cor. 1. 6. suffereth all thinges for the electes sake, that he may obteine the saluation which is in Christ Iesu. And he wrote to the *Corinthians*, that hee suffered all the troubles that he suffred, for their comfort and saluation. And immediatly in the same place expoundeth himselfe, when hee saith further, that he was made a minister of the Church, not for redemption, but according to the dispensation that was committed vnto him, to preach the Gospell of
In Psal. 16. Christ. If they yet require an other expositor, let them heare *Augustine*. The sufferinges of Christ (saith hee) are in Christ onely as in the heade: & both in Christ and the Church, as in the whole body. Whereby *Paul* being one member saith, I supplie in my bodie that which wanteth in the sufferinges of Christ. Therefore if thou whatsoeuer thou bee that hearest this, art one of the members of Christ, whatsoeuer thou suffereſt of them that are not the members of Christ, that same wãted in the sufferings of Christ. But whervnto the sufferings of the Apostles taken for the Church of Christ doe tende, he expoundeth in an other place where hee saith: Christ is to
Tract. in Ioan 47 me the gate vnto you: because ye are the sheepe of Christ bought with his blood: acknowledging your price, which is not giuen of mee, but preached by me. Then he addeth, As he hath giuen his soule, so ought we to giue our soules for our brethren, to edifie peace, and confirme faith. These are *Augustines* wordes. But God forbid, that *Paul* should haue thought that
Rom. 5. 15. anye thing wanted in the sufferinges of Christ, as concerning all fulnesse of righteousnesse, saluation and life: or that he meant to adde any thing thervnto, which so plainely and honorably preacheth, that the abundance of grace was so largely powred out by Christ, that it farre surmounted all the
Act. 15. 11. force of sinne. By it onelie all the saintes haue beene saued, and not by the merite of their owne life or death. as *Peter* expressely testified: so that hee shoulde bee slaunderous against God and Christ, that shoulde repose the worthines of any saint any where else than in the only mercy of God. But why doe I tarrie herevpon any longer, as vpon a matter yet doubtfull, seith the verie bewraying of such monstrous errours is a sufficient confutation of them?

Whence the gracious indulgẽce of Christ vvhich

5 Nowe (to passe ouer suche abominations) who taught the Pope to enclose

enclose in lead and parchement the grace of Iesus Christ, which the Lorde willed to be distributed by the word of the Gospel? Truely either the gospel of God must be false, or their pardons false. For, that Christ is offred vs in the gospel, with al abundance of heauenly benefits, with all his merites, with al his righteousnes, wisdom & grace, without any exception, *Paul* witnesseth where he saith, that the word of reconciliation was deliuered to the ministers, whereby they might vse this forme of message, as it were Christ giuing exhortation by them: wee beseeth you, be yee so reconciled to God. He hath made him that knew no sinne, to be made sinne for vs, y we might be made the righteousnes of God in him. And the faithfull knowe of what value is that common partaking of Christ, which (as the same Apostle witnesseth) is offred vs to be enioyed in the Gospel. Contrariwise the pardons do bring out of the storehouse of the Pope, a certaine pitance of grace, and fasten it to lead parchement, yea & to a certaine place, and seuer it from the word of God. If a man should aske whence this abuse tooke beginning: it semeth to haue proceeded hereof, that when in time past penitentes were charged with more rigorous satisfactions than all could beare, they which felt themselues aboue measure oppressed with penance enioyned them, required of the church a release. The mitigatiō that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the church to God, & said that they were recompenses whereby men may redeeme themselues from the iudgement of God, then they therwithal did also draw these indulgēces or pardons to be propitiatorie remedies, to deliuer vs from deserued punishments. As for these blasphemers that we haue recited, they forged them so shamelesly, that they can haue no colour at al.

should be published by preaching the gospel began to be folded vp in parchments and lead.

2.Cor.1.

1.Cor.1.17.

6 Now let them no more trouble vs with their purgation, because it is with this axe alreadie broken, hewed down, & ouerthrowen from the verie foundatiōs. For I do not agree to some mē, that think best to dissēble in this point, & make no mention at al of Purgatorie, wherupon (as they say) great contentions do arise, but small edification is gotten. Truely I my self would also think such trifles worthie to be negligently passed ouer, if they did not account them earnest matters. But forasmuch as purgatorie is builded of many blasphemies, & is daily vpholden with new blasphemies, & raiseth vp many & grieuous offences, truely it is not to be winked at. This peraduēture might after a sort haue bin dissembled for a time, that it was inuented by curious and bold rashnesse without the word of God: that men beleeued of it by I wot not what reuelations, fained by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested. Albeit the Lord giueth not leaue to mans presumptuousnes so to breake into the secret places of his iudgements, & hath seuerely forbidden men to enquire for trueth at dead men, neglecting his worde, and permitteth not his word to be so vnreuerently defiled. But let vs graunt, that all those thinges might for a while haue bene borne with, as things of no great importance. But when the cleansing of sinnes is sought elsewhere than in the bloud of Christ, when satisfaction is giuen away to any other thing, then it is moste perillous not to speake of it. Therefore wee must crie out not onely with vehement stretching of our voice, but also of our throate and sides: that Pur-

The foresaide ground being taken away purgatorse thereupon builded fulleth.

filthie purgatorie

Deut.18.11.

gatorie is the damnable deuise of Sathan, that it maketh voide the Crosse of Christ, that it laieth an intollerable slander vpon the mercie of God, that it feebleth and ouerthroweth our faith. For what else is Purgatorie among them, but the satisfaction that the soules of men departed do pay after their death? So that ouerthrowing the opinion of satisfaction, Purgatorie is immediatly ouerthrowen by the verie rootes. But if in our former discourse it is more than euident that the blood of Christ is the only satisfacton, propitiatorie sacrifice, and cleansing for the sinnes of the faithfull: what remaineth but that purgatorie is a meere & horrible blasphemie against Christ? I passe ouer the robberies of God wherwith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we see to haue come out of the same spring of vngodlinesse.

That sinne against the holie Ghost shal neither in this world, nor in the world to come be forgiuen, is a slander proofe for purgatorie.
Matth. 12. 32.
Mar. 3. 28.
Luc. 12. 10.

7 But it is good to wring out of their handes such places as they haue falsly & wrongfully taken out of the Scripture. When (say they) the Lorde affirmeth that the sinne against the holy Ghost shoulde not bee forgiuen in this world, nor in the world to come, thereby he sheweth that there is a forgiuenesse of some sinnes in the worlde to come. But who seeth not that the Lorde there speaketh of the fault of sinne? Nowe if it be so, what is that to their purgatorie forasmuch as by their opinion the paine is there suffred of those sinnes, wherof they deny not the fault to bee forgiuen in this present life? But that they may no more carp against vs, they shal haue yet a plainer solution. When the Lord meant to cut off all hope of pardon frō so hainous wickednesse, he thought it not ynough to say that it should neuer bee forgiuen, but the more to amplifie it, he vsed a diuision, wherin he cōprehended both the iudgemēt that euery mans cōscience feeleth in this life, & the last iudgement that shalbe openly pronounced at the resurrectiō: as though he should haue said: Beware ye of malicious rebellion, as of most present damnation. For he that of set purpose shal endeuour to quēch the light of ỹ holie Ghost, shal not obtaine pardon, neither in this life which is giuen to sinners for their conuersion, nor in the last day whē the lambs shalbe seuered by the Angels of God from the goates, & the kingdome of heauen shalbe cleansed from all offences. Then they bring forth ỹ parable out of *Matthew*

Matt. 5. 25.

Agree with thine aduersarie, least he deliuer thee to the Iudge, & the Iudge to the Sargeant, & the Sargeant to the prison, from whence thou shalt not get out, vntil thou hast payed the vttermost farthing. If in this place the iudge do signifie God, & the aduersarie plaintife the diuel, the Sargeant the Angel, & the prison purgatorie, I wil gladly yeld vnto them. But if it bee euident to all men, that Christ meant there to shew into how many dangers & mischieues they cast themselues, that had rather obstinately pursue the extremitie of the law, than deale according to equity & good right, to the end to exhort his disciples the more earnestly to agreement with equity: where then I pray you shal Purgatorie be found?

Other proofs alleaged out of S. Paul the booke of Reuelation and the booke of Macabees.
Phil. 2. 10.

8 They fetch an argument out of the saying of *Paul*, where he affirmeth, that the knees of things in heauen, earth, & hels, shal bowe to Christ, For they take it as confessed, that hels cannot there be meant of those that are adiudged to eternall damnation. Therfore it remaineth that it must be the soules lying in paine in Purgatorie. They did not reason verie euill, if the

Apostle

Apostle did by kneeling meane the true godly worshipping. But sith he teacheth onely, that there is a dominion giuen to Christ, whereby al creatures are to be subdued, what proofe is there to the contrarie, but that we may by hel vnderstande the Deuils, that shalbe brought before the iudgemẽt of God, to acknowledge him their iudge with feare & trembling? Like as *Paul* himselfe expoundeth the same prophecie in another place. All (saieth he) shalbe brought before the iudgemẽt seat of Christ. For it is written: So truly as I liue, euery knee shall bow to me, &c. Rom. 13 10.

But we may not so expound that which is in the Reuelation: I haue heard al creatures, both these things that are in heauen, & those that are vpon the earth, & these that are vnder the earth, & those that are in the sea, & al those that are in them, I haue heard them al say to him that sitteth on the throne & to the Lambe, Blessing & honor, and glorie, & power, for euer & euer. Reuc. 5. 13. That I do in deede easily grant, but what creatures do they think to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Whereby is affirmed nothing else, but that al the partes of the world, from the highest top of the heauens, to the verie middle point of the earth, do in their maner declare the glory of their creator. As for that which they alleage out of the history of the Machabees, I wil not vouchsafe to answere it, least I should seeme to recke that worke in the number of the holy bookes. 2. Mac. 12. 43. But *Augustine* receiued it for Canonical. But first, of what sure credit did he receiue it? The Iewes (saith he) esteeme not the writing of the Machabees as they do the law, the Prophets & the Psalmes, of which the Lord himselfe hath witnessed as of his witnesses, saying: I was necessarie, that all thinges should be fulfilled that are written in the lawe, and the Psalmes, and Prophets concerning me. Luke 23. But it hath bin receiued of the Church not vnprofitably, if it be soberly read or heard. Cõtra gaudent. epist. 2. cap. 23. And *Hierome* teacheth without any douting that the authoritie thereof is of no force to proue any doctrines. And it euidently appeareth by that old booke, which is entituled vnder the name of *Cyprian*, concerning the exposition of the Creede, that it had no place at all in the old Church. But why doe I here striue without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, when in the end he craueth pardon, if he haue spoke any thing not wel. 2. Mach. 15. 36. Truly he that confesseth his writings to neede pardon, saieth plainly that they are not the oracles of the holy ghost. Beside that, the godlines of *Iudas* is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doeth the writer of that historie refuse that which *Iudas* did to be a price of redemption, but that they might be partakers of the eternall life with the other faithful, that had dyed for their countrey & religion. This doing was in deede not without superstition & preposterous zeale, but they are more than fooles, that draw a sacrifice of the lawe so farre as vnto vs: forasmuch as we know that things do cease by the comming of Christ, that then were in vse.

The first vvherof S. Paul maketh mention to the Corinthians is no purgatorie fire.

9 But they haue an inuincible bulwarke in *Paul*, which can not so easily be battered. If any man (saith he) build vpon this foundation, gold, siluer, precious stones, timber, heye, stubble, the Lord shal shewe euery mans worke 1. Cor. 3.

what it is: because it shalbe reuealed in fire, & the fire shal trie euery mans worke what it is. If any mans worke do burne, it shal suffer losse; but he shalbe safe, but as through the fire. What fire (say they) can that be, but the fire of Purgatorie: by which the filthinesse of sinne are clensed away, that we may enter pure into the kingdome of God? But the most part of the old writers thought it to be another fire, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthines of the flesh: & that is much more probable, than in fayning purgatorie. Albeit I do neither agree with these men, because I thinke I haue attained a certain and much plainer vnderstãding of that place. But before that I vtter it, I would haue them answere me, whether the Apostles and all the saincties must haue gone through this fire of Purgatorie? I know they will say, nay. For it were too much inconuenient that they must haue needed to be purged, whose merites they dreame to ouerflow aboue measure to al the members of the church. But the Apostle affirmeth it. For he doth not say ỳ the worke of some shalbe proued, but the worke of al. Neither is this my argument, but *Augustines*, which so confuteth that exposition. And (which is more absurditie) he doth not say, that they shal passe through the fire for al workes: but if they haue faithfully builded the church, they shal receiue reward when their worke is examined with fire. First, we see that the Apostle vsed a Metaphore, when he called the doctrins inuented by mans braines, wood, hey, & stubble. And the Metaphore hath an apparant rescue: that as wood so soone as it is put in the fire, consumeth & wasteth, so cannot those doctrines continue when they come to be examined. Now no man is ignorant that such trial cometh of the holy Ghost. Therefore to follow the true cause of his metaphore, & match the partes together with iust relation, he called the trial of the holy Ghost, fire. For euen as the necret that gold and siluer are put to the fire, so much ỳ surer proofe they haue of their goodnes & fineneſſe: so the Lords trueth, the more exactly it is wayed with spiritual examination, so much the greater confirmation of credit it receiueth. As hey, wood, & stubble put to the fire, are brought to sudde consuming, so the inuentions of men not stablished by the word of God, cannot beare ỳ trial of the holy Ghost, but they by and by fall away & perish. Finally, if forged doctrines be compared to wood, hey, and stubble, because like wood, hey, and stubble, they are burned with fire & destroied: but they are not destroied or driuen away but by the spirit of the Lord: it followeth ỳ the holy ghost is the fire wherwith they shalbe proued, whose proofe *Paul*, according to the cõmon vse of the scripture, calleth The day of the Lord. For it is called ỳ day of the Lord, whensoeuer he doeth any way shewe his presence to men. But then his face principally shineth, when his trueth shineth vpon vs. Now haue we proued, that *Paul* meaneth no other fire, but the triall of the holy ghost. But how are they saued by ỳ fire, ỳ suffer losse of their work? That shal not be hard to vnderstãd, if we consider of what kind of mẽ he speketh. For he toucheth those builders of the church, ỳ keping the true foundation, do build disagreeing matter vpon it, that is to say, they that not swarueing from the chiefe & necessarie articles of faith, do erre in points that be smaller & lesse perilous, mingling their owne deuises with the word of God. Such I say,

Chrysost. Auguſt. and others.

Enchir. ad Laurent. 68.

say, must suffer losse of their worke, hauing their deuises destroied. But themselues are saued, but as by the fire: that is to say, not that their ignorance & errour is allowable before the Lord, but because they are cleansed from it by the grace and power of the holie ghost. Therefore, whosoeuer haue defiled the golden fineneſſe of Gods word with this dong of purgatorie, they must needes suffer losse of their worke.

10 But they wil say, it hath beene an ancient vsage of the Church. *Paul* aunswered this obiection when he comprehendeth his owne time in that sentence, where he saith, that all they must suffer losse of their worke, that in the building of the Church, do lay any thing vpon the foundation that agreeth not with it. Therfore when the aduersaries obiect against me, that it hath bin vsed aboue a thousand & three hundreth yeres, to haue prayers made for the dead: I aske them again, by what word of God, by what Reuelation, by what example it was done. For here they do not onely want testimonies of Scripture but also al the exãples of holy men that there are red, do shew no such thing. Of the mourning & order of funerals there are sometimes found many & long tales: but of praiers you cannot see one title. But of the greater weight that the matter is, the more it ought to haue bene expreſſely spoken. But the very olde fathers themselues that prayed for the dead, did see that herein they wanted both cõmaundement of God, & lawful exãple. Why then durst they so do? In this I say, they did suffer somwhat as men: & therefore I affirme that that which they did, ought not to be drawen into example. For where as ỹ faithful ought to enterprise the doing of nothing, but vpon assured conscience, as *Paul* teacheth: this assurednesse is principally required in praier. But it is likely that they were led by some reason vnto it: they sought some comfort to relieue their sorrow: and it seemed vnnaturall not to shewe before God some testimony of their loue toward the dead. How mans wit is enclined to this affection, all men know by experience. Also ỹ receiued custome was like a burning brand to set many mens mindes on fier. We know that with all nations & in al ages there were funerals done for the dead, & their soules yerely purged. For though Satan beguiled fooliſh men with these deceits: yet he toke occasiõ so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but ỹ euen very superstition condemneth the Gentiles before the iudgement seat of god, for neglecting the care of the life to come, which they professed themselues to beleeue. Now Christians, because they would not be worse than Heathen men, were ashamed to do nothing for the dead, as though they were vtterly destroyed. Hereupon cam ỹ ill aduised diligence: because if they were slow in looking to the funerals, in banketings and offrings, they thought that they had put themselues in danger of a great reproche. And that which first proceded from a wrongful following of the Heathens exãple, was so multiplied by often new encreases, that now it is the prncipall holinesse of Papistrie, to helpe the dead in distresse. But the Scripture ministreth another much better & perfecter comfort, when it testifieth, that the dead are blessed that die in ỹ Lord. And it addeth a reason: because from thence forth they rest from their labors. And we ought not so much tenderly to followe our owne affection of loue, as set

The occasion whence prayer for the dead first rose, which notwithstanding doth not argue the soules of the dead, which were prayed for to haue bene in purgatory.

Reue. 14. 13.

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vp a wrongful maner of praying in the church. Truely he ỹ hath but meane wisedom, doth soone perceiue that al that is read hereof in the old writers, was done to beare with the common vsage, & the ignorance of the people. They themselues also, I grant, were caried away into error euen as vnadui-sed lightnes of beliefe is wont to rob mens wits of iudgement. But in the meane time the verie reading of them doth shew, how doutingly they cõ-mend prayers for the dead. *Augustine* in his booke of confessions, repor-teth that *Monica* his mother did earnestly desire, that she might be remem-bred in celebrating ỹ ministeries at the Altar. An old wiues request, which the sonne neuer examined by the rule of the scripture, but according to his affection of nature, would haue it allowed of other. As for the booke that he made of care for the dead, containeth so many doutings, that of right it ought with the coldnes therof to quench the heat of a fooliſh zeal: if any man desire to be a proctor for dead men, truely with cold likelihodes it will bring them out of care that were before careful. For this is one piller of it, ỹ this doing is not to be despised, because it is a custome growẽ in vse, that the dead should be praied for. But though I grant to the old writers of ỹ church, that it is a charitable vse to helpe the dead: yet wee must still hold one rule which cannot deceiue: that it is not lawful for vs in our prayers to vse any thing of our own, but our requests must be made subiect to the word of god: because it is in his wil to appoint what he wil haue to be asked. Now where as the whole law & the Gospel do not so much as in one syllable giue liber-tie to pray for the dead, it is a prophane abuse of the inuocation of God to attempt more than he commandeth vs. But that our aduersaries may not boast that they haue the ancient church companion of their errour: I say there is great difference betweene them & it. They vsed a memorial of the dead, least they should seeme to haue cast away all care of them: but they did therewithal confesse that they douted of their state. As for purgatorie, they so affirmed nothing that they held it for a thing vncertain. These men require to haue that which they haue dreamed of purgatorie, to be holden without question for an article of faith. They slenderly & onely to passe it lightly ouer, did in the communion of the holy supper commend their dead to God: These do continually call vpon the care of the dead, & with impor-tunate praising it, do make it so be preferred aboue al dutiful works of cha-ritie. Yea, & it were not hard for vs to bring forth some testimonies of ỹ old writers, that do manifestly ouerthrow al those prayers for the dead, which then were vsed. As this of *Augustine*, when he teacheth that al men look for the resurrection of the flesh & the eternal glorie, & that euery man then re-ceiueth the rest that followeth after death, if he be worthie when he dieth. And therefore he testifieth, that al the godly do immediatly after death en-ioy the blessed rest as wel as the Prophets, Apostles, and Martyrs. If their estate be such, what I beseech you shall our prayers auaile them? I passe ouer the grosser superstitions, wherewith they haue bewitched the minds of the simple: which yet are so innumerable and the most part so monstrous, that they can haue no honest colour to excuse them. Also I let passe those most filthie buyings and sellings that they haue vsed, while the world was in such grosse senselesse ignorance. For both I shoulde neuer make an

Hom. in Ioan. 456.

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end, and also the readers shall without any rehearsall of them, haue here sufficient, whereupon they may stablish their consciences.

The vi. Chapter.

Of the life of a Christian man: And first, by what arguments the Scripture exhorteth vs thereunto.

An order of framing our liues needeful to be gathered out of Scriptures.

WE haue alreadie sayd, that the marke whereunto regeneration tendeth is that in the life of the faithful there should appeare an agreement and consent betweene the righteousnesse of GOD and their obedience: and that so they should confirme the adoption, whereby they are receiued to be children. But although his lawe conteine in it selfe that newnesse, whereby the image of GOD is restored in vs, yet because our dulnesse hath neede both of manie prickings forwarde and helpes, therefore it shal be profitable to gather out of diuerse places of the Scripture an order of framing of life, that they that haue a desirous minde of amendment, may not wander out of the way in their endeuour. Now when I take vpon me the framing of a Christian mans life, I am not ignorant that I enter into a manifold & plenteous argument, & such as may with the greatnesse therof fil a long volume, if I would absolutely entreat of it in al points. For we see into what great length are stretched the exhortatorie orations of old writers, made onely euery one of one seuerall vertue. And that is not done with too much idle habbling. For whatsoeuer vertue a man purpose to set out in oration, the stile runneth of it selfe into such largenesse with plentie of matter, that a man cannot seeme to haue discoursed well of it, vnlesse hee haue spoken much. But my minde is not to stretch so farre the institution of life, which I promise to teache, as peculiarly to goe through euery speciall vertue, and wander abroad into exhortations. Let such thinges bee fetched out of other mens writinges, and specially out of the Homelies of the olde fathers. It shall be enough for me to shew an orderly trade, wherby a godly man may be guided to a right marke of framing his life, & shortly to appoint out a certaine vniuersal rule, by which he may well trie what be his dueties. There shal peraduenture at some other season be a fit time to make declamations, or I will leaue that to other, which I my selfe am not meete to doe. I do naturally loue shortnesse, and peraduenture if I would speake more at large, it would not frame well with mee. And if a longer maner of teaching were neuer so much pleasing, yet I would scarce haue minde to put it in proofe. But the course of this present worke requireth to knit vp a simple doctrine with as great shortnesse as I may. As the Philosophers haue their certaine ends of right and honestie, from which they deriue particular duties and all the company of vertues: so the Scripture is not without her order in this mater: but holdeth a most goodly well ordered disposition, and much more certaine than all the Philosophers oders. This onely is the difference, that they (as they were vainglorious men) haue diligently endeuoured to attain an exquisite plainenes of order, to shewe foorth the ready aptnesse of their witte. But the Spirite of God, because he taught without curious affection, hath not so exactly

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nor continually kept an orderly trade: which yet when he sometime vseth, he doth sufficiently declare, that it is not to be neglected of vs.

The first entrãce vnto newnesse of life is the loue of holinesse, wherewith to enflame vs we are taught that God is holie.

2 This instruction that the Scripture teacheth, wherof we now speake, standeth chiefly vpõ two partes. The first, that there be powred & brought into our mindes a loue of righteousnes, to which otherwise wee are of nature nothing enclined. The second, that there be a rule set out vnto vs, that may not suffer vs to go out of the way in following righteousnes. In commendation of righteousnes it hath both verie many & verie good reasons: of which we haue here before in diuerse places spoken of some, and other some we shal in this place briefely touch. At what foundation may it better beginne, than when it putteth vs in mind that we must be holy, because our God is holy? For when we were scattered abroad like straying sheepe, and dispersed abroad in the maze of the world, he gathereth vs together again, to ioyne vs in one flocke with himselfe. When wee heare mention made of our ioyning with God, let vs remember that holynesse must be the bonde thereof. Not that by the merite of holinesse we come into common with him: (whereas rather we must first cleaue vnto him, that being endued with his holinesse, we may follow whither he calleth) but because it greatly perteineth to his glorie, that he haue no fellowship with wickednesse and vncleannesse. Therefore also it teacheth, that this is the end of our calling, which we ought alway to haue respect vnto, if we wil answere God that calleth vs. For to what purpose was it, that we should be drawen out of the wickednesse and filthinesse of the world, if wee giue our selues leaue all our life long to wallow in them stil? Moreouer it also admonisheth vs that to the end we may be reckned among the people of God, we must dwel in the holy citie Hierusalem. Which as he hath hallowed to himself, so is it vnlawfull that it be vnholily prophaned by the vncleannesse of the inhabitants. From hence came these sayings, that they shal haue a place in the tabernacle of God that walke without spot, and studie to follow righteousnes, &c. Because it is not meete that the Sanctuarie whereon he dwelleth, shoulde be like a stable full of filthinesse.

Psal. 35.8.
Psal. 15.2. & 23.

Another motiue vnto holines is Christ his holines which God hath set to be our paterne.

3 And the better to awake vs, it sheweth that God the father, as he hath ioyned vs to himselfe in Christ, so hath printed an image for vs in him, after which he would haue vs to be fashioned. Now let them finde me a better order among the Philosophers, that thinke that the philosophie concerning maners, is in them only orderly framed. They when they will excellently wel exhort vs to vertue, bring nothing els but that we should liue agreeably to nature. But the Scripture bringeth here exhortation from the true welspring, when it not only teacheth vs to referre our life to God, the author of it, to whome it is bond: but also when she hath taught that we are swarued out of kinde from the true original and state of our creation, she immediatly addeth, that Christ by whome wee came againe into fauour with God, is set before vs for an example, that we should expresse the forme thereof in our life. What may a man require more effectuall than this one thing? Yea, what may a man require more than this onely thing? For if the Lorde hath by adoption made vs children with this condition, that our life shoulde resemble Christ the bond of our adoption: if wee doe

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not giue and auowe our selues to righteousnes, we doe not onely with most wicked breach of allegiance depart from our creator, but also we forsweare him to be our sauiour. Then the scripture taketh matter of exhortation out of all the benefites of God, which she rehearseth vnto vs, and all the parres of our saluation. And sheweth that sith God hath shewed himselfe a father vnto vs, we are worthie to be condemned of extreeme vnthankefulnesse, if we doe not likewise in our behalfe shew our selues children vnto him. Sith Christ hath cleansed vs with the washing of his blood, and hath made vs partakers of this cleansing by baptisme, it is not seemely that we shoulde be spotted with new filthinesse. Sith he hath grafted vs into his bodie, we must carefully take heede that we sprinckle not any spot or blot vpon vs that are his members. Sith he himselfe that is our heade, is ascended into heauen, it behooueth vs that laying away earthly affection, we doe with all our heart aspire to heauenwarde: Sith the holy Ghost hath dedicated vs temples to God, we must indeuour that Gods glorie maie be honourablie set out by vs, and must not doe anie thing whereby we maie be prophaned with filthines of sinne: Sith both our soule and our bodie are ordained to heauenly incorruption and an vnperishing crowne, wee must diligently trauel, that the same may be kept pure and vncorrupted vnto the day of the Lord. These (I saie) be the best laide foundations to builde a mans life, and such as the like are not to be found among the Philosophers, which in commendation of vertue doe neuer climbe aboue the natural dignitie of man.

Mala.1.6. Eph.5.1. 2.Iohn.3.1. Ephe.15. Heb.10. 1.Cor.6. 1.Cor.6. 1.Pet.1.15. John.15.3. Ephe.5. Col.3. 2.Cor.6. 1.Thes.5.15.

It is the imitation of Christe which declareth a true Christian.

4 And here is a fit place to speake vnto them, that hauing nothing but the title and badge of Christ, yet woulde bee named Christians. But with what face doe they boast of his holie name: sith none haue any fellowship with Christ, but they that haue receiued a true knowledge of him out of the worde of the Gospel? But the Apostle saith, that al they haue not rightly learned Christ, that are not taught that they must cast away the old man which is corrupted according to the desire of errour, and haue not put on Christ. Therefore it is prooued that they falsely, yea and wrongfully pretende the knowledge of Christ, although they can eloquently and roundly talke of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceiued as other learninges be, with onelie vnderstanding and memorie, but is then onelie receiued when it possesseth the whole soule, and findeth a seate & place to hold it in the most inward affection of the heart. Therefore either let them cease, to the slaunder of God, to boast of that which they are not, or let them shewe themselues not vnworthie scholers for Christ their maister. Wee haue giuen the first place to the doctrine wherein our religion is conteined, because our saluation beginneth at it: but the same must bee powred into our heart, and passe into our manners, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philosophers doe iustly chafe against them, and doe with shamefull reproch driue them from their companie, that professing an arte that ought to be schoolemaisters of life, doe turne it into a Sophistical babling: with how much better reason shall wee detest these trifling Sophisters, that are contented to role the Gospell vppon the toppe of their tongues, the effectual working whereof ought to pearce into the innermost affectiõs of the heart.

Ephes.4.

to reſtin the ſoule, and to alter the whole man a hundred times more, than the cold exhortations of Philoſophers?

Though Chriſtians be farre from attaining vnto, yet they ought to be earneſt in followving after the perfect righteouſnes vvhich is ſet before them in the Goſpell.

5 Yet do I not require that the manners of a Chriſtian man ſauour of nothing but the abſolute Goſpell: which neuertheleſſe both were to be wiſhed & we muſt indeuour vs toward it. But I do not ſo ſeuerely require a goſpellike perfection, that I would not acknowledge him for a Chriſtian that hath not yet attained vnto it. For ſo ſhould all men be excluded from the church, ſith there is no man found that is not by a great ſpace diſtant from it, & manie haue hitherto but a litle waye proceeded towarde it, who yet ſhould be vniuſtly caſt away. What then? let that be ſet for the mark before our eyes, to which alone al our endeuour may be directed. Let that be appointed the gole for vs to run & trauel vnto. For it is not lawfull for thee ſo to make partition with God, to take vpon thee part of theſe things that are cõmanded thee in his word, & to leaue part at thine own choiſe. For firſt of all he eueriwhere commendeth integritie as the cheefe part of worſhipping him: by which worde he meaneth a pure ſimplicitie of minde that is without all deceitfull colour & fayning: againſt which a double heart is ſet as contrarie: as if it ſhould be ſaid, that the beginning of liuing vprightly is ſpiritual, when the inward affection of the mind is without fayning dedicate to God to obſerue holineſſe & righteouſneſſe. But becauſe no man in this earthly priſon of the bodie hath ſo great ſtrength to haſt with ſuch freſhnes of running, as he perfectly ought to do, & the greater number are ſo feeble, that with ſtaggering and halting, yea and creeping vpon the ground, they auaunce but ſlowly forward. Let vs euerie one goe according to the meaſure of his litle power, and proceede on our iourney begon. No man ſhall go ſo vntowardly, but he ſhal euerie day get ſome ground, though it be but litle. Therfore let vs not ceaſe to trauel ſo, that wee may continually proceede ſomewhat in the way of the Lord. And let vs not deſpeire vpon the ſlendernes of our going forward, for howſoener the ſucceſſe anſwer not our deſire, yet we haue not loſt our labour when this day paſſeth yeſterday: ſo that with pure ſimplicitie we looke vnto our marke, & long toward the end of our courſe, not ſoothingly flattering our ſelues, nor tenderly bearing with our own euils, but with continuall endeuour trauelling to this, that we may ſtil become better than our ſelues, til we attaine to goodnes it ſelfe: which in deede we ſeeke for & follow all our life long: but we ſhal then only attaine it, when being vnclothed of the weaknes of the fleſh, we ſhal be receiued into the ful fellowſhip thereof.

The vij. Chapter.

The ſumme of a Chriſtian life: vvherein is intreated of the forſaking of our ſelues.

The firſt beginning of a newe life, is the reſigning ouer of our ſelues from our ſelues vnto God. Rom. 12. 1.

ALbeit that the law of the Lorde haue a moſt aptly wel diſpoſed order to frame a mans life, yet it ſeemed good to the heauenly ſcholemaſter to inſtruct men yet with a more exact trade to the ſame rule ỳ he had ſet forth in his law. And the beginning of that trade, is this: that it is the duetie of the faithful to yeld there bodies to God a liuing, holy & acceptable ſacrifice vnto him: & that therein ſtandeth the true worſhipping of him. Here-

vpon

vpon is gathered occasion to exhort men, that they do not apply themselues to the fashion of this world, but be transformed in renewing of their mind, that they may proue what the wil of God is. Now this is a great thing, that we be consecrate and dedicate to God: that wee should from thence foorth thinke, speake, imagine, or do nothing but to his glorie. For the thing that is consecrate, cannot be applyed to vnholy vses, without great wrong done vnto him. If we be not our own, but the Lords, it appeareth what errour is to be auoided, and whervnto al the doings of our life are to be directed. We are not our owne: therefore let neither our owne reason nor our owne will beare rule in our counsels and doings. We are not our own: therefore let vs not make this the end for vs to tend vnto, to seeke that which may be expedient for vs according to the flesh. We are not our own: therfore so much as we may, let vs forget our selues and all things that are our owne. On the other side, we are Gods: therefore let vs liue and die to him. Wee are Gods: therefore let his wisedome and will gouerne all our doings. Wee are Gods: therefore let all the partes of our life tend toward him as their only lawfull end. Oh how much hath he profited, that hauing learned that himselfe is not his owne, hath taken from himselfe the rule and gouernment of himself to giue it to God? For as this is the moste strong working pestilence to destroy men, that they obey themselues: so it is the onely hauen of safetie, neither to know nor will any thing by himselfe, but onely to follow God going before him. Let this therefore be the first step, that man depart from himselfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying I call not only that which standeth in obedience of the worde, but that whereby the minde of man, void from his own sensualitie of flesh, bendeth it self wholy to the wil of Gods spirit. Of this transformation (which Paul calleth renewing of the mind) whereas it is the first entrie into life, all the Philosophers were ignorant. For they make only Reason the gouernesse of man: they think she only ought to be heard: finally to her only they giue & assigne the rule of maners. But the Christian Philosophie biddeth her to giue place, and to yelde and be subiect to the holy Ghost: so that man nowe may not liue himselfe, but beare Christ liuing and reigning in him.

Rom.14.8.

Ephe.4.23.

Gala.1.20.

2 Hereupon followeth also this other point, that wee seeke not the things that be our owne, but those things that be according to the will of the Lord, and that make to the aduauncement of his glorie. This is also a profe of great profiting, that in a maner forgetting our selues, & altogether leauing the regard of our selues, we trauel to employ our studie to God & his commandements. For when the scripture biddeth vs to leaue priuie regard of our selues, it doth not only race out of our minds ỹ couetousnes of hauing the greedie seeking for power and fauour of men: but also rooteth out ambition & al desire of worldly glorie, and other more secrete pestilences. Truly a Christian man must bee so fashioned and disposed, to thinke throughout all his life, that he hath to do with God. In this sort, as hee shall examine all his doinges by Gods will and iudgement: so he shall reuerently direct vnto him al the earnestly bent diligence of his minde. For he that hath learned to looke vppon God in all thinges that hee hath to doe, is therewithall turned away from all vaine thoughtes. This is that forsaking of our

The next degree of righteousneſſe to seek those things that are of God sincerely for them selues not in any side respect of our owne.

ſelues, which Chriſt euen frō their firſt beginning of inſtruction ſo earneſtly gaue in charge to his diſciples: which when it once hath gotten poſſeſſion in y heart leaueth no place at all, firſt neither for pride, nor diſdainfulneſſe, nor vaine glorious boaſting, then neither for couetiſe, nor filthie luſt, nor rioutouſneſſe, nor deintineſſe, nor for other euils that are engendred of the loue of our ſelues. Contrariwiſe, whereſoeuer it reigneth not, there either moſt filthie vices do rage without ſhame, or if there bee any ſpice of vertue, it is corrupted with peruerſe deſire of glorie. For ſhew me a man, if thou canſt, that vnleſſe he haue forſaken himſelfe according to the commaundement of the Lord, will of his owne free will vſe goodneſſe among men. For al they that haue not beene poſſeſſed with this feeling, if they haue followed vertue, they haue done it at the leaſt for praiſes ſake. And all the Philoſophers that euer moſt of all affirmed that vertue was to be deſired for it ſelfes ſake, were puffed vp with ſo great pride, that it appeared that they deſired vertue for no other thing, but that they might haue matter to be proud vpon. But God is ſo nothing at all delited, neither with thoſe gapers for the peoples breath, not with theſe ſwelling beaſts, that hee pronounceth that they haue alreadie receiued their reward in the worlde, and maketh harlots and publicanes neerer to the kingdome of heauen, than them. And yet we haue not throughly declared with how many and how great ſtoppes man is hindred from that which is right, ſo long as he hath not forſaken himſelfe. For it was truely ſaid in times paſt, that there is a worlde of vices hidden in the ſoule of man. And thou canſt finde no other remedies, but denying thy ſelfe, and leauing regard of thy ſelfe, to bende thy minde to ſeeke thoſe thinges that the Lorde requireth of thee, and to ſeeke them therefore only becauſe they pleaſe him.

The partes of a vvel ordered life, ſet dovvne by Saint Paul. Tit. 2. 12.

3 In another place the ſame *Paul* doth more plainly, although ſhortly, goe through all the partes of a well ordered life, ſaying: The grace of God that bringeth ſaluation vnto all men, hath appeared and teacheth vs, that wee ſhoulde denie all vngodlineſſe, and worldly luſtes, and that wee ſhoulde liue ſober minded, righteouſly and godly in this preſent worlde, looking for the bleſſed hope and glorious appearing of the mightie God, and of our Sauiour Ieſus Chriſt, which gaue himſelfe for vs to redeeme vs from all vnrighteouſneſſe, and to purge vs a peculiar people vnto himſelfe feruently giuen vnto good workes. For after that he hath ſet foorth the grace of God to encourage them, to make readie the way for vs to worſhip God, hee taketh away two ſtoppes that doe moſt hinder vs, that is to ſay, vngodlineſſe, whereunto wee are naturally too much inclined, & Worldly deſires, which extende further. And vnder the name of vngodlineſſe, hee not only meaneth ſuperſtitions, but alſo comprehendeth all that diſagreeth with the earneſt feare of God. And worldly luſtes are in effect as much as the affections of the fleſh. Therefore hee commaundeth vs in reſpect of both the tables of the lawe, to put off our owne wit, and to forſake all that our owne reaſon and will informeth vs. And all the doings of our life he bringeth into three partes, ſobrietie, righteouſnes, & godlineſſe: of the which ſobrietie without doubt ſignifieth as wel chaſtitie and temperance, as a pure & meaſurable ſparing vſe of temporall things, and a patient ſufferance of pouertie.

Righ-

Righteousnesse conteineth all the duties of equitie, to giue euery man his owne. The third is Godlinesse, that seuereth vs from the defilinges of the worlde, and with true holinesse ioyneth vs to God. These thinges, when they be knitte together with an vnseparable knot, make a full perfection. But forasmuch as nothing is more harde, than forsaking the reason of the flesh, yea subduing and renouncing her desires, to giue our selues to God and our brethren, and to studie for an Angelike life in the filthie state of this earth: therefore *Paul*, to loose our mindes from all snares, calleth vs backe to the hope of blessed immortalitie, admonishing vs not to striue in vaine: because as Christ hath once appeared the redeemer, so at his last cõming, hee shall shewe the fruite of the saluation that he hath purchased. And thus he driueth away the entisements that blinde vs, and make vs not to aspire as we ought to the heauenly glorie: yea and he teacheth that wee must trauaile as men being from home in this worlde, that the heauenly inheritance be not lost or fall away from vs.

The denial of our selues hath relation partly to men but chiefly to God. Rom.12.20. Phil.2.3.

4 Now in these words we perceiue, that the forsaking of our selues hath partly respect to men, and partly, yea chiefely to God. For whereas the scripture biddeth vs so to behaue our selues with men, that we preferre them before vs in honour, that wee faithfully employ our selues wholly to procure their commodities: therefore it geeueth such cõmandements as our mind is not able to receiue, but first being made void of naturall sense. For (with such blindnesse wee runne all into loue of our selues) euery man thinketh himselfe to haue a iust cause to aduance himselfe, and to despise all other in comparison of himselfe. If God haue giuen vs any good gift, by and by bearing our selues bold thereof, we lift vp our courage, and not onely swell, but in a manner burst with pride. The vices wherewith we abound, we do both diligently hide from other, and to our selues we flatteringly faine them light and slender, and sometime embrace them for vertues. And if the same good gifts, which wee praise in our selues, or better do appeare in other, least we should be compelled to giue place to them, we do with our enuiousnesse deface them and find fault with them. If there be any faultes in them, we are not contented seuerely and sharpely to marke it, but wee also odiously amplifie it. Hereupon groweth that insolencie, that euery one of vs, as though he were priuileged from the common estate, would be higher than the rest, and carelesly and proudly set light by euerie man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruãts to their masters, vnlearned to be learned: but there is no man that doeth not nourish within himselfe some opinion of excellencie. So euery man in flattering himselfe, beareth a certaine kingdome in his brest. For presumptuously taking vppon them somewhat whereby to please themselues, they iudge vpon the wittes and manners of other men. But if they come to contention, there bursteth out their poyson. For many doe make a shewe of great meekenesse, so long as they finde all things gentle and louely: but howe many a one is there that keepeth that continuall course of modestie, when he is pricked & stirred to anger? And there is no remedie hereof, but that the most hurtful pestilence of loue, of soueraignetie & selfeloue be rooted out of the bottome of their heartes, as it is rooted out by the doctrine

of the Scripture. For there we are ſo taught, that wee muſt remember that the good giftes that God hath giuen vs, are not our owne good thinges, but the free giftes of God, whereof if any be proud, they bewray their owne vnthankefulneſſe. Who maketh thee to excell? *Paul* ſaith, if thou haſt receiued all thinges, why doeſt thou boaſt as if they were not giuen thee? Then, that wee muſt with continuall reknowledging of our faults, call our ſelues backe to humilitie. So ſhall there remaine in vs nothing to be proude vpon, but there ſhalbe much matter to abaſe our ſelues. Againe, wee are commanded, whatſoeuer giftes of God we ſee in other men, ſo to reuerence and eſteeme thoſe giftes, that we alſo honour thoſe men in whom they be. For it were a great leaudnes for vs, to take from them that honor, that God hath vouchſafed to giue them. As for their faultes, wee are taught to winke at them, not to cheriſh them with flattering, but that we ſhould not by reaſon of thoſe faultes triumph againſt them, to whom we ought to beare good will and honour. So ſhall it come to paſſe, that with what man ſo euer wee haue to doe, we ſhall behaue our ſelues not onely temperately and modeſtly, but alſo gently and friendly. As a man ſhal neuer come any other way to true meekneſſe, but if he haue a heart endued with abacing of himſelfe, and reuerencing of other.

1. Cor. 4. 7.

It is not poſſible we ſhould do our duetie to others except we haue firſt denied our ſelues: And our duetie is to profite other men with whatſoeuer God hath benefited vs.

1. Cor. 13. 4.

5 Now how hard is it, for thee to doe thy dutie in ſeeking the profit of thy neighbour? Thou ſhalt herein labour in vaine, vnleſſe thou depart from regard of thy ſelfe, and in a maner put off thy ſelfe. For how canſt thou performe theſe thinges that *Paul* teacheth to be the workes of charitie, vnleſſe thou forſake thy ſelfe, to giue thy ſelfe wholly to other? Charitie (ſaith he) is patient and gentle, not proud, not diſdainfull, enuyeth not, ſwelleth not, ſeeketh not her owne, is not angrie, &c. If this one thing be required, that we ſeeke not the things that are our owne, we ſhall doe no ſmall violence to nature, which ſo bendeth vs to the onely loue of our ſelues, that it doeth not eaſily ſuffer vs negligently to paſſe ouer our ſelues and our owne thinges, to watch for other mens commodities, yea to depart with our owne right to reſigne it to an other. But the Scripture, to leade vs thither as it were by the hande, warneth vs that whatſoeuer gratious giftes we obtaine of the Lord, they are committed vnto vs vpon this condition, that they ſhould be beſtowed to the common benefit of the Church: & that therefore the true vſe of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be deuiſed for the keeping of the ſame, than when we be taught that all the good giftes that wee haue, are thinges of God deliuered, committed to our truſt vpon this condition, that they ſhoulde be diſpoſed to the benefite of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans bodie are endued. No member hath his power for him ſelf, nor applyeth it to his priuate vſe: but poureth it abroade into the other members of the ſame body, and taketh no profit thereof, but ſuch as proceedeth from the common commoditie of the whole bodie. So whatſoeuer a godly man is able to doe, hee ought to be able to do it for his brethren, in prouiding none otherwiſe priuately for himſelfe, but ſo that his mind be bent to the common edification

of the Church. Let this therefore be our order for kindneſſe & doing good: that whatſoeuer God hath beſtowed vpon vs, whereby wee may helpe our neighbour, we are the Bailifes thereof, and bounde to render account of the diſpoſing of it. And that the only right diſpoſing is that which is tried by the rule of loue. So ſhal it come to paſſe, that wee ſhal alway not onely ioyne the trauel for other mens commoditie with the care of our owne profit, but alſo ſet it before the care of our owne. And that wee ſhould not happen to be ignorant that this is the true lawe of diſpoſing all the giftes that we receiue of God, he hath in the old time ſet the ſame lawe euen in the ſmalleſt giftes of his liberalitie. For he commaunded the firſt fruites of corne to be offered vnto him, by which the people might teſtifie that it was vnlawfull for them to take any fruite of the goods that were not firſt conſecrate to him. If the giftes of God be ſo only then ſanctified vnto vs, when we haue with our own hand dedicated them to the author thereof, it is euident that it is an vntrue abuſe thereof that doth not ſauour of ſuch dedication. But it ſhall bee vaine for thee to go about to enrich the Lorde with communicating to him of thy things. Therefore ſith thy liberalitie cannot extende vnto him, as the Prophet ſayth, thou muſt vſe it toward his ſaints that are in earth. Therefore almes are compared to holy oblations, that they may nowe be correſpondent to theſe of the law.

Exod. 22.29. & 23 19.

Pſa. 16.3. Heb. 13.16.

6 But that we ſhould not be wearie with doing good (which otherwiſe muſt needs come quickly to paſſe) that other thing muſt be adioyned which the Apoſtle ſpeaketh of, that charitie is patient and not mooued to anger. The Lord commaundeth to doe good to all vniuerſally, of whome a great part are moſt vnworthie, if they be conſidered by their own deſeruing. But here the ſcripture helpeth with a verie good meane, when it teacheth that we muſt not haue reſpect what men deſerue of thémſelues, but that the image of God is to be conſidered in all men, to which wee owe all honor and loue. But the ſame is moſt diligently to be marked in them of the houſholde of faith, in ſo much as it is in them renewed & reſtored by the ſpirit of Chriſt. Therefore whatſoeuer man thou light vpon, that needeth thy help, thou haſt no cauſe to withdrawe thy ſelfe from doing him good. If thou ſay that hee is a ſtranger: but the Lorde hath giuen him a marke, that ought to bee familiar vnto thee, by the reaſon that he forbiddeth thee to deſpiſe thine owne fleſh. If thou ſay that hee is baſe and naught worth: but the Lorde ſheweth him to bee ſuch a one, to whome hee hath vouchſafed to giue the beautie of his image. If thou ſay that thou oweſt him nothing for any thing that he hath done for thee: but God hath ſet him as it were in his place in reſpect of whome, thou knoweſt ſo many and ſo great benefites wherewith he hath bound thee vnto him. If thou ſay that hee is vnworthie that thou ſhouldeſt labour any thing at all for his ſake: but the image of God whereby he is commended to thee, to worthie that thou ſhouldeſt giue thy ſelfe and all that thou haſt vnto it But if he haue not onely deſerued no good at thy hand, but alſo prouoked thee with wrongs and euill doings: euen this is no iuſt cauſe why thou ſhouldeſt ceaſe both to loue him and to doe for him the duetifull workes of loue. Thou wilt ſay, he hath farre otherwiſe deſerued of me. But what hath the Lorde deſerued? Which when hee commaundeth

Without patience we cannot continue in well doing vnto others. 1. Cor. 13.4.

Gal. 6.10.

Eſay. 5.7.

Matt. 6.24. & 18.35.

thee to forgiue all wherein hee hath offended thee, truely hee willeth the same to be imputed to himselfe. Truely this is that only way to come to that which is vtterly against the nature of man, much more is it harde for man. I meane, to loue them that hate vs, to recompence euil with doing good, to render blessinges for reproches: if wee remember that wee must not consider the malice of men, but looke vpon the image of God in them, which defacing and blotting out their faults, doth with the beautie and dignitie of it selfe allure vs to imbrace it.

Luk. 17. 3.
Mat. 5. 44.

To do the works of Charitie it is nothing, except they be done charitable.

7 Therefore this Mortification shall then onely take place in vs, when wee performe the dueties of charitie. But it is not hee that performeth them, that only doth al the duetifull workes of charitie, although hee leaue none of them vndone, but he that doth them of a syncere affection of loue. For it may happen, that a man may fully performe to al men all that he oweth, so much as concerneth outward dueties: and yet he may bee farre from the true performing of it. For you may see some that woulde seeme verie liberall, which yet doe giue nothing but either with pride of looke, or with churlishnesse of wordes they vpbraide it. And wee bee come to such wretchednesse in this vnhappie worlde, that almost no almes are giuen of anie men, or at least of the most part of men, without reproching. Which peruersnesse shoulde not haue bene tollerable among the verie heathen. For of Christians is somwhat more required than to shewe a cherefulnes in countenance, and make their doings louely with gentleneſſe of wordes. First they must take vpon them the personage of him whome they see to neede their helpe, and then so pitie their case, as if themselues did feele and suffer it: so that they may be carried with feeling of mercie & gentleneſſe euen as they would be to help themselues. He that shall come so minded to helpe his brethren, wil not only not defile his doings with any arrogancie or vpbraiding, but also neither will despise his brother to whome he doeth good as one needing his help, nor tread him vnder foote as one bound vnto him: no more than we vse to reproch a sick member, for easing whereof the whole bodie laboureth, or to thinke it specially bound to the other members, because it hath drawen more help vnto it than it hath recompensed. For it is thought that the common interpartning of dueties betweene members of one bodie, hath no free kinde of giste, but rather that it is a payment of that which being due by the lawe of nature it were monstrous to deny. And by this reason it shall followe, that hee may not thinke himselfe discharged that hath performed one kinde of duetie, as it is commonly vsed, that when a rich man hath giuen any thing of his owne, hee leaueth other charges to other men, as not belonging to him. But rather euerie man shall thinke thus with himselfe, that he is altogether debter to his neighbours, and that hee must determine none other ende of vsing his liberalitie, but when abilitie fayleth, which howe large soeuer it be, must bee measured by the rule of charitie.

The principall part of denying our selues is vvholie to depend vpon the fauour and blessing of God, vvithout any reckoning or account making of vvorldlie thinges.

8 Nowe let vs more fully declare the principall parte of forsaking our selues, which wee saide to haue respect to God. Wee haue saide much of it alreadie, which it were superfluous to rehearse againe: it shall bee sufficient to entreate of it so farre as it frameth vs to quietnesse of minde and sufferance

rance First therefore in seeking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our things to the Lords wil, we should yeld vnto him the affections of our heart to bee tamed and subdued. To couet wealth & honors, to compasse authoritie, to heap vp riches, to gather together all such follies as serue for royaltie and pompe, our lust is outragious, & our greedinesse infinite. On the other side of pouertie, ignobilitie, & base estate, we haue a marueilous feare & marueilous hatred, that moue vs to trauaile by all meanes to eschue them. Hereby a man may see, how vnquiet a minde they haue, howe many shiftes they attempt, with what studies they weatie their life, that frame their life after their owne deuise: to attaine those things that their affection of ambition or couetousnesse requireth, and on the other side to escape pouertie and basenesse. Therefore the godly must keepe this way, that they be not entangled with such snares. First, let them not either desire, or hope for, or thinke vpon any other meane of prospering, than by the blessing of the Lord: and therefore let them safely and boldly rest themselues vpon it. For howsoeuer the flesh thinke it selfe sufficient of her selfe, when shee either trauaileth by her owne diligence, or endeuoureth with her owne studie, or is holpen by the fauour of men, to the attaining of honour & wealth: yet it is certaine, that all these things are nothing, & that we shall nothing preuaile with wit or trauaile, but in so much as the Lord shal prosper both. But on the other side his only blessing findeth a way through all stops, to make all thinges proceede with vs to a ioyfull and luckie end. Then howsoeuer wee may most of all obteine any glory or wealth without it (as we daily see the wicked to get heaps of great honors & richesse) yet for as much as they vpon whom resteth the curse, do feele no parcel of felicitie, wee can obteine nothing without his blessing that shall not turne vs to euil. And it is not at all to be coueted, that maketh men more miserable.

He which knoweth him self and his estate to depend wholle vpon the blessing of God, will neither seeke to aduaunce him selfe by euil meanes nor immoderatelie desire to be aduaunced, nor impatiētly murmur at anie thing which happeth.

9 Therefore if we beleeue that all the meane of prosperous successe and such as is to be wished, consisteth in the only blessing of God, which being absent, all kindes of miserie and calamitie must happen vnto vs: this remaineth also, that we do not greedily endeuour to wealth and honors standing vpon our owne fineneſse of wit or diligence, not leaning to the fauour of men, nor trusting vpon a vaine imagination of fortune, but that wee alway looke vnto the Lord, to be led by his guiding to whatsoeuer lot he hath prouided. So first it shall come to passe, that we shall not violently rush to the catching of riches and inuading of honours, by wrong, by guile and euill craftie meanes, or extortion with doing iniurie to our neighbours, but shal onely follow those fortunes that may not leade vs from innocencie. For who may hope for the helpe of Gods blessing among fraudes, extortions, and other suttle meanes of wickednesse? For as Gods blessing followeth no man but him that thinketh purely, and doeth rightly, so it calleth backe all them of whom it is desired, from crooked thoughtes, and corrupt doinges. Then wee shalbe bridled that wee burne not with vnmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be holpen of God, to obtaine those things that hee desireth against his worde? For God forbid that God shoulde giue the helpe of his

blessing to that which he curseth with his owne mouth. Last of all, if it succeede not according to our wish & hope, yet we shalbe restrained from impatience, and from cursing our estate whatsoeuer it be: because wee knowe that that is to murmure against God, at whose will richesse and pouertie, baseneſſe and honours are disposed. Briefely, he that resteth himselfe in such sort as is aforesaid vpon the blessing of God, neither will by euill subtleties hunt for those things that men are wont outragiously to couet, by which craftie meanes he thinketh that he shal nothing preuaile: nor if any thing happen prosperously will impute it to himselfe, and to his owne diligence, endeuour or to fortune, but wil assigne it to God the author. But if while other mens estates do florish, he go but slenderly forward, yea or slide backwarde, yet hee wil beare his ill fortune with greater quietnesse and moderation of minde, than a prophane man wil beare a meanly good successe, which is not altogether so good as he desired: because hee hath a comfort wherein he may more quietly rest, than vpon the highest top of wealth and authoritie: because he accounteth that his things are ordered by God as is auailable for his saluation. So wee see that *Dauid* was minded, and yeldeth himselfe to bee ruled by God, hee declareth himselfe to bee like to a weined childe, and that hee walketh not in high thinges or marueilous aboue himselfe.

Psal.131.

The quiet contentment of minde which groweth vnto men in the manifolde casual miseries of this life, if they be once assured not that fortune doeth blindly tosse, but God prouidently dispose their whole estate.

10 And the godly mindes ought to haue that quietnesse and sufferance not onely consisting in this behalfe: but also it must extende to al chaunces whereunto our present life is subiect. Therfore no man hath rightly forsaken himselfe, but he hath so resigned himself vp wholy to the Lorde, that he suffereth all the partes of his life to bee gouerned by his will. He that is so framed in minde, whatsoeuer happen, will neither thinke himselfe miserable, nor will with enuiousnesse against God complaine of his fortune. Howe necessarie this affection is, shal hereby appeare, if you consider to howe many chances we be subiect. Diuerse kindes of diseases do trouble vs, sometime the pestilence cruelly reigneth, sometime wee are sharply vexed with calamities of warre, sometime frost or hayle deuouring the hope of the yeare, bringeth barrennesse, that driueth vs to dearth: sometime our wife, parents, children or kinsfolkes are taken away by death, our house is consumed with fire: these be the things at chancing whereof men curse their life, detest the day of their birth, haue heauen & light in execration, murmure against god, & (as they be eloquent in blasphemies) accuse him of vniustice & cruelties But a faithfull man must euen in these chances beholde the merciful kindnesse and fatherly tenderneſſe of God. Therefore whether he see his house destroyed, his kinsfolke slaine, yet he will not therefore ceasse to praise god, but rather will turne himselfe to this thought: Yet the Grace of the Lorde that dwelleth in my house will not leaue it desolate. Or if when his corne is blasted or bitten, or consumed with frostes, or beaten downe with haile, hee see famine at hande, yet hee will not despaire, nor speake hatefully of God, but will remaine in this confidence, Wee are yet in the Lordes protection, and sheepe brought vp in his pastures: hee therefore wil finde vs foode euen in extremest barrennesse. Or if hee be troubled with sickenesse, euen then hee will not bee discouraged with bitternesse of sorrowe

Psal 79.13.

to

to burst out into impatience and quarel thus with God: but considering the righteousnesse and lenitie in Gods correction, he wil call himselfe backe to patience. Finally whatsoeuer shall happen, because he knoweth it ordained by the hand of God, he wil take it with a wel pleased and thankfull minde, least he should stubbornly resist his authoritie, into whose power he hath yelded himselfe and all his. Therefore let that foolishe and most miserable comfort of the heathen be far from a Christian mans heart, which to strégthen their mindes against aduersities, did impute the same to fortune, with whom they counted it foolish to be angry, because she was blinde and vnaduised, that blindly wounded both the deseruing and vndeseruing. For contrariwise this is the rule of godlinesse, that the only hand of God is the iudge and gouernesse of both fortunes, & that it runneth not forward with vnaduised sodaine rage, but with most orderly iustice dealeth among vs both good thinges and euil.

The viij. Chapter.

Of the bearing of the crosse, which is a part of the forsaking of our selues.

BVt a godly mind must yet climbe vp higher, euē to that whereunto Christ calleth his disciples, that euery one take vp his crosse. For all whom the Lorde hath chosen and vouchsafed to receiue into his companie, must prepare themselues to a harde, trauailesome and vnquiet life, and full of many and diuerse kindes of incommodities. So it is the will of the heauenly father, to exercise them in such sort, that he may haue a true proofe of them that be his. Beginning at Christ, his first begotten sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, and in whom the fathers minde was fully pleased, yet we see how he was not tenderly and daintily handeled: so that it may be truely saide, that he was not onely exercised with a perpetuall crosse so long as he dwelled in earth, but that all his life was nothing els but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoued that he should learne obedience by those thinges that he suffred. Why thē should we priuiledge our selues from that estate, whereunto it behoued Christ our head to be subiect, specially sith he became subiect thereunto for our cause, to shew vs an example of patience in himselfe? Therefore the Apostle sayeth that this is the appointed end of all the children of God, to be fashioned like vnto him. Whereupon also in hard & sharp chaunces, which are reckoned aduersities and euils, ariseth a great comfort vnto vs, that we communicate with the suffrings of Christ: that as he entred out of a maze of all troubles into the heauenly glory, so we maye by diuerse tribulations be brought into the same glory. For so saith *Paul* himselfe, that when we learne the communicating of his afflictions, we do also conceiue the power of his resurrection: and when we are fashioned like vnto death, we are so prepared to the fellowshippe of his glorious rising againe. Howe much may this auaile to asswage all the painefulnesse of the crosse, that the more we are afflicted with aduersities, so much the more sure is our felowshippe with Christ confirmed? by communicating whereof, our sufferinges

He which forsaketh himselfe must arme himselfe to endure a trauailsome estate of life, wherein there is notwithstāding this comfort, we go no other waye then Christ himselfe hath troden before vs.

Mar. 16. 24.
Matt. 3. 17. & 17. 5.

Rom. 8. 2.

Act. 14. 22.
Philip. 3. 10.

are not onely made blessed vnto vs, but also do much helpe vs to the furtherance of our saluation.

Affliction necessarie for vs not onelie as for Christ to testifie our obedience vnto God, but further also to bring vs to a sensible feeling of our owne imbecilitie and weaknesse.

2 Beside that, our Lord had no need to take vpon him to beare the crosse, but to testifie & proue his obedience to his father: but we for diuerse causes haue neede to lead our life vnder a continuall crosse. First (as we be naturally bent to attribute al things to our flesh) vnlesse our weaknes be shewed vs as it were before our eies, we doe easily esteeme our owne strength aboue due measure, & doubt not that whatsoeuer happé, it will continue vnbroken & vnouercome against al harde assaultes. Whereby we are caried into a foolish and vaine confidence of flesh, and then trusting thereupon, we stubbornely waxe proude against God himselfe, as though our owne powers without his grace did suffice vs. This arrogancy he can no way better beate down, than whé he proueth vnto vs by experience, not onely how feeble, but also how fraile we be. Therefore he afflicteth vs either with shame, or pouerty, or losse of children, or sicknes, or other calamities, which we being vnable to beare in respect of our selues, do by and by sinke downe vnder them. Being so humbled we learne to call vpon his strength, which only maketh vs to stand vpright vnder the heauy burden of afflictions. Yea the most holy, how well soeuer they know that they stand by the grace of God and not by their owne force, yet are too much assured of their owne strength and constancy, vnlesse by the trial of the crosse, he bring them into a more inward knowledge of themselues. The slouthfulnes crept into *Dauid*: I saide in my rest, I shall neuer be moued, Lorde, thou hadst stablished in thy good pleasure a strength to my hill, thou hiddest away thy face, I was striken. For he confesseth that with sluggishnesse in prosperity his senses were dulled, that not regarding the grace of God, vpon which he shoulde haue hanged, he leaned vnto himselfe, to promise himselfe perpetual continuance. If this chaunced to so great a Prophet: which of vs ought not to be feareful, that we may be heedefull? Therefore whereas in prosperitie they flatter themselues with opinion of a greater constancy and patience, when they are once humbled with aduersity, they learne that their former opinion was but hypocrisie. The faithfull (I say) being admonished by such examples of their diseases, do therby profit to humility, ý being vnclothed of the wrongful confidence of the flesh, they may resort to the grace of god. And where they are once come to his grace, they feele the presẽce of Gods strength, wherein is aboundantly sufficient succour for them.

Psal. 30. 8.

Affliction by teaching vs howe feeble vvee are of our selues, causeth to rest onlie vpon God. This breedeth patience, vvhereby experience grovveth of Gods vpholding them that relie vpon him, vvhich triall of his goodnesse in thinges past stablisheth the credit of his trueth for thinges to come, and encreaseth hope. Rom. 5, 3.

3 And this is it that *Paul* teacheth, that by troubles is engendred patience, by patience proofe For whereas God hath promised the faithful that he wil be present with them in troubles, they feele the same to be true, whé they stand patiently being vpholden by his hãd, which by their own strẽgth they were not able to do. Patience therfore bringeth a proofe by experience to the holy ones, that God when need requireth, wil indeede performe the helpe that he hath promised. And therby also their hope is confirmed: forasmuch as it were too much vnthankefulnesse not to looke for in time to come, the same truth of God that they had already by experiẽce proued to be constant and sure. We see now how many good thinges do come vnto vs in one knot by the crosse. For, ouerthrowing the opinion that we falsly

presume

presume of our owne strength, & disclosing our hypocrisie ỳ delighteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth vs being so humbled, to rest vpon God only, by which it cõmeth to passe, that wee neither be oppressed nor fal down. And after victory soloweth hope, insomuch as the Lord in performing ỳ which he hath promised, stablisheth the credit of his trueth for time to come. Truelie, although there were no moe reasons but these, it appeareth how much the exercise of the crosse is necessary for vs. For it is a matter of no smal importance, to haue the blinde loue of thy selfe wiped away, that thou maist wel knowe thine owne weakenes. To feele thine owne weakenesse, that thou maist learne to distrust thy selfe: to distrust thy selfe, that thou maist remoue thy confidence from thy selfe vnto God. to rest with confidence of heart vpon God, that being vpholden by his helpe, thou maist continue vnouercome to the last ende: to stand fast by his grace, that thou maist vnderstande that hee is true in his promises: to knowe by proofe the trueth of his promises, that thy hope maie bee strengthened thereby,

By affliction God bringeth foorth the vertues of his Saints, vvhich before lay hid, into open shevv, and also traineth them in true obedience.

4 The Lord hath also an other end of afflicting his, to trie their patience, and instruct vs to obedience. Not that they can vse any obedience toward him, other than the same that hee giueth them: but so it pleaseth him by open examples to make approued by witnesses, and to set forth the graces that he hath bestowed vpon his holy ones, that they should not lie idly hid within them. And therfore in bringing forth into open shew the strẽgth of sufferance & constancie, wherewith he hath furnished his seruaunts, it is saide that he trieth their patience. And from hence came these sayinges: that God tempted *Abraham*, & had proofe of his godlinesse, by this that he refused not to offer vp in sacrifice his owne & onlie sonne. Therefore *Peter* teacheth, that our faith is so proued in troubles, as gold is tried in a fornace. And who can say that it is not expedient, that the most noble gift of patience, which a faithful mã hath receiued of his God, shuld be brought forth into vse, that it may be made certainly knowen & manifest? For otherwise men will not esteeme it as it is worthie. Now if God himself doth rightfully when he ministreth matter to stir vp the vertues that hee hath giuen to his faithful, that they should not lie hidden, yea lie vnprofitable & perish: then is there good reason of the afflictions of the holy ones, without which their pacience should be nothing. I say also ỳ by the crosse they are instructed to obedience, because they are so taught to liue not after their owne wish, but after the wil of God. Truely if all thinges should flow vnto them after their owne minde, they would not know what it were to follow God. And *Seneca* rehearseth that this was an olde Prouerb, when they exhorted any man to suffer aduersities, Follow God. By which they declared, that then only mã truely entred vnder the yoke of God, when he yeelded his hand and backe to Gods correction. Nowe if it bee most righteous, that wee shuld shewe our selues in all things obedient to the heauenly father, then we ought not to refuse, that he shoulde by all meanes accustome vs to yeelde obedience vnto him.

1.Pet.1.7.

De vita beata cap.15.

The flesh stubborne, rebellious & vvanton vvithout taming.

5 But yet we perceiue not how necessarie this obedience is for vs, vnlesse we doe also consider, how wanton our flesh is to shake off the yoke of God,

God,ſo ſoone as it hath been but a litle while deintily and tenderly handeled. The ſame happeneth vnto it,that chaunceth to ſtubborn horſes, which if they bee a fewe daies pampred idlely,they cannot afterwarde for fearceneſſe bee tamed, neither do knowe the rider, to whoſe gouernement they ſomewat before obeied. And this is continuall in vs that God complaineth to haue bene in the people of *Iſrael*, that beeing well fed and couered with fatneſſe,we kicke againſt him that fed & nouriſhed vs The liberality of god ſhould indeede haue allured vs to conſider and loue his goodneſſe, but forasmuch as our euil nature is ſuch,that we are alway corrupted with his tender vſage, it is more than neceſſarie for vs,to be reſtrained by ſome diſcipline, that we run not outragiouſly into ſuch a ſtubborne wantonneſſe. So that we ſhould not grow fierce with vnmeaſurable abundãce of riches,that we ſhould not waxe proud being lifted vp with honors,that wee ſhould not become inſolent,being puffed vp with other good gifts,either of the ſoule, bodie,or fortune,the Lord himſelfe,as he forſeeth it to be expedient, preuenteth it,& with the remedy of the croſſe ſubdueth & bridleth the fearceneſſe of our fleſh,& that diuers waies,ſo much as is healthful for euery mã. For all are not alike ſicke of all one diſeaſes, or do alike neede of hardhealing. And therupon is to be ſeene how ſome are exerciſed with one kinde of croſſe,and ſome with another. But whereas the heauenly Phiſition handeleth ſome more gently,and purgeth ſome with ſharper remedies, when he meaneth to prouide for the health of al: yet hẽ leaueth none free or vntouched,becauſe he knoweth all without exception to be diſeaſed.

Deut.33.15.

Affliction needeful for vs in reſpect of our offences paſt.

6 Moreouer,the moſt merciful father needeth not only to preuent our weaknes,but many times to correct our paſſed offences. Therefore ſo oft as we be afflicted,the remembrance of our forepaſſed life ought by and by to enter into our mind: ſo without dout we ſhal finde that we haue done ſomewhat worthy of chaſticement. Yet we ought not chiefly to ground our exhortation to pacience vpon the acknowledging of ſinne. For the Scripture miniſtreth vs a far better conſideration,when it ſaith,that the Lord correcteth vs with aduerſities,that wee ſhould not be damned with this worlde. Therfore we ought euẽ in the very ſharpnes of tribulatiõs to acknolwedge the kindnes & goodnes of our father toward vs,forasmuch as euen then he ceaſſeth not to further our ſaluatiõ. For he doth afflict,not to deſtroy or kill vs,but rather to deliuer vs from the damnatiõ of the world. That thought ſhal lead vs to that,which the Scripture teacheth in another place: My ſon, refuſe not the Lords correction,nor be weary when thou ſhalt be rebuked of him. For whom the Lord loueth,he correcteth,& embraceth him as a father doth his child. Whẽ we know his rod to be the rod of a father, is it not our duetie rather to ſhewe our ſelues obedient children and willing to learne,than with obſtinacie to doe like deſperate men, that are hardned with euill doings? The Lorde leeſeth vs, vnleſſe hee call vs backe by correction when wee are fallen away from him: ſo that the author of the Epiſtle to the *Hebrewes* rightly ſaith that we are baſtardes,and not children if wee bee out of correction. Therefore wee are moſt frowarde, if wee cannot ſuffer him when he declareth his good will and the care that hee hath for our ſaluation. This the Scripture teacheth to be the difference betweene

1.Cor.11,8.

Pro.3.11.

Heb.12.8.

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the vnbeleeuers and the faithfull, that the vnbeleeuers as the bondslaues of a rooted & hardened wickednes, are made the worse & more obstinate with whipping: the faithfull, like children hauing an honest freedome of nature, do therby profit to repentance. Now must thou choose of whether number thou wilt be. But because I haue spoken of this matter in an other place, I am content to touch it briefly, and so wil make an ende.

7 Moreouer it is a singular comfort, when we suffer persecution for righteousnes. For then we ought to think, how great an honor God vouchsafeth to grant vs, that he so garnisheth vs with the peculiar mark of his souldiers. I meane that they suffer persecution for righteousnesse, not only that suffer for defense of the Gospel, but also that are troubled for any defence of righteousnesse. Whether therefore in maintaining the trueth of God against the lies of Sathan, or in taking in hande the defense of good men and innocentes against the wrongs of the wicked, we be driuen to runne into the displeasure and hatred of the worlde, whereby our life or goods, or estimation may come in daunger: let it not be grieuous or loathsome vnto vs to employ our selues for God, or let vs not thinke our selues miserable in those thinges in which he hath with his owne mouth pronounced vs blessed. Pouerty indeede, if it be considered in it selfe, is miserable: likewise banishmēt, contemptuous estate, prisonment, shame: Finally, death is the vttermost of all calamities. But when the fauour of our God breatheth vpon vs, there is none of all these things, but it turneth to our felicity. Therfore let vs rather be content with the testimony of Christe, than with the false estimation of the flesh. So shall it come to passe, that we shall reioyce as the Apostles did, when God shal account vs worthy to suffer reproch for his name. For why? If we being innocent, and knowing our selues cleere in our consciences, are by the naughty dealing of wicked men spoyled of our goods: we are in dede brought to pouerty thereby among men, but so riches doe truely grow vnto vs in heauen before God. If we be thrust out of our houses, we are the more inwardly receiued into the household of God. If we be vexed & despised, we take so much the deeper rootes in Christ. If we be noted with reproches & shame, we are in somuch the more honorable place in the kingdom of God. If wee be slaine, so is the entrie made open for vs vnto blessed life. Let vs bee ashamed to esteeme lesse these thinges, vpon which the Lorde hath set so great a price, than shadowish and fickle enticing pleasures of present life.

When the cause of our suffering is righteousnesse it is not a crosse but a gaine to suffer.

Mat. 5. 15

8 Sith therefore the Scripture doth with these & like admonitions giue sufficient comfort for the shames or calamities, that we suffer for defence of righteousnes, we are too much vnthankful if we do not gladly & cheerefully receiue them at the Lords hād, specially sith this is the kind of crosse, most properly belonging to the faithfull, whereby Christ will be glorified in vs. As also *Peter* teacheth. But it is more grieuous to gentle natures to suffer shame than a hundred deathes: therefore *Paul* expresly admonisheth that we shal not onely suffer persecutions, but also reproches because we trust in the liuing God. As in another place hee teacheth vs after his example to walke through sclaunder and good report. Yet there is not required of vs such a cheerefulnesse as may take away all feeling of bitternes and sorrowe,

Patience doth not extinguish the feeling of that bitternesse which is in trouble but vāquish the troublesome vexation which is felt.

1. Pet. 4. 12.
1. Tim. 4 10.
2. Cor. 6. 8.

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or elſe the patience of the holie ones in the croſſe were no patience, vnleſſe they ſhould be both tormented with ſorrow and vexed with griefe. If there were no hardnes in pouerty, no pain in ſicknes, no griefe in ſhame, no horrour in death, what valiantnes or temperance were it to beare thē indifferently? But when euery one of theſe doth with the natural bitternes therof bite the hearts of vs all, herein doth the valiantnes of a faithful man ſhewe it ſelfe, if being aſſaied with the feeling of ſuch bitternes, how grieuouſly ſoeuer he be troubled with it, yet with valiantly reſiſting he ouercommeth it, his patience vttereth it ſelfe herein, if being ſharply prouoked, he is yet ſo bridled with the feare of God, that he burſteth not out into any diſtemper. His cherefulnes appeareth herein, if being wounded with ſadnes & ſorrow, he reſteth vpon the ſpiritual comfort of God.

The patience which God requireth in affliction is not a senseleſſe emptineſſe of griefe.

9 This conflict, which the faithful do ſuſtaine againſt the natural feeling of ſorrow, while they ſtudy for patience & temperance, *Paul* hath verie wel deſcribed in theſe words. We are put to diſtreſſe in al things, but we are not made ſorowful: we labour, but we are not left deſtitute: we ſuffer perſecutiō, but we are not forſaken in it: we are throwen downe, but we periſh not. You ſee how to beare the croſſe patiently, is not to be altogether aſtoniſhed, & without all feeling of ſorrowe: as the Stoikes in olde time did fooliſhly deſcribe a valiant harted mā, to be ſuch a one, as putting of al nature of mā, was alike moued in proſperity and in aduerſitie, in ſorowfull and ioyfull ſtate, yea ſuch a one as like a ſtone was moued with nothing: and what haue they profited with this high wiſedom? Forſooth they haue painted out ſuch an image of wiſedom as neuer was found, & neuer can hereafter be among men: But rather while they coueted to haue too exact & preciſe a patience, they haue taken away all the vſe of patience out of mans life. And at this day alſo among chriſtiās there are new Stoiks, that reckon it a fault not only to grone and weepe, but alſo to be ſad & carefull. But theſe ſtrange concluſions do commonly proceed from idle men, which buſiyng themſelues rather in ſpeculation than doing, cā do nothing but breed vs ſuch new foūd doctrines. But we haue nothing to do with that ſtony Philoſophie, which our maiſter and Lord hath condemned not only by his word but alſo by his example. For he mourned and wept both at his owne and other mēs aduerſities. The world (ſaith he) ſhal reioyce, but you ſhal mourne & weepe. And becauſe no man ſhould finde fault therewith, by his open proclamation, he hath pronounced them bleſſed that mourne. And no maruell. For if al weeping be blamed, what ſhall we iudge of the Lorde himſelfe, out of whoſe body dropped bloudy teares? If euery feare be noted of infidelity, what ſhal we iudge of that quaking feare, wherwith we read that he was not ſléderly ſtriken. If all ſadnes be miſliked, how ſhall we like this, that hee confeſſeth his ſoule to be ſad euen to the death.

Iohn. 17. 20.

Matt. 5. 4.

Luke. 22. 44.

The contrarie affections which are in godly afflicted mindes.

10 This I though good to ſpeake to this end, to cal godly minds from deſpaire, that they ſhould not therfore altogether forſake the ſtudy of patiēce, becauſe they can not put off the naturall affection of ſorrowe, which muſt needes happen to them, that make of patience a ſenſeleſſe dulnes, and of a valiant & conſtant man, a ſtock. For the Scripture giueth to the holy ones the praiſe of patiēce, whē they are ſo troubled with hardnes of aduerſities, that

that yet they be not ouercome nor throwen down with it: when they be so pricked with bitternes, that they be also delighted with spirituall ioye: when they be so distressed with griefe, that yet they receiue courage againe being cheared with the comfort of God. Yet in the meane time that repugnancie abideth still in their heartes, that naturall sense eschueth and dreedeth those thinges that it knoweth to be against it: but the affection of godlinesse trauaileth euen through all those difficulties to the obeying of Gods will. This repugnancie the Lorde expressed when he saide thus to *Peter*: When thou wast yong thou didst gird thy selfe and didst walk whither thou wouldest: But when thou art old, an other shall girde thee and leade thee whither thou shalt not be willing. Neither is it likely that *Peter*, when the time came that he must glorifie God by his death, was drawen vnwillingly and resisting vnto it. Else his martyrdome shoulde haue but small praise. But howsoeuer he did with great cheerefulnes of heart obey the ordinance of God, yet because he had not put off the nature of man, he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloudy death that he should suffer, being striken with horror therof, he would gladly haue escaped it. On the other side, when it came in his minde, that hee was called vnto it by the commandement of God, then conquering & treding downe feare, he gladly, yea and cheerefully tooke it vpon him. This therefore we must indeuour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reuerence and obedience to God, as may tame and subdue to his ordinaunce all contrarie affections. So shall it come to passe, that with whatsoeuer kinde of crosse we be vexed, euen in the greatest anguishes of minde, we shall constantly keepe patience. For aduersities shal haue their sharpenes, wherewith wee shalbe bitten: so when we are afflicted with sicknes, we shal both grone and be disquieted & desire health: so being pressed with pouerty, wee shalbe pricked with the stinges of carefulnesse and sorrowe: so shal we be striken with griefe of shame, contempt and iniury: so shal we yelde due teares to nature at the burial of our friendes: but this alway shalbe the conclusion. But the Lord willed so. Therfore let vs follow his wil. Yea euen in the middest of the prickings of sorrow, in the middest of mourning and teares this thought must needs come betweene, to encline our heart to take cheerefully the very same thinges, by reason whereof it is so moued. John. 21. 18.

11 But forasmuch as we haue taken the chief cause of bearing the crosse, out of the consideration of the will of God, we must in fewe wordes define what difference is betweene Philosophicall and Christian patience. Truely very few of the Philosophers climbed to so high a reason, to vnderstād that the hand of God doth exercise vs by afflictions, & to thinke ỳ God is in this behalf to be obeyed. But they bring no other reasō, but because we must so do of necessity. What is this else, but to say that thou must yelde vnto God, because thou shalt trauaile in vaine to wrastle against him? For if wee obey God, only because we so must of necessity, thē if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, first iustice and equity, then the care of our saluation. These therefore bee the Christian exhortations to patience, whether *The difference betweene Christian and Philosophicall patience.*

whether pouerty, or baniſhment, or priſonment, or ſhame, or ſickeneſſe, or loſſe of parentes, or children, or any other like thing do grieue vs, we muſt thinke that none of theſe thinges doeth happen, but by the will and prouidence of God, and that he doth nothing but by moſt iuſt order: For why? do not our innumerable & daily offẽces deſerue to be chaſtiſed more ſharplie: and with more grieuous correction, than ſuch as the mercifull kindneſſe of God laieth vpon vs? Is it not moſt great equitie, that our fleſh be tamed, and as it were made acquainted with the yoke, that ſhe doe not wantonly growe wilde according to her nature? Is not the righteouſneſſe and truth of God worthy, that wee ſhoulde take paine for it? But if there appeare an vndoubted righteouſnes in our afflictions, we cannot without vnrighteouſnes either murmure or wreſtle againſt it. Wee heare not now that colde ſonge: We muſt giue place, becauſe we ſo muſt of neceſſitie, but we heare a liuely leſſon & ful of effectualnes, We muſt obey, becauſe it is vnlawful to reſiſt: we muſt ſuffer patiently, becauſe impatience is a ſtubbornnes againſt the righteouſnes of God. But now, becauſe that thing onely is worthy to be loued of vs, which we know to be to our ſafety & benefite, the good father doth this waie alſo comfort vs, whẽ he affirmeth that euen in this that he afflicteth vs with the croſſe, he prouideth for our ſafety. But if it be certain that troubles are healthful for vs, why ſhould wee not receiue them with a thankfull and well pleaſed minde? Therefore in patiently ſuffering them, we do not forceably yelde to neceſſity, but quietly agree to our own benefite. Theſe thoughts (I ſay) do make that how much our minds are grieued in the croſſe with natural feeling of bitterneſſe, ſo much they bee cheared with ſpirituall gladnes. Wherupon alſo followeth thankeſgiuing, which cannot be without ioye. But if the praiſe of the Lorde and thankeſgiuing proceedeth of nothing but of a chereful and ioyful heart, and there is nothing that ought to interrupt the ſame praiſing of God and thankeſgiuing in vs: hereby appeareth how neceſſary it is that the bitterneſſe of the croſſe be tempered with ſpirituall ioye.

The ix. Chapter.

Of the meditation of the life to come.

The miſeries of this life muſt teach vs not to ſeeke our felicitie here.

BVt with whatſoeuer kinde of trouble we bee diſtreſſed, wee muſt alwaie looke to this ende, to vſe our ſelues to the contempt of this preſent life, and thereby bee ſtirred to the meditation of the life to come. For, becauſe GOD knoweth well howe muche we bee by nature enclined to the beaſtly loue of this worlde, he vſeth a moſt fitte meane to drawe vs backe, and to ſhake off our ſluggiſhneſſe, that we ſhoulde not ſticke too faſt in that loue. There is none of vs that deſireth not to ſeeme to aſpire and endeuour all their life long to heauenlie immortalitie. For we are aſhamed to excell bruite beaſtes in nothing: whoſe ſtate ſhould bee nothing inferiour to ours, vnleſſe there remaine to vs a hope of eternitie after death. But if you examine the deuiſes, ſtudies and doinges of euerie man, you ſhall finde nothing therein but earth. Hereupon groweth that ſenſeleſneſſe, that our minde beeyng daſeled with vayne gliſtering of riches, power

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and honors, is so dulled that it cannot see farre. Our heart also being possessed with couetousnesse, ambition and lust, is so weighed down, that it cānot rise vp higher. Finally all our soule entangled with intricements of the flesh seeketh her felicitie in earth. The Lorde to remedie this euill, doeth with continual examples of miseries teach this of the vanitie of this present life. Therfore that they should not promise themselues in this life a sound & quiet peace, hee suffereth them to be many times disquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they shoulde not with too much greedinesse, gape for fraile and transitorie riches, or rest in the riches that they alreadie possesse, sometime with banishment, sometime with barrennesse of the earth, sometime with fire, sometime by other meanes he bringeth them to pouertie, or at least holdeth them in measure. That they should not with too much ease take pleasure in the benefits of Mariage, he either maketh thē to be vexed with the frowardnes of their wiues, or plucketh them downe with ill children, or punisheth them with want of issue. But if in all these thinges he tenderly beareth with them, yet least they should either swell with foolish glorie, or immeasurably reioyce with vaine confidence, he doth by diseases & daungers set before their eies, howe vnstable, and vanishing be all the goods that are subiect to mortalitie. Then only therfore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is vnquiet, troublesom and innumerable waies miserable, and in no point fully blessed: and that all those that are reckoned the good things thereof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we doe determine, that here is nothing to be sought or hoped for but strife: and that when we thinke of our crowne, then we must lift vp our eyes to heauen. For thus we must beleeue. That our minde is neuer truely raised to the desire and meditation of the life to come, vnles it haue first conceiued a contempt of this present life.

Our dulnesse to learne the fraile estate of this present life.

2 For betweene these two there is no meane, the earth must either become vile in our sight, or holde vs bounde with intemperate loue of it. Therefore if we haue any care of eternitie, we must diligently indeuour to loose our selues from these fetters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleasauntnesse, grace and sweetnesse, wherewith to delight vs: it is much behouefull for vs to be nowe and then called away, that we bee not bewitched with such allurementes. For what, I pray you, would be done if we did here enioy a continuall concourse of good thinges and felicitie, sith we cannot with continuall spurres of euils be sufficiently awaked to consider the miserie thereof? Not only the learned doe know, but also the common people haue no Prouerbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thing verie profitable to be knowne, they haue set it out with manie notable sentences. But there is nothing that we doe either more negligently consider, or lesse remember. For we goe about all thinges, as though we would frame to our selues an immortalitie in earth. If there be a corpes caried to buriall, or if wee walke among graues, then, because there is an image of death before our eies, I graunt we do maruel-

lously wel discourse like Philosophers vpon the vanitie of this life. Albeit we do not ỹ continually, for many times al these things do nothing moue vs. But whē it happeneth our Philosophy lasteth but a while, which so soone as we turne our backs, vanisheth away, and leaueth no steppe at all of remembrance behind it: finally, it passeth away as clapping of handes vpon a stage at any pleasant sight. And we forgetting not only death, but also ỹ we be subiect to death, as though we had neuer heard any report therof, fal to a careless assurednes of earthly immortalitie. If anie man in the meane time tell vs of the Prouerbe, that man is a creature of a daies continuance, we graunt it indeede: but so heedlesly, that still the thought of euerlasting continuance resteth in our mind. Who therefore can denie, that it is a great profite to vs all, not onely to be admonished in wordes, but by al the examples of experience that may be, to be conuinced of the miserable estate of earthly life? forasmuch as euen when we are conuinced, we scarcely cease to stand amased with peruerse and foolish admiration of it, as though it cōteined the vttermost end of good things. But if it be necessary that God instruct vs, it is our duetie likewise on our behalfe to harken to him when he calleth & awaketh our dulnesse, that despising the world we may with al our hearts endeuour to the meditation of the life to come.

We may not so despise the life which wee enioy in the vvorlde that the estimation of those good thinges which God doth bestovve vpon vs bee vnthankfully diminished.

3 But let the faithfull accustome themselues to such a despising of present life, as may neither engender a hatred thereof, nor any vnthankfulnes toward God. For this life, howsoeuer it is full of infinite miseries, is yet worthily reckoned among the not slender blessinges of God. Therefore if we acknowledge no benefite of God in it, we are guiltie of no small vnthankfulnes toward God himselfe. But specially it ought to be to the faithful a testimonie of Gods good wil, forasmuch as it is wholly directed to the furtherance of their saluation. For before that he openly deliuer vnto vs the inheritance of eternal glory, his wil is to shew himself a Father vnto vs by smaller exāples: & these be the benefits ỹ are daily bestowed vpō vs. Sith therfore this life serueth vs to vnderstand the goodnes of God, shall we disdain it as though it had not a crum of goodnes in it? We must therefore put on this feling & affectiō, to reckō it among the gifts of goodnes ỹ are not to be refused. For though there wāted testimonies of scripture, of which there are both many most euidēt, very nature it self doth exhort vs to giue thāks to the Lord, fos ỹ he hath brought vs into the light of it, ỹ he grāteth vs the vse of it, ỹ he giueth vs all necessarie succours for the preseruation of it. And this is a much greater reason, if we cōsider that we are in it after a certaine manner prepared to the glorie of the heauenly kingdome. For so the Lorde hath ordained that they which in time to come shall be crowned in heauen, must fight certaine battels in earth, that they shoulde not triumph, till they had ouercome the hard aduentures of the battell, and obteined the victorie. Then an other reason is, that wee doe by diuerse benefites beginne therein to taste the sweetenesse of Gods liberalitie, that our hope & desire shoulde be whetted too long for the receiuing thereof. When this is determined, that it is a gift of Gods clemencie, that wee liue this earthly life, for which as we be bounde vnto him, so we ought to be mindfull and thankefull: then we shall in fit order come to consider the most miserable

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estate thereof, to this end that we may be deliuered from too much greedinesse of it, wherevnto as I haue before saide, we are of our selues naturally enclined.

4 Nowe whatsoeuer is taken from the wrongful desire of this life, ought to be added to the desire of a better life. I graunt indeed that they thought truely, that thought it best not to bee borne, and the next, to die quickly. For what coulde they being destitute of the light of God and true religion, see therein but vnhappie and miserable? And they did not without reason, that mourned and wept at the birthes of their friendes, and solemnly reioyced at their burials, but they did it without profite, because being without the right doctrine of faith, they did not see how that may turne to good to the godlie, which is of it selfe neither blessed nor to be desired: and so they ended their iudgement with desperation. Let this therefore be the marke of the faithfull in iudging of mortall life, that when they vnderstande it to be of it selfe nothing but miserie, they may resort wholly the more freshlie and readilie to the eternall life to come. When wee come to this comparison, then this present life may not onlie be safely neglected, but also vtterly despised and lothed in comparison of the other. For if heauen be our countrie, what is the earth els but a place of banishment? If the departing out of the world be an entring into life, what is the worlde but a graue? to abide in it, what is it else but to bee drowned in death? If to be deliuered from the body is to be set in perfect libertie, what is the bodie else but a prison? If to enioy the presence of God is the highest sum of felicity, is it not miserable to lack it? But til we be escaped out of the worlde, we wãder abrode frõ the Lord. Therfore if the earthly life be cõpared with the heauenly life, doubtles it ought to be despised & troden vnder foot. But it is neuer to be hated, but in respect that it holdeth vs in subiection to sin, & yet that hatred is not properly to be laid vpon our life. But howsoeuer it be, yet we must be so moued either with wearines or hatred of it, that desiring the ende of it, wee maie be also readie at the will of the Lord to abide in it, so that our weariesse may be farre from all grudging and impatience. For it is like a place in battell array, wherein the Lord hath placed vs, which we ought to keepe till he call vs away. *Paul* indeed lamenteth his state that he is holden bound in the bonds of the bodie longer than he wished, & sigheth with feruent desire of his redemption: neuertheless to obey the commaundement of the Lorde, he professed himselfe readie to both, because he acknowledgeth himselfe to owe this vnto God, to glorifie his name, eyther by death or life: and that it is in God to determine what is most expedient for his glorie. Therefore if we must liue and die to the Lorde, let vs leaue to his will the time of our life and death, but so that wee bee still feruent in desire of death, and be continually occupied in meditation therof, and despise this life in comparison of the immortalitie to come, and wish to forsake it when it shall please the Lorde because of the bondage of sinne.

This life is not simple to be lothed but in comparison of the life to come.

2.Cor.5.6.

Rom.7.29.

Phil.1.23.

The consideration that should conquer the feare of death in Christian minder.

5 But this is monstrous, that in steede of that desire of death, manie that boast themselues to bee Christians, are so afraid of it, that they tremble at euerie mention of it, as of a thing betokening vnluckily and vnhappy.

Truely it is no maruell, if naturall ſenſe in vs doe quake for feare when we heare of the diſſoluing of vs. But this is in no wiſe tollerable, that there be not in a Chriſtian mans breſt the light of godlineſſe, that ſhould with greater comfort ouercome and ſuppreſſe that feare, howe great ſoeuer it bee. For if we conſider that this vnſtedfaſt, faultie, corruptible, fraile, withering and rotten tabernacle of our bodie, is therefore diſſolued, that it may afterward be reſtored againe into a ſtedfaſt, perfect, vncorruptible and heauenlie glorie: ſhal not faith compel vs feruently to deſire that which nature feareth. If we conſider that by death we are called home out of baniſhmẽt, to inhabite our countrie, as a heauenly countrie, ſhall we obtaine no comfort thereby? But there is nothing that deſireth not to abide continually. I graunt, and therefore I affirme, that wee ought to looke vnto the immortality to come, where wee maie attaine a ſtedfaſt ſtate that no where appeareth in earth. For *Paul* doth verie wel teach, that the faithfull ought to goe cherefully to death: not becauſe they would be vnclothed, but becauſe they deſire to be newlie clothed. Shall bruite beaſts, yea and liueleſſe creatures, euen ſtocks and ſtones, knowing their preſent vanity, bee earneſtly bent to looking for the laſt day of the reſurrection, that they may with the childrẽ of God be deliuered from vanitie, and ſhall wee that are endued with the light of wit, and aboue wit enlightened with the ſpirit of God, when it ſtandeth vpon our being, not lift vp our minds beyond this rottennes of earth? But it pertaineth not to my preſent purpoſe, nor to this place, to ſpeake againſt this peruerſneſſe. And in the beginning I haue already profeſſed, that I woulde not here take vpon me the large handeling of common places. I would counſell ſuch fearefull mindes to read *Cyprians* booke of mortalitie, vnleſſe they were meet to be ſent to the Philoſophers, that they may begin to be aſhamed when they ſee the cõtempt of death that thoſe do ſhew. But this let vs holde for certainely determined, that no man hath well profited in Chriſt his ſchoole, but hee that doth ioyfully looke for the day both of death and of the laſt reſurrection. For both *Paul* deſcribeth all the faithfull by this marke, and alſo it is common in the Scripture, to call vs thither as oft as it wil ſet forth a ground of perfect gladnes. Reioyce (ſaith the Lorde) and lift vp your heades, for your redemption commeth neere at hand. Is it reaſonable I pray you, that the thing which he willed to be of ſo great force to raiſe vp ioy and cheerefulneſſe in vs, ſhould breede nothing but ſorrow & diſcouragement? If it be ſo, why doe wee ſtill boaſt of him as of our ſchoolemaiſter? Let vs therefore get a ſounder minde, and howeſoeuer the blinde and ſenſeleſſe deſire of the fleſh do ſtriue againſt it, let vs not doubt to wiſh for the comming of the Lord, not onlie with wiſhing, but alſo with groning & ſighing, as a thing moſt happie of al other. For he ſhal come a redeemer to vs, to draw vs out of the infinite gulfe of euils and miſeries, & to leade vs into that bleſſed inheritance of his life and glorie.

2.Cor.5.1. Rom.8.19.

Tit.2.12. Luk.22.18.

VVe cannot but be troubled in minde till vve turne our eyes from beholding the preſent face of thinges that are, vnto the conſideration of that which is to come. Rom.8.36. 1.Cor.15.19.

6 This is certainely true: all the nation of the faithful, ſo long as they dwel in earth, muſt be as ſheep appointed to ſlaughter, that they may be faſhioned like Chriſt their heade. Therefore they were in moſte lamentable caſe, vnles they had their mind raiſed vp into heauen, & ſurmounted aly is in the world, & paſſed ouer the preſent face of things. Contrariwiſe whẽ they

haue once lifted their heads aboue al earthly things, although they see the wealth and honors of the wicked flourishing, if they see them enioying quiet peace, if they see thē proud in gorgiousnes & sumptuousnes of all things, if they see them to flow in plentiful store of all delightes, beside that if they be spoiled by their wickednes, if they sustaine reprochfull dealings at their pride, if they be robbed by their couetousnesse, if they be vexed by any other outrage of theirs: they wil easilie vphold thēselues in such aduersities. For that day shalbe before their eies, whē the Lord shal receiue his faithfull into the quiet of his kingdome, when he shal wipe al teares from their eies, when he shal cloth them with the robe of glorie and gladnes, when he shall feed them with ỹ vnspeakeable sweetnes of his deinties, when he shall aduance them to the fellowship of his high estate: finally when he shal vouchsafe to interparten his felicitie with them. But these wicked ones that haue flourished in the earth, he shall throw into extreme shame, he shal change their delightes into tormentes, their laughing and mirth into weeping & gnashing of teeth, he shal disquiet their peace with terrible torment of cōscience, he shall punish their deintinesse with vnquenchable fire, & shal put their heads in subiection to those godlie men, whose patience they haue abused. For this is righteousnes (as *Paul* testifieth) to giue release to the miserable & to them that are vniustly afflicted, and to render affliction to the wicked that do afflict the godlie, when the Lord Iesus shal be reuealed frō heauen. This trulie is our onlie comfort, which if it be takē awaie, we must of necessitie either despaire, or flatteringly delight our selues with the vain comforts of the world to our own destruction. For euen the Prophet cōfesseth that his feet staggered, when he taried too long vpon considering the present prosperitie of the wicked: & that he could not otherwise stand stedfast, but when he entred into the sanctuarie of God, & bended his eies to the last end of the godlie & ỹ wicked. To conclude in one word then onlie the crosse of Christ triumpheth in the hearts of the faithful vpon the Diuel, flesh, sinne, and the wicked, when our eies are turned to the power of the resurrection.

Esay. 25. 18. Reue. 7. 17. 1. Thes. 1. 6. Psa. 73.

The x. Chapter.

How we ought to vse this present life, and the helpes thereof.

BY such introductions the Scripture doth also wel informe vs what is the right vse of earthly benefites: which is a thing not to be neglected in framing an order of life. For if wee must liue wee must also vse the necessarie helpes of life: neither can we eschew euen those thinges that seeme rather to serue for delight than for necessitie. Therefore we must keepe a measure ỹ we may vse thē with a pure cōscience, either for necessitie or for delight. That measure the Lord appointeth by his word, when he teacheth that this life is to them that be his, a certain iorney through a strange countrey, by which they traull toward the kingdome of heauen. If wee must but passe through the earth, doubtlesse we ought so farre to vse the good thinges of the earth, as they may rather further than hinder our iourney. Therefore *Paul* doth not vnprofitably counsell vs so to vse this world, as though wee vsed it not: and to buy possessions with such a minde as they vse to bee shulde. But because this place is slipperie, and so slope on both sides,

The vse of thinges which serue for this present life is neither so strict as some, nor so loose as others haue imagined.

that it quickly maketh vs to fal, let vs labour to fasten our foot there, where we may stand safelie. For there haue beene some, that otherwise were good and holie men, which when they sawe intemperance and ryot continualhe to range with vnbridled lust, vnlesse it be sharply restrained, & were desirous to correct so great a mischiefe, they could find none other way, but suffered man to vse the benefites of the earth, so farre as necessitie required. This was indeed a godly counsell, but they were too seuere. For (which is a verie perillous thing) they did put streiter bonds vpon consciences, than those wherewith they were bound by the word of God. And they expound necessitie, to abstaine from all things which a man may be without. And so by their opinion, a man might scarcely take any more food than bread and water. And some be yet more seuere: as it is read of *Crates* the *Thebane*, that did throwe his goodes into the sea, because if they were not destroied, hee thought that he should be destroied by thē. Many at this day, while they seek a pretence wherby the intemperance of the flesh in vse of outward thinges may be excused, and while they go about to prepare a way for the flesh raging in wantonnesse, doe take that as a thing confessed, which I doe not graunt them, that this libertie is not to be restrained with any limitatiō of measure, but that it is to be left to euery mans conscience to vse as much as he seeth to be lawfull for him. Truelie I confesse that consciences neyther ought nor can in this point bee bounde by certaine and precise formes of lawes. But forasmuch as the Scripture teacheth general rules of lawfull vse, we must surely measure the vse according to these rules.

God hauing made thinges not onelie for necessity but also for delight, there is no cause vvhy men for vvhome they are made, may not vse them as vvell to the one as the other.

2 Let this bee a principle: that the vse of Gods giftes swarueth not out of the way, when it is referred to that ende, whereunto the author himselfe hath created and appointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can keepe a righter way than he that shall diligentlie looke vnto this ende. Nowe if wee consider to what ende hee hath created meates, we shall find that he meant to make prouision not onelie for necessitie, but also for delight and pleasure. So in apparrell, beside necessitie hee appoynted an other end, which is comelinesse and honestie. In hearbes, trees, and fruites, beside diuerse profitable vses, there is also a pleasantnesse of sight, and sweetnesse of smell. For if this were not true, the Prophet woulde not reckon among the benefites of God that wine maketh glad the heart of man, and that oyle maketh his face to shine, the Scripture would not echewhere, to set foorth his liberalitie, rehearse that hee hath giuen all such thinges to men. And the verie naturall qualities of thinges doe sufficiently shewe, to what ende and howe farre we maie vse them. Shall the Lorde haue set in floures so greate a beautie, as presenteth it selfe to our eies: shall he haue giuen so great a sweetnesse of sauour as naturally floweth into our smelling: and shall it be vnlawfull either for our eyes to take the vse of that beautie, or for our smelling to feele that sweetnes of sauour? What? Hath he not so made difference of colours, that he hath made some more acceptable than other? What? Hath he not giuen to golde and siluer, to iuorie and marble, a speciall grace whereby they might be made more precious than other metalles or stones? Finally, hath he not made many things commendable.

Psal. 104. 15.

dable vnto vs without necessarie vse?

Our acknowledging with thankfulnesse that all good things are receiued at the handes of God, bridleth the excessiue abuse of meates, apparel, furniture, and all thinges needefull vnto life.

3 Therfore away with that vnnatural Philosophie, which in graunting vs of the creatures no vse but of necessity, not only doth niggardly bereaue vs of the lawful vse of Gods liberalitie, but also can not take place, vnlesse it first haue spoyled man of al his senses & made him a block. But on the other side we must with no lesse diligence prouide a stay for the lust of the flesh, which if it be not brought into order, ourfloweth without measure: and it hath (as I haue said) defenders of it, which vnder pretence of allowed libertie do graunt vnto it all things. First there is one bridle put in the mouth of it, if this be determined, that all thinges are created for vs to this end, that we should knowe the author of them, and giue him thankes for his tender kindnesse towarde vs. Where is thy thankes giuing, if thou so gluttonously fill thy selfe with deintie meates or with wine, that thou eyther bee made senseles, or vnfit to doe the duties of godlinesse and of thy calling? Where is the reknowledging of God, if thy flesh by too great aboundance boyling in filthie lust, doth with her vncleannes infect thy mind, that thou canst not see any thing that is right or honest? In apparell, where is thankfulnesse to God, if with costly gorgeousnesse thereof we both fall in admiration of our selues and disdaine other? If with the trimnesse and cleanlines of it, we prepare our selues to vnchastitie? Where is the reknowledging of God, if our minde be fixed vpon the gainesse of our apparel? For many so giue all their senses to bodily delights, that the minde lieth ouerwhelmed. Many are so delighted with marble, gold & paintings, that they become as it were men made of marble, that they be as it were turned into metalles, & be like vnto painted images. The smel of the kitchen, or sweetnesse of saour so dulleth some, that they can smell nothing that is spirituall. And the same is also to be seene in the rest. Therefore it is certaine that hereby the licentiousnesse of abusing is somewhat restrained, & that rule of *Paul* confirmed, that we be not too carefull of the flesh, for the lusts therof, to which if we grant too much, they boile out aboue measure and temper. Rom. 13. 14.

The light estimation of this present life, and the earnest meditation of immortality cutteth of the ouer great care which men haue of outward things.

4 But there is no surer nor readier waie than that which is made vs by the contempt of this present life, and the meditation of heauenly immortalitie. For therupon follow two rules: the one, that they which vse this world, should be so minded as though they vsed it not, they that mary wiues, as though they did not mary: they that buy as though they did not buy, as *Paul* teacheth. The other, that they should learne as well to beare pouertie, quietly and patiently, as abundance moderately. Hee that biddeth thee to vse this world as though thou didst not vse it, doth cut away not only the intemperance of gluttony in meat & drinke, & too much deintinesse, sumptuousnesse, pride, hautinesse, and niceneſse, in fare, building, & apparel, but also al care and affection that may either withdrawe thee or hinder thee from thinking of the heauenly life, or from studie to garnishe thy soule. But this was long agoe truely said of *Cato*: that there is great carefulnesse of trimming our body, and great careleſneſſe of vertue. And it is an olde proverb, that they which are much busied in care of their body are commonly careleſſe of their soule. Therefore, although the libertie of the faithfull in outward things is not to be restrained to a certaine forme, yet truely it must be 1. Cor. 7. 3.

subiect to this law, to beare verie litle with their owne affections, but contrariwise still call vpon themselues with continuallie bent minde, to cut off all shewe of superfluous plentie, much more to restraine riotous excesse, & to take diligent heed, that they do not of helpes make to them selues hinderances.

A mind contented to vvant, and perſvvaded that it ſtandeth accomptable to God for things receiued, vvil euſilie moderate it ſelfe in the vſe of earthlie things.

5 The other rule shalbe, that they that haue but small and slender riches, maie learne to lack patiently, that they be not carefully moued with immeasurable desire of them: which patience they that keepe, haue not a litle profited in the Lords scholeas he that hath not at least somwhat profited in this behalfe, can scarcely haue any thing whereby to proue himself the scholer of Christ For beside this that the most part of other vices do accompanie ỹ desire of the earthly things, he that beareth pouertie impatiently, doeth for the most part bewray the contrarie disease in abundance. I meane hereby that he which wil be ashamed of a poore coat, wilbe proud of a costly coate: he that wil not be content with a hungrie supper, will be disquieted with desire of a deintier, & woulde also intemperately abuse those deinties if he had them: he that hardly & vnquietly beareth a priuate and base estate, will not abstaine from pride if he climbe to honours. Therefore let all them that haue an vnfained zeale of godlinesse, endeuour to learn by the Apostles example, to be ful and hungrie, to haue store, and suffer want.

Philip. 4. 12.

The Scripture hath also a third rule, wherby it tempereth the vse of earthly things, of which we haue spoken somewhat when we entreated of the precepts of charity. For the scripture decreeth that al earthly things are so giuen vs by the bountifulnesse of God, & appointed for our commodity, that they may be as thinges deliuered vs to keepe, whereof wee must one daie yelde an account We must therefore so dispose them, that this saying maie continually sound in our eares, yelde an account of thy bailiwike. Therewithal let this also come in our mind. Who it is that asketh such an accoũt, euen he that hath so much cõmended abstinence, sobriety, honest sparing, & modestie, and abhorreth riotous sumptuousnes, pride, ostentation, & vanity, which alloweth no other disposing of goods, but such as is ioined with charitie: which hath already with his owne mouth condemned al those delightful things that do withdraw a mans mind from chastity & cleanesse, or do dul his wit with darknesse.

The conſideration of that vvherevnto God hath called vs, is the laſt rule and the beſt direction for the guidance of all actions vvhich are incident into this life.

6 Last of all, this is to be noted, that the Lord biddeth euery one of vs in all the doings of his life, to haue an eie to his calling. For he knoweth with how great vnquietnesse mans wit boileth, with how skipping lightnesse it is caried hither and thither, howe greedie his ambition is to holde diuerse things at once. Therefore that all thinges shoulde not be confounded with our folly and rashnesse, he hath appointed to euerie man his duties in seuerall kindes of life And that no man rashly runne beyond his bonds, he hath named all such kindes of life, vocations. Therfore euerie mans seueral kind of life is vnto him as it were his standing appointed him by GOD, that they should not all their life vncertainely wander about. And this diuision is so necessarie, that al our doings are measured therby in his sight, and oftentimes contrarie to the iudgement of mans reason & Philosophie. There is no deede accounted more noble, euen among the Philosophers, than

for

for a man to deliuer his countrey from tyrannie: but by the voice of Gods iudgement the priuate man is openly condemned that layeth hand vpon a tyrant. But I will not tarrie vpon rehearsing of examples. It is sufficient if we knowe that the calling of the Lord is in euery thing the beginning & foundation of well doing: to which he that doeth not direct himselfe, shall neuer keepe a right way in his doings. He may peraduenture sometime doe somewhat seeming worthie of praise: but whatsoeuer that be in the sight of men, before the throne of God it shalbe reiected: moreouer there shalbe no conuenient agreement in the partes of his life. Therefore our life shal then bee best framed, when it shalbe directed to this marke: For then, no man caried with his owne rashnesse will attempt more than his calling may beare, because he knoweth that it is not lawfull to passe beyond his bounds. He that shalbe a man of base estate, shal contentedly liue a priuate life, lest he should forsake the degree wherein God hath placed him. Again this shalbe no smal relieſe to cares, labours, greefes and other burdens, when a man shal knowe that in all these things, God is his guide. The more willingly the magistrate wil execute his office: the housholder wil binde himselfe to his dutie: euery man in his kinde of life will beare and passe through the discommodities, cares, tediousnesse, and anguishes thereof: when they are perswaded that euery mans burden is laide vpon him by God. Hereupon also shall grow singular comfort, for as much as there shalbe no worke so filthie and vile, (if it be such a one as thou obey thy calling in it) but it shineth and is most precious in the sight of God.

The xj. Chapter.

Of the iustification of Faith, and first of the definition of the name and of the thing.

I Thinke I haue alreadie sufficiently declared before, how there remaineth for men being accursed by the lawe one onely helpe to recouer saluation againe, what Faith is, and what benefites of God it bestoweth vpon man, and what fruites it bringeth foorth in him. The summe of all was this, that Christ is giuen vs by the goodnesse of God, and conceiued and possessed of vs by faith, by partaking of whom wee receiue principally two graces: the first, that being reconciled to God by his innocencie, wee may nowe in steede of a iudge haue a mercifull father in heauen: the seconde, that being sanctified by his Spirite, wee may giue our selues to innocencie and pureneſſe of life. As for regeneration, which is the seconde grace, wee haue alreadie spoken of it as much as seemed to bee sufficient. The maner of iustification was therefore lesse touched, because it serued well for our purpose, first to vnderstande both howe the Faith by which alone wee receiue freely giuen righteousnesse by the mercie of God, is not idle from good works: and also what be the good workes of the holy ones, whereupon part of this question entreateth. Therefore they are first to bee throughly discussed, and so discussed that we must remember that this is the chief stay of vpholding religion, that we may be the more carefull and heedfull about it. For vnlesse thou first knowe, in what state thou art with God, and what his iudgement

The matter of iustification the chiefest stay whereby religion is vpheld.

is of thee: as thou haſt no ground to ſtabliſh thy ſaluation, ſo haſt thou alſo none to raiſe thy reuerent feare toward God. But ỹ neceſſitie of this knowledge ſhall better appeare by knowledge it ſelfe.

VVhat it is to be iuſtified before God, vvhat by vvorks, vvhat by faith, and that iuſtification conſiſteth of tvvo parts forgiueneſſe of ſinnes and imputation of Chriſtes righteouſneſſe.

2 But that we ſtumble not at the firſt entrie, (which we ſhould doe if we ſhould enter diſputation of a thing vnknowen) let vs firſt declare what is meant by theſe ſpeeches, Man to be iuſtified before God, To be iuſtified by faith or by workes. He is ſaid to be iuſtified afore God, that is pronounced by the iudgement of God both iuſt and accepted for his owne righteouſnes ſake. For as wickedneſſe is abhominable before God, ſo a ſinner cannot finde fauour in his eyes, in reſpect that he is a ſinner, or ſo long as he is accounted ſuch a one. Therefore whereſoeuer ſinne is, there alſo appeareth the wrath and vengeance of God. He is iuſtified that is not accounted in place of a ſinner but of a iuſt man, & by reaſon thereof he ſtandeth faſt before the iudgement ſeate of God when all ſinners fall. As if an innocent be brought to be arrained before ỹ ſeat of a righteous iudge, when iudgement is giuen according to his innocencie, hee is ſaide to bee iuſtified before the iudge: ſo he is iuſtified before God that being exempt out of the number of ſinners hath God a witneſſe and affirmer of his righteouſneſſe. Therefore after the ſame manner a man ſhalbe ſaid to be iuſtified by workes, in whoſe life there is found ſuch cleaneſſe and holineſſe, as may deſerue the teſtimonie of righteouſnes before the throne of God: or he that with the vprightneſſe of his workes is able to anſwere and ſatisfie Gods iudgement. Contrariwiſe he ſhalbe ſaide to be iuſtified by faith that being excluded from the righteouſnes of works, doth by faith take hold of the righteouſnes of Chriſt: wherwith when he is clothed, he appeareth in the ſight of God, not as a ſinner, but as righteous. So wee ſimply expound iuſtification to be an acceptation, whereby God receiuing vs into fauour taketh vs for righteous. And we ſay that the ſame conſiſteth in forgiueneſſe of ſinnes, and imputation of the righteouſneſſe of Chriſt.

Proofe that iuſtification is take for Gods acquiting men from ſinne, and his imputing vnto the the righteouſneſſe vvhich is in Chriſt

3 For confirmation hereof there are many and euident teſtimonies of Scripture. Firſt it cannot be denied, that this is the proper & moſt vſed ſignification of the worde. But becauſe it is too long to gather all the places & compare them together, it ſhalbe enough to put the readers in minde of them, for they may of themſelues eaſily marke them. But I wil bring foorth ſome, where this iuſtification that wee ſpeake of is expreſſely entreated of by name. Firſt, where *Luke* ſaieth that ỹ people when they had heard Chriſt did iuſtifie God. And where Chriſt pronounceth that wiſedome is iuſtified by her children: hee doeth not meane there, that they doe giue righteouſneſſe, which alway remaineth perfect with God, although all the world goe about to take it away from him: nor in this place alſo to make the doctrine of ſaluation righteous, which hath euer that of it ſelfe. But both theſe ſpeeches are as much in effect, as to giue to God & his doctrine the praiſe that they deſerue. Againe when Chriſt reprocheth the Phariſees, that they iuſtifie themſelues, he doth not meane that they obtaine righteouſnes by wel doing, but doe vainglorioufly ſeeke for the fame of righteouſneſſe, whereof in deede they bee voyde. They that are skilfull of the Hebrue tongue doe better vnderſtande the ſenſe of this phraſe: in which tongue they are

Luk.7.11.
Luk.7.37.
Luk.17.15.

not

not only called wicked doers, that are guiltie in their conscience of any wicked doing, but also they that come in danger of iudgement of condemnation. For when *Bersabe* saith that she and *Solomon* shall bee wicked doers, shee doth not therein acknowledge any offence, but complaineth that shee and her sonne shall be put to shame, to bee numbred among the reprobate and condemned. But by the processe of the text it easily appeareth, that the same word in Latine also, cannot otherwise be taken but by way of relation, and not to signify any qualitie. But as concerning the matter that wee are now in hande with: where *Paul* saith, that the scripture did foresee, that God iustifieth the Gentiles by faith, what may a man vnderstand thereby, but that God doeth impute righteousnesse by faith? Againe, when hee saith that God iustifieth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefite of faith to deliuer them from the damnation which their wickednesse deserued? And yet he speaketh more plainly in the conclusion, when hee cried out thus, Who shall accuse Gods elect? It is God that iustifieth, who shall condemne? It is Christ that died, yea that rose againe, and now maketh intercession for vs. It is as much in effect as if he shoulde say, Who shall accuse them whome God acquiteth? who shall condemne them whose patrone Christ is and defendeth them? To iustifie therefore is nothing else, than to acquite him that was accused, from guiltinesse as allowing his innocencie. Sith therefore God doth iustify vs by the intercession of Christ, hee doth acquite vs, not by allowaunce of our owne innocencie, but by imputation of righteousnesse, that wee may be counted for righteous in Christ, which are not righteous in our selues. So in the 13. Chapter of the Actes, in *Paules* sermon: by him is forgiuenesse of sinnes preached vnto you, and euerie one that beleeueth in him is iustified from al those thinges, from which you could not be iustified in the lawe of *Moses*. You see that after forgiuenesse of sinnes, iustification is added in place of an exposition. You see plainly that it is taken for absolution, you see that it is taken away from the workes of the lawe, you see that it is the meere beneficiall gift of Christ, you see that it is receiued by faith. Finally, you see that there is a satisfaction spoken of where hee saith that wee are iustified from sinnes by Christ So when it is said that the Publicane came iustified out of the Temple, we cannot say that he obtained righteousnesse by any deseruing of works. This therefore is said, that after pardon of his sinnes obteined, he was counted for righteous before God Hee was therefore righteous, not by approouing of workes, but by Gods free absolution. Wherefore *Ambrose* saieth very well, that calleth the confession of sinnes a lawfull iustification.

1.Reg.1.21.

Gala.3.8. Rom.3.26.

Rom.8.33.

Act.13.38.

Luc.18.14.

In Psal.118. Homili.10.

4 But to leaue striuing about the worde: If we looke vppon the thing it selfe, as it is described vnto vs, there shall remaine no more doubt. For truely *Paul* doeth expresse iustification by the name of acceptation, when he saith (Ephes.1.5.) we are appointed vnto adoption by Christe, according to the good pleasure of God, vnto the praise of his glorious sauour, whereby he hath accounted vs acceptable or in fauour. For the same is meant by it that is said in another place, that God doth freely iustify. In the 4. Chapter to the Romanes, he first calleth it an imputation of righteousnesse, and sticketh not

Justification expreſt in ſcripture by acceptatiõ into fauour, deſined by pardon, oppoſite vnto guiltines, conteined in the name of reconcilement.

Rom.3.24. Rom.4.6.

not to say that it consisteth in forgiuenesse of sinnes. That man (said he) is called of *Dauid* a blessed man, to whome God accounteth or imputeth righteousnesse without workes, as it is written: Blessed are they whose iniquities are forgiuen, &c. Truely he there doeth entreat not of one part of iustification, but of all iustification wholly. And he testifieth that *Dauid* in ỳ place maketh a definition of iustification, when hee pronounceth that they are blessed to whome is giuen free forgiuenesse of sinnes. Whereby appeareth ỳ this righteousnes whereof hee speaketh, is in comparison simply set as contrarie to guiltines. But for this purpose, that is the best place where he teacheth that this is the summe of the message of the Gospel, that wee should be reconciled to God: because it is his will to receiue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the readers diligently wey al the whole processe of the text. For by and by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doutlesse he meaneth nothing els by the word reconciling but iustifying. And that which hee saieth in an other place, that wee are made righteous by the obedience of Christ, could not stand together, vnlesse we be accounted righteous before God, in him, and without our selues.

2. Cor. 5. 18.

Rom. 5. 19

Osianders opinion concerning iustification

5 But where as *Osiander* hath brought in, I wote not what monster of essentiall righteousnesse, whereby, although his will was not to destroy free righteousnesse, yet he hath wrapped it within such a mist, as darkneth godly mindes, and bereaueth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is woorth the labour to confute this doting errour. First this speculation is but of mere & hungrie curiositie. Hee doeth in deede heap together many testimonies of Scripture, to proue ỳ Christ is one with vs, & we one with him, which needeth no proofe: but because he keepeth not this bond of vnitie, he snareth himself. But wee which hold ỳ wee are made all one with Christ by the power of his Spirite, may easily vndoe all his knots. He had conceiued a certain thing very neare to the opinion of Manichees, to desire to conuey the substance of God into men. Hereupon riseth an other inuention of his that *Adam* was fashioned after the image of God, because euen before the fall Christ was ordained ỳ paterne of the nature of man. But because I would be short, I wil tarry vpon the matter ỳ I haue presently in hand. He saith that we are one with Christ. We grant. But wee denie that the substance of Christ is mingled with ours. Moreouer we say that this principle, that Christ is righteousnesse to vs, because he is an eternal God, the fountaine of righteousnes and the very selfe righteousnes of God, is wrongfully drawen to defend his deceits. The readers shal pardon mee, if I do now but touch these thinges that the order of teaching requireth to be differred into another place. But although hee excuse himselfe from meaning nothing els by the name of essential righteousnesse, but to resist this opinion that we are accounted righteous for Christes sake: yet hee plainly expresseth that hee is not contented with that righteousnes ỳ is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substantially righteous in God, as wel by substance as by qualitie poured into vs. For this is the reason why he so earnestly affirmeth,

that

that not onely Christ,but also the Father & the holy Ghost doe dwell in vs, Which although I grant to be true,yet I say that hee wrongfully wresteth it. For he should haue considered the manner of dwelling, that is,that the father & the holy Ghost are in Christ,& as the fulnesse of the Godhead dwelleth in him,so do we possesse whole God in him.Therefore all that hee saith seuerally of the father & the holy Ghost, tendeth to no other ende but to draw the simple from Christ. And then he thrusteth in a mixture of substances,whereby God powring himselfe into vs, doth make vs as it were a parte of himself. For he reckeneth it almost a matter of nothing,that it is wrought by the power of the holy Ghost,that we growe into one with Christ,& ý hee is our head & we his members, vnlesse his verie substance be mingled with vs.But in the father & the holy ghost(as I haue said) he doeth more openly bewray what he thinketh,euen this, that wee bee iustified not by the onely grace of the Mediator,& that righteousnes is not simply or perfectly offered vs in his person,but that we are made partakers of the righteousnes of God, when God is essentially made one with vs.

Osianders first errour, that iustifying righteonsnes is not a free imputation of holinesse, but an holinesse vvhich the substance of God remaining in vs doth vvorke.

6 If he did say no more,but that Christ in iustifying vs, is by essentiall conioyning made ours:and that not only he is our head, in that he is man, but also that the substance of the diuine nature is poured into vs: He should with lesse hurt feede himself deintily,& peraduenture so great a contention should not haue beene raised for this doting error. But sith this beginning is like a cuttle that with casting out of blacke and thicke bloud hideth her many tailes,we must needes earnestly resist vnlesse we will wittingly & willingly suffer that righteousnes to be taken from vs,which onely bringeth vs confidence to glorie of saluation For in all this discourse, the name of righteousnesse, and this worde iustifying,extend to two partes: that to be iustified is not only to be reconciled to God with free pardon, but also to bee made righteous,that righteousnesse is not a free imputation but a holinesse and vprightnesse,which the substance of God remaining in vs doeth breath into vs. Then hee stoutly denieth, that Christ is our righteousnesse in respect that being a priest hee did with satisfactorily purging sinnes appease his father towarde vs, but in respect that hee is eternall God and life. To proue that first point,that God doeth iustifie not onely by forgiuing but also by regenerating,he asketh whether God doeth leaue them whome hee doth iustifie such as they were by nature,changing nothing of their vices. The answere hereof is verie easie:that as Christ cannot bee torne in partes, so these two things which we together and ioyntly receiue in him,that is to say righteousnesse and sanctification,are inseparable. Therefore,whomesoeuer God receiueth into fauour, hee doeth also therewithall giue them the spirite of adoption,by the power whereof hee newly fashioneth them after his image.But if the brightnesse of the sunne cannot be seuered from the heate thereof, shall wee therefore say that the earth is warmed with the light,and enlightened with the heate? There is nothing more fit for this purpose,than this similitude, The sunne with his heate giueth life & fruitfulnesse to the earth,with his beames he giueth light and brightnesse. Here is a mutuall and vnseparable conioyning: yet reason forbiddeth to conuey to the one that which is peculiar to the other. Like absurditie is in this con-

confusion of two sortes of graces, that *Osiander* thrusteth in. For because God doth in deede renew them to the obseruing of righteousnesse whome he freely accounteth for righteous, therefore *Osiander* confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be all one & the selfesame thing. But the Scripture ioyning them both together, yet doth distinctly recken them, that the manifold grace of God may the better appeare vnto vs. For that saying of *Paul* is not superfluous, that
1. Cor. 1. 30. Christ was giuen vs vnto righteousnes and sanctification. And whensoeuer he reasoneth to proue by the saluation purchased for vs by the fatherly loue of God, and by the grace of Christ, that we are called to holinesse & cleannesse, he plainly declareth, that it is one thing to be iustified, and another to be made newe creatures. But when *Osiander* commeth to the Scripture, hee corrupteth as many places as he alleageth. Where *Paul* saith that faith is accounted for righteousnes to him that worketh not, but beleeueth in him that iustifieth the wicked man, he expoundeth it to make righteous. With
Rom. 4. 5. like rashnesse, he depraueth all the fourth Chapter to the Romanes, & sticketh not with like false colour to corrupt that place which I euen nowe alleged, Who shall accuse the elects of God? it is God that iustifieth: where it is plaine that he speaketh simply of guiltinesse and acquiting, and the meaning of the Apostle hangeth vpon a comparing of contraries. Therefore *Osiander* is found too fond a babbler, as well in that reason as in alledging the testimonies of Scripture. And no more rightly doeth he speake of the name of righteousnesse, in saying that faith was accounted to *Abraham* for righteousnesse, after that embracing Christ (which is the righteousnesse of God and God himselfe) he excelled in singular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteousnes that is there mentioned, pertaineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of *Abraham* were singularly excellent, and that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he receiued by faith the grace offered in the promise. Whereupon followeth, that in iustification there is no place for workes, as *Paul* verie well affirmeth.

Iustification graunted by Osiander to be through beleeuing, so that beleefe be taken for Christe vvich is beleeued.

7 As for this that *Osiander* obiecteth, that the power of iustifying is not in faith of it selfe, but in respect that it receiueth Christ, I willingly graunt it. For if faith did iustifie of it selfe, or by inwarde force, as they call it, and as it is alway feeble and vnperfect, it could not worke iustification but in part, so should the iustification be maimed, that should giue vs but a piece of saluation. As for vs, we imagine no such thing, but in proper speaking do say that God onely iustifieth: and then we giue the same to Christ, because hee was giuen vs vnto righteousnesse: and faith we compare as it were to a vessel. For except we came emptie with open mouth of our soule to craue the grace of Christ, we cannot be able to receiue Christ. Whereupon we gather that we do not take from Christ the power of iustifying, when wee teache that he is first receiued by faith, before that his righteousnesse bee receiued. But yet I doe not admit the crooked figures of this Sophister, when hee sayeth that faith is Christ: as if an earthen pot were a treasure, because

gold

gold is hidden in it. For the reason is not vnlike, but that faith although it be by it selfe of no worthinesse or price, may iustifie vs in bringing Christ, as a pot full of money maketh a man ritch. Therefore I say that faith, which is only the instrument to receiue righteousnesse, is vnfitly mingled with Christ which is the materiall cause and both author and minister of so great a benefit. Now is this doubt also dissolued. How this word faith ought to be vnderstanded when we entreat of iustification.

8 In the receiuing of Christ he goeth further: for he sayeth, that the inwarde worde is receiued by the ministration of the outward word, thereby to drawe vs from the priesthoode of Christ and the person of the Mediatour to his outwarde Godheade. As for vs, wee diuide not Christ, but wee say that he is the same eternall worde of God, which reconciling vs to God in his flesh, gaue vs righteousnesse: and we confesse that otherwise hee could not haue fulfilled the office of Mediatour, and purchased vs righteousnesse, vnlesse he had beene eternall God. But this is *Osianders* doctrine, where as Christ is both God and man, that hee was made righteousnesse to vs, in respect of his nature of Godheade, and not of manhoode. But if this properly belong to the Godheade, then it shall not bee peculiar to Christ, but common with the Father and the holy Ghost, for as much as there is not one righteousnesse of the one, and another of the other. Moreouer, that which was naturally from eternitie, could not be conueniently sayde to bee made to vs. But although we grant this, that God was made righteousnesse for vs: how shall it agree that that which is set betweene, is made of GOD? Truly that properly belongeth to the person of the Mediator: which though he containe in himselfe the nature of Godhead, yet here he is specially signified by his proper title, by which he is seuerally discerned from the father and the holy Ghost. But hee foolishly triumpheth in that one worde of *Hieremie*, where he promiseth that the Lorde Iehoua shal bee our righteousnesse, but out of that hee shall gather nothing, but that Christ which is righteousnesse, is God openly shewed in the flesh. In an other place wee haue rehearsed out of *Pauls* sermon, that GOD purchased to himself the Church with his bloud, if any man gather thereupon, that the bloud wherewith sinnes were purged was diuine, and of the nature of godhead, who can abide so foule an error? But *Osiander* thinketh that with this so childishe a cauillation he hath gotten all thinges, he swelleth, hee leaperh for ioy, and stuffeth many leaues full with his bigge words: when yet there is a plain and readie solution for it in saying that the worde Iehoua in deede when he is made the issue of *Dauid* shall be the righteousnesse of the godly: But *Esaie* teacheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the father speaketh: that he giueth to the sonne the office of iustifying: he addeth a cause, for that he is iust, and setteth the manner or meane as they call it in the doctrine wherby Christe is knowen. For it is a more commodious exposition to take this worde *Daah* knowledge passiuely. Hereupon I gather first that Christ was made righteousnesse when hee did put on the forme of a seruant: secondly, that hee did iustifie vs in respect that hee shewed himselfe obedient to his father: and that therefore hee doeth not this for vs according to

Christ our righteousnesse in respect onelie of his Godhead according to Osiaders doctrine.

Iere. 15.

Act. 20. 28.

Isai. 53. 11.

his

his nature of Godhead, but according to the office of dispensation committed vnto him. For although God alone is the fountaine of righteousnes, and we be made righteous by no other meanes but by the partaking of him: yet because we are by vnhappie disagreement estranged from his righteousnes we must needes come downe to this lower remedie, that Christ may iustifie vs with the force of his death and resurrection.

How Christ doth iustify as man, & how as God.

9 If he obiect that this is a worke of such excellencie, that it is aboue the nature of man, and therefore cannot be ascribed but to the nature of God, the first I graunt: but in the seconde I saye that hee is vnwisely deceiued. For although Christ coulde neither cleanse our soules with his bloud, nor appease his father with his sacrifice, nor acquite vs from guiltinesse, nor do the office of a priest, vnlesse hee had beene true God, because the strength of the flesh had beene too weake for so great a burden: yet it is certayne that hee perfourmed all these things according to his nature of manhood. For if it bee demaunded how wee be iustified, *Paul* aunswereth, by the obedience of Christ. But did hee any otherwise obey than by taking vpon him the shape of a seruaunt? whereupon wee gather that righteousnesse was giuen vs in his flesh. Likewise in the other wordes (which I maruaile that *Osiander* is not ashamed to alledge so often) he appointeth the fountaine of
Rom. 5. 19. righteousnes no where else but in the flesh of Christ. Him that knewe no sinne hee made sinne for vs, that wee might be the righteousnesse of God in him. *Osiander* with full mouth aduaunceth the righteousnesse of GOD, and triumpheth as though hee had proued that it is his imaginatiue ghost of essentiall righteousnesse: when the wordes sounde farre otherwise, that wee bee righteous by the cleansing made by Christ. Very young beginners should not haue beene ignorant that the righteousnesse of God is taken for the righteousnesse that God alloweth, as in *Iohn*, where the glorie of God is compared with the glorie of men. I knowe that sometime it is called the righteousnesse of God, whereof GOD is the author and which
John. 10. God giueth vs: but though I say nothing, the readers that haue their sound wit do perceiue that nothing els is meant in this place but that wee stande vpright before the iudgement seat of God, being vpholden by the cleansing sacrifice of Christs death. And there is not so great importance in the word, so that *Osiander* do agree with vs in this point that we are iustified in Christ, in this respect that he was made a propiciatorie sacrifice for vs, which can not agree with his nature of Godhead. After which sorte, when Christe meaneth to seale the righteousnesse and saluation that he hath brought vs, hee setteth before vs an assured pledge thereof in his flesh. Hee doeth in deede call himselfe the liuely bread, but expressing the manner here, he addeth that his flesh is verilie meate, and his bloud is verily drinke. Which maner of teaching is seene in the sacraments, which although they directe our faith to whole Christ, and not to halfe Christ, yet they doe therewithall teach that the matter of righteousnes and saluation remaineth in his flesh. Not in that that hee is onely man, hee either iustifieth or quickeneth of himselfe, but because it pleased GOD to shewe openly in the mediatour that which was hidden and incomprehensible in himselfe. Whereupon I am wont to say, that Christ is as it were a fountaine set open for vs, out of which

we

we may drawe that which otherise shoulde without fruite lie hidden in that close and deepe spring ỳ riseth vp vnto vs in the person of the mediatour. In this manner and meaning, I do not denie that Christ as he is God and man doth iustifie vs, and that this is also the worke of the Father and the holye Ghost as well as his. Finally, that the righteousnesse whereof Christ maketh vs partakers, is the eternal righteousnes of the eternall God, so that he yeld to the sure and plaine reasons that I haue alleaged.

10 Nowe that he should not with his cauillations deceiue the vnskilfull. I graunt that we want this incomparable benefite, till Christ bee made ours. Therefore we set that conioyning of the head and the members, the dwelling of Christ in our hearts, and that mysticall vnion, in the highest degree: that Christ being made ours, may make vs partakers of the gifts wherewith he is endued. Therefore we do not beholde him a farre off out of our selues, that righteousnesse may be imputed vnto vs, but because wee haue put on him, & are graffed into his body: finally because he hath vouchsaued to make vs one with him, therefore we glorie that we haue a fellowship of righteousnesse with him. So is *Osianders* slanderous cauillation confuted, where hee saith that we count faith righteousnesse, as though wee spoiled Christ of his right, when we say that we come by faith empty to him, to giue roume to his grace, that he only may fill vs. But *Osiander* refusing this spiritual conioyning, enforceth a grosse mingling with the faithfull, and therefore hee odiously calleth all them *Zwinglians* that subscribe not to his fantasticall errour, concerning essentiall righteousnesse: because they doe not thinke that Christ is substantially eaten in the Lordes supper. As for me, I count it a great glorie to be so reproched of a proud man and giuen to his owne errours. Albeit he touched not me only, but also other writers well knowē to the world, whom he ought to haue modestly reuerenced. It mooueth mee nothing, which meddle not with mine owne priuate cause: and so much the more syncerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunatly requireth essentiall righteousnesse, and the essentiall dwelling of Christ in vs, it tendeth to this ende: First that God shoulde with a grosse mixture poure himselfe into vs, as he faineth a fleshly eating of Christ in the supper: secondly that God should breath his righteousnesse into vs, whereby wee may be really righteous with him: for by his opinion, this righteousnesse is as wel God himselfe, as the goodnesse or holinesse, or pureness of God. I will not spend much labour in wiping away the testimonies that hee bringeth, which hee wrongfully wresteth from the heauenly life to this present state. Through Christ (saith *Peter*) are giuen vs the precious and most great promises, that we should be made partakers of the nature of God: As though we were nowe such as the Gospel promised that we shal be at the last comming of Christ: yea *Iohn* telleth vs, that wee shall then see God as he is, because we shalbe like vnto him. Onely I thought good to giue a small tast to the readers, that I do of purpose passe ouer these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous work.

. Although vve be not iustified vnlesse Christ doe dvvell in our hearts, yet it is not the essentiall possessing of Christ as God vvhich doth iustify.

1. Pet. 1. 4.
1. John. 3. 1.

The earnest assurance of saluation enfeebled by Osiander taking the iustification vvhich is by righteousnesse imputed.

11 But in the second point lurketh more poison, where he teacheth ỳ we are righteous together with God. I think I haue already sufficiently proued,

that although this doctrine were not so pestilent, yet because it is colde and fruitlesse, and of it selfe so vaine that it melteth away, it ought worthily to be vnsauourie to sounde and godly Readers. But this is an vntollerable wickednesse, vnder pretense of double righteousnesse, to enfeeble the earnest assurance of saluation, and to carie vs aboue the cloudes, that wee shoulde not embrace by faith the grace of propitiation, & call vpon God with quiet mindes. *Osiander* scorneth them, that teach that this worde Iustifying is a lawe terme: because, wee must be righteous indeede And he abhorreth nothing more than to say, that wee be iustified by free imputation. But, if God do not iustifie vs by acquiting and pardoning, what meaneth that saying of *Paul*, God was in Christ reconciling the world to himselfe, not imputing to men their sinnes? For, him that had done no sinne, hee made sinne for vs, that he might be the righteousnesse of God in him. First I winne thus much, that they bee iudged righteous that be reconciled to God. The maner how is declared, for that God iustifieth by forgiuing as in another place iustification is set as contrarie to accusation, which comparing of them as contraries, doeth clearely shewe that it is a phrase borrowed from the vse of the lawe. And there is no man being but meanly practised in the Hebrewe tongue, if hee haue a sober braine, that is ignorant that this phrase came from thence, and whereunto it tendeth, and what it meaneth. Nowe where *Paul* saith that *Dauid* described the righteousnesse without workes, in these wordes, Blessed are those whose sinnes are forgiuen: Let *Osiander* answere mee whether this be a full definition or but half a one. Truely *Paul* bringeth not in the Prophet for a witnesse, as though hee taught that forgiuenesse of sinnes is but a parte of righteousnesse, or a thing that ioyneth with other to the iustifying of man: But he includeth whole righteousnesse in free forgiuenesse, pronouncing the man blessed, whose sinnes are couered, to whome God hath forgiuen iniquities, and to whome hee imputeth no transgressions. He doth measure and iudge such a mans felicitie thereby, because he is not this way righteous indeede, but by imputation. *Osiander* taketh exception and saith, that this should be slaunderous to God, & contrarie to his nature, if hee shoulde iustifie them that in deede remaine still wicked. But wee must remember, as I haue alreadie saide, that the grace of iustifying is not seuered frō regeneration although they be seuerall things. But because it is more than sufficiently knowen by experience, that there abide alwaies in the righteous some remnants of sinne, it must needes bee that they be farre otherwise iustifyed than they be reformed into newnesse of life. For this latter point of reformation, God so beginneth in his elect, and throughout the whole course of their life, by litle and litle, & sometime slowly proceedeth in it, that they be alway before his seate in danger of the iudgement of death. But he iustifieth thē not by partmeale, but so that they may freely, as clothed with the pureneesse of Christ, appeare in heauen. For no portion of righteousnesse could appease our consciences, till they be satisfied that God is fully pleased with vs, because wee be righteous in his sight without exception. Whereupon followeth, that the doctrine of iustification is misturned, yea, ouerturned from the verie foundation, when doubting is cast into mens mindes, when the affiance of saluation is shaken, whē the

1. Cor. 5. 12.

Rom. 4 7.
Psal. 32. 1.

the free and dreadlesse inuocation is hindered, yea when quiet and tranquillitie with spirituall ioy is not stablished. Whereupon *Paul* gathereth an argument by contraries, to proue, that the inheritance is not by the lawe. For by this meane faith should be made voyde, which if it haue respect to workes, is ouerthrowen, because none of the moste holy shall therein finde whereupon to trust. This difference of iustifying and regenerating (which two things *Osiander* counfounding together, calleth two sortes of righteousnesse) is verie well expressed by *Paul*: for speaking of his reall righteousnes in deede, or of the vprightnesse wherewith he was endued (which *Osiander* nameth essentiall righteousnesse) hee lamentably cryeth out: Wretch that I am: who shall deliuer mee from the body of this death? But flying to the righteousnes which is grounded vpon the onely mercie of God, he gloriously triumpheth ouer both life, death, reproches, hunger, sword, and all aduersities. Who shall accuse the electes of God whome he iustifieth? For I am surely persuaded, that nothing shall seuer vs from his loue in Christ. Hee plainly publisheth, that he hath the righteousnes which alone fully sufficeth to saluation before God, so that the wretched bondage which he knowing to be in himselfe, did a litle before bewaile his estate, may not minish nor any way hinder his boldnes to glorie. This diuersitie is sufficiently knowen, & so familiar to all the holy ones, that grone vnder the burden of iniquities, & yet with victorious confidence, do mount vp aboue al feares. As for this that *Osiander* obiecteth, that it disagreeth with the nature of God, it falleth vpon himselfe. For although hee clotheth the holy ones with a double righteousnes as it were with a furred garment, yet he is compelled to confesse ỹ without forgiuenesse of sinnes they neuer pleased God. If that be true, then at least let him graunt, that they which are not righteous in deede, are accounted righteous according to the appointed proportion of imputation, as they call it. But howe farre shall a sinner extende this free acceptation that is put in place of righteousnes? shal he measure it by the pound or by ỹ ounce? Truly he shal hang doutfull and wauering to this side and that side, because he may not take vnto him so much righteousnes as shalbe necessarie to stablish confidence. It is happie that he that would binde God to a lawe, is not iudge of this cause. But this shall stand stedfast, that thou maiest be iustified in thy sayinges and ouercome when thou art iudged. But howe great presumption is it to condemne the chiefe iudge when he freely acquiteth, that this aunswere may not bee in force, I will haue mercie vpon whome I will haue mercy. And yet the intercession of *Moses* which God did put to silence with this saying, tended not to this ende that he should spare none, but that hee should acquite altogether, taking away their condemnation although they were guiltie of offence. And wee do say that they which were lost haue their sinnes buried and so are iustified before God: because, as God hateth sinne, so he can loue none but them whom he iustifieth. But this is a marvellous maner of iustifying, that they being couered with the righteousnes of Christ stand not in feare of the iudgement which they haue deserued, & when they worthily condemne themselues are accounted righteous without themselues.

Gala. 3. 18.

Rom. 7. 24.

Rom. 8. 33.

Psal. 51. 6.

Exod. 21. 19.

The fond obiections which Osiander gathereth against them that hold a man iustified not by the righteousnesse which Christ worketh in vs as he is God, but which we haue in his death and resurrection as he is man.

12 But the readers are to bee warned, that they take good heede to the

mysterie which he braggeth that he wil not hide from them. For after that he hath long and largely trauailed to proue that we doe not obtaine fauour with God by the onely imputation of the righteousneſſe of Chriſt, becauſe this ſhould bee impoſſible for him to count them for righteous that are not righteous, (I vſe his own words) at length hee concludeth that Chriſt was giuen vs vnto righteouſneſſe, not in reſpect of his nature of manhoode but of his nature of Godhead: and that although this righteouſneſſe cannot be founde but in the perſon of the Mediatour, yet it is the righteouſneſſe not of man but of God, he doeth now binde vp his rope made of two righteouſneſſes, but he plainly taketh away the office of iuſtifying from Chriſtes nature of manhood. But it is good to ſee howe he diſagreeth. It is ſaide in the ſame place, that Chriſt was made vnto vs wiſedome, which belongeth to none but to the eternal worde. Therefore Chriſt in that hee is man is not wiſedome. I anſwere that the onely begotten ſonne of God was in deede his
Col. 2. 3. eternal wiſedome, but in *Paules* writings that name is giuen him in diuerſe wiſe, becauſe all the treaſures of wiſedome & knowledge are laide vp in him. That therefore which hee had with his father, he diſcloſed vnto vs: and ſo that which *Paul* ſaieth is not referred vnto the eſſence of the ſonne of God, but to our vſe, and is rightly applied to Chriſtes nature of manhood: becauſe although hee ſhined a light in darkeneſſe, before that hee did put on fleſh,
Iohn. 8. 12. yet it was a hidden light till the ſame Chriſt came forth in ỹ nature of man, the ſhining ſunne of righteouſneſſe, which therefore calleth himſelfe the light of the worlde. Alſo it is fooliſhly obiected of him, that the power of iuſtifying is farre aboue both Angels and men: foraſmuch as this hangeth not vpon the worthineſſe of any creature, but vpon the ordinance of God. If Angels will take vpon them to ſatisfie God, they can nothing preuaile, be-
Gal. 3. 13. cauſe they are not appointed thereunto. But this ſingularly belonged to Chriſt being man, which was made ſubiect to the law, to redeeme vs frõ the curſe of the lawe. Alſo he doeth ſlanderouſly cauil, that they which denie that Chriſt is our righteouſneſſe according to his nature of Godhead, doe leaue but one part of Chriſt, & (which is worſe) doe make two gods, becauſe although they confeſſe, that God dwelleth in vs, yet they ſay againe that we are not righteous by the righteouſnes of God. For although wee call Chriſt the author of life, in reſpect that he ſuffered death to deſtroy him that had
Heb. 2. 14. the power of death, we do not by & by take away ỹ honour frõ whole Chriſt as he was openly ſhewed God in the fleſh, but we only make a diſtinctiõ how the righteouſnes of God is conueied vnto vs, that we may enioy it. In which point *Oſiander* hath too fowly erred. Neither do we denye that that which is openly giuen vs in Chriſt, proceedeth from the ſecret grace & power of god: and we ſtriue not againſt this, that the righteouſnes which Chriſt giueth vs is the righteouſneſſe of God that proceedeth from God: but we holde this ſtedfaſtly, that we haue righteouſneſſe & life in the death & reſurrection of Chriſt. I ouerpaſſe that heaping together of places wherof he may well be aſhamed, wherewith he hath tediouſly combred the readers without choiſe & without common reaſon, to proue that whereſoeuer is made mention of righteouſnes, there ought to be vnderſtanded this eſſentiall righteouſneſſe. As where *Dauid* calleth vpon the righteouſnes of God to helpe him: where-

as he doth in summe aboue an hūdred times, *Osiander* sticketh not to corrupt so many sentences. And nothing stronger is the other obiection, that that is properly and rightly called righteousnesse, whereby wee bee moued to doe rightly, but that God onely worketh in vs both to wil and to perform e. For we do also not denie, but that God reformeth vs with his spirite vnto holi- Philip. 2. 13.
nesse of life and righteousnesse: but we must first see whether he doe this by himselfe & immediatly, or by the hand of his sonne, with whom he hath left al the fulnesse of his holy spirit, that with his abundāt store he should supply the neede of his members. Moreouer, although righteousnesse come vnto vs out of the secrete fountaine of the godhead, yet it followeth not ỳ Christ which sanctified himselfe in the flesh for our sakes, was righteousnesse vnto vs according to his nature of godhead. No lesse fond is that which he saith, Ioan. 17. 19.
that Christ himselfe was righteous by the righteousnesse of God. Because vnlesse the will of his father had moued him, he could not himselfe haue satisfied the office committed vnto him. For though we haue in another place saide, that all the deseruings of Christ himselfe do proceede from the mere good will of God, yet that maketh nothing to that fantasticall thing, wherewith *Osiander* bewitcheth both his owne & simple mens eyes. For who would suffer a man to gather this conclusion, that because God is the fountaine & beginning of our righteousnes, therefore we be essentially righteous, & the essence of Gods righteousnes dwelleth in vs? In redeeming the church (saith Esay. 59. 17.
Esay) God did put on his righteousnesse as a harnesse: but did he so to spoyle Christ of his armor which he had giuen him, to make him to bee no perfecte redeemer? But the Prophet meant nothing else but that God borowed nothing out of himselfe, nor was holpen by any aide to redeeme vs. Which thing *Paul* briefely expressed in other words, saying, that hee gaue vs salua Rom. 5. 23.
tion to the shewing of his righteousnes. But this doeth not ouerthrow that which he teacheth in another place, that we are righteous by the obedience of one man. Finally whosoeuer wrappeth vp a double righteousnes, that poore soules may not rest in the meere onely mercie of God, hee doeth in a Rom. 5. 19.
mockerie crowne Christ with thornes.

13 But forasmuch as a great parte of men, imagineth righteousnesse to be made of faith and workes, let vs first shew this also, that the righteousnes of faith and workes doe so differ, that when the one in stablished, the other must needes be ouerthrowen. The Apostle saith that he esteemed al things as dong, that he might winne Christ and finde in him the righteousnes that is of God by faith, counting not his righteousnes that which is by the lawe, but that which is by the faith of Iesus Christ. You see that here is also a cōparison of contraries and that here is declared that hee which will obtaine the righteousnesse of Christ, must forsake his owne righteousnesse. Therefore in another place he saith, that this was the cause of fall to the Iewes Rom. 10. 3.
that going about to establish their owne righteousnesse, they were not subiect to the righteousnesse of God. If in stablishing our owne righteousnesse we shake away the righteousnes of God, therefore to obtaine Gods righteousnes our own must be vtterly abolished. And he sheweth the same thing, when he saith, that our glorying is not excluded by the law, but by faith. Rom. 3. 27.
Whereupon followeth that so long as there remaineth any righteousnesse

Righteousnesse cannot be by faith and vvorkes ioyned together. Phil. 3. 8.

of workes, how little soeuer it be, there still remaineth to vs some matter to glorie vpon. Nowe if faith exclude all glorying, then the righteousnesse of workes can no wise be coupled with the righteousnesse of faith. To this effect he speaketh so plainly in the fourth Chapter to the Romanes, that hee leaueth no roume for cauillations or shiftes: If (saieth he) *Abraham* was iustified by workes, he hath glorie. And immediatly he addeth: but hee hath no glorie in the sight of God. It followeth therefore that hee was not iustified by workes. Then he bringeth an other argument by contraries, when rewarde is rendered to workes, that is done of debt and not of grace. Therefore it is not of the deseruings of workes. Wherefore farewell their dreame, that imagine a righteousnesse made of faith and workes mingled together.

Rom. 4. 2.

Not only the workes of men vnregenerate but also faithful mens deedes are excluded in the matter of iustification.

14 The Sophisters thinke that they haue a suttle shifte, that make to themselues sport & pastime with wresting of Scripture & with vaine cauillations. For they expound works in that place to be those which men not yet regenerate do only literally & by the endeuour of free wil without the grace of Christ: and do say that it belongeth not to spirituall workes. So by their opinion a man is iustified both by faith & by workes. So that the workes be not his owne, but the giftes of Christ & fruites of regeneration. For they say that *Paul* spake so for none other cause, but to conuince the Iewes, trusting vpon their own workes, that they did foolishly presume to claime righteousnesse to themselues, sith the onely spirite of Christ doeth giue it vs, and not any indeuour by our own motion of nature. But they doe not marke that in the comparison of the righteousnesse of the law and the righteousnes of the Gospel, which *Paul* bringeth in in another place, all workes are excluded with what title soeuer they be adorned. For hee teacheth that this is the righteousnes of the law, that he should obtaine saluation that hath performed that which the law commandeth: and that this is the righteousnes of faith, if wee beleeue that Christ died and is risen againe. Moreouer wee shall hereafter shewe in place fit for it, that sanctification and righteousnesse are seuerall benefites of Christ. Whereupon followeth that the verie spirituall workes come not into the account, when the power of iustifying is ascribed to faith. And where *Paul* denieth (as I euen nowe alledged) that *Abraham* had any thing whereupon to glorie before God, because hee was not made righteous by workes: this ought not to be restrained to the literall & outwarde kinde of vertues, or to the endeuour of free will. But although the life of the patriarch *Abraham* were spirituall and in maner Angellike, yet he had not sufficient deseruings of workes to purchase him righteousnesse before God.

Gal. 3. 11.

The schoolemens errour about the spirite and grace whereby man is iustified.

15 The Schoolemen teach a little more grosly that mingle their preparations: but these do lesse infect the simple and vnskilfull with corrupt doctrine, vnder pretence of Spirite and grace hiding the mercie of GOD which only is able to appease trembling consciences. But wee confesse with *Paul* that the doers of the law are iustified before God: but because wee are all farre from the keeping of the law, hereupon wee gather, that the workes which should most of all haue auailed to righteousnesse, doe nothing helpe vs because we lacke them. As for the common Papistes or Scholemen, they

are

are in this point doubly deceiued: both because they call faith an assurednes of conscience in looking for reward at the hand of God for deseruings, and also because they expound the grace of God not to be a free imputation of righteousnesse, but the holy ghost helping to the endeuour of holinesse. Heb. 11. 6. They read in the Apostle that he which commeth to God, must first beleeue that there is a God, and then that hee is a renderer of reward to them that seeke him. But they marke not, what is the maner of seeking. And that they are deceiued in the name of grace, is plainly proued by their owne writings. For *Lombard* expoundeth, that iustification by Christ is giuen vs two wayes, Sent. li. 3. dist. 16. ca. 2. First (saith he) the death of Christ doth iustifie vs, when by it charitie is stirred vp in our hearts, by which we are made righteous. Secondly, that by the same death sinne is destroyed, wherby Satan held vs captiue, so that now he hath not whereby to condemne vs. You see how he considereth the grace of God principally in iustification, to bee so farre as wee are directed to good workes by the grace of the holy Ghost. He would forsooth haue followed the opinion of *Augustine*: but he followeth him a farre off, & goeth farre out of the way from rightly following him: because if *Augustine* haue spoken any thing plainly he darkeneth it, if there bee any thing in *Augustine* not verie vnpure, he corrupteth it. The Schoolemen haue still strayed from worse to worse, till with headlong fall at length they be rolled downe into a Pelagian errour. And the verie sentence of *Augustine*, or at least his manner of speaking is not altogether to be receiued. For though he singularly well taketh from man all praise of righteousnesse, & assigneth it wholly to the grace of God, yet he referreth grace to sanctification, whereby wee are renewed into newnesse of life by the holy Ghost.

16 But the Scripture, when it speaketh of the righteousnes of faith, leadeth vs to a farre other ende, that is to say, that turning away from the looking vpon our owne workes, we should only looke vnto the mercie of God & perfection of Christ. For it teacheth this order of iustification, ỹ first God vouchsaueth to embrace man being a sinner with his meere and free goodnes, considering nothing in him but miserie whereby he may be moued to mercie, forasmuch as he seeth him altogether naked & voide of good works, fetching from himself the cause to do him good: then, that hee moueth the sinner himselfe with feeling of his goodnes, which dispairing vpon his owne workes casteth al the summe of his saluation vpon Gods mercy. This is the feeling of faith, by which feeling the sinner commeth into possession of his saluation, when he acknowledgeth by the doctrine of the Gospell that he is reconciled to God: that obtaining forgiuenes of sinnes by meanes of ỹ righteousnes of Christ, he is iustified: & although he be regenerate by the spirite of God, he thinketh vpon continual righteousnes layd vp for him not in the good workes to which he applyeth himselfe, but in the only righteousnes of Christ. When these things shalbe euery one particularly weyed, they shall giue a perfect declaration of our sentence. Albeit they might be better disposed in another order than they are set forth. But it maketh litle matter, so that they hang together in such sort that wee may haue the whole matter truely declared and surely proued.

The righteousnesse of faith spoken of in scripture turneth mens eies from their owne workes to the free goodnes of God, which pardoneth sinne, and causeth sinners to feele the mercie whereby they are pardoned and in Christ made righteous.

The difference which S. Paule to the Romans putteth betweene the righteousnesse of the Gospell and of the lawe, excludeth workes from that iustification which is through faith.

17 Here it is good to remember the relation that wee haue before saide

to be betweene faith & the Gospel: becauſe it is ſaid for this cauſe that faith iuſtifieth, for that it receiueth & embraceth the righteouſnes offered in the Goſpel. And whereas it is ſaid to be offered by the Goſpel, thereby all conſideration of workes is excluded. Which thing *Paul* declareth many times elſe where, but moſt plainly in two places. For, to the Romanes, comparing the law and the goſpel together he ſaith: the righteouſnes that is by the law is thus, the man that doth theſe things ſhal liue in them. But the righteouſnes that is of faith offereth ſaluation, if thou beleeue in thy heart & confeſſe with thy mouth the Lord Ieſus, and that the father hath raiſed him vp from the dead. See you not how he maketh this the difference of the law and the Goſpel, that the law giueth righteouſnes to workes, and the goſpel giueth free righteouſnes without help of workes? it is a notable place, & that may deliuer vs out of many hard doubtes, if wee vnderſtand that the ſame righteouſneſſe that is giuen vs by the goſpel is free from all conditions of the law. This is the reaſon, why he doeth more than once with great ſeeming of contrarietie ſet the promiſe by way of oppoſition againſt the lawe, as if the inheritance be of the law, then is it not of the promiſe: and all the reſt in the ſame chapter to the ſame effect. Truely the law it ſelfe hath alſo her promiſes. Therfore there muſt needes be in the promiſes of the goſpell, ſomething different & diuerſe from the promiſes of the law, vnleſſe wee will confeſſe that the compariſon is very fond. But what diuerſitie ſhal this be, vnleſſe it be that they are freely giuen, and vpholden by the onely mercie of God, whereas the promiſes of the law hang vpon the condition of workes? Neither let any man here carpe againſt me, and ſaye, that in this place the righteouſnes is reiected which men of their own force and free will woulde compell God to receiue? foraſmuch as *Paul* without exception teacheth that the law in commaunding profiteth nothing: becauſe there is none not onely of the common multitude, but alſo of the perfecteſt, that fulfilleth it. Loue vndoubtedly is the chiefe point of the lawe: when the Spirite of God frameth vs vnto it, why is it not to vs a cauſe of righteouſneſſe, but for that euen in the holy ones it is vnperfect, and therefore of it ſelfe deſerueth no rewarde.

Rom. 10. 5.

Gal. 3. 18.

Rom. 8. 2.

The ſame difference to the ſame effect taught in the epiſtle to the Galathians, Gal. 3. 2.

18 The ſecond place is this. It is manifeſt that no man is iuſtified by the law before God: Becauſe the righteous man ſhal liue by faith. But the lawe is not of faith: but the man that doth theſe things ſhal liue in them. How coulde this argument otherwiſe ſtande together, vnleſſe we agree vpon this point, that workes come not into the account of faith, but are vtterly to bee ſeuered from it? The law (ſaith he) differeth from faith. Why ſo? becauſe works are required to the righteouſnes therof. Therefore it followeth that workes are not required to the righteouſnes of faith. By this relation it appeareth that they which are iuſtified by faith are iuſtified beſide the deſeruing of workes, yea without the deſeruing of workes, becauſe faith receiueth that righteouſnes which the Goſpel giueth. And the Goſpell differeth from the law in this point, that it bindeth not righteouſnes to workes, but ſetteth it in the only mercy of god. Like hereunto is that which he affirmeth to the Romanes, that *Abraham* had nothing to glorie vpon, becauſe faith was imputed to him vnto righteouſnes, & he addeth a confirmation, becauſe

Rom. 4. 2.

then

then there is place for the righteousnes of faith, when there are no workes to which a reward is due. Where be workes (saith he) due rewarde is rendered vnto them: that which is giuen to faith is freely giuen. For the verie meaning of the words that he vseth in that place serue to proue the same. Wheras he adioyneth within a litle after, that therfore we obtain the inheritance by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, because it is receiued by faith: & howe commeth ỳ, but because faith without any help of works leaneth wholly vpō the mercie of God? And in the same meaning, without doubt he teacheth in another place, that the righteousnes of God was openly shewed without the law, although it haue witnesse borne of it by the law & the prophets: because excluding the law, he saith that it is not holpen by works, and that we obtaine it not by working, but come emptie that we may receiue it. Rom. 3. 21.

19 By this time the reader perceiueth with what equitie the Sophisters do at this day cauil at our doctrine, when wee saie, that man is iustified by faith only. They dare not deny that man is iustified by faith because it is so often found in Scripture: but because this word, Onelie, is neuer expressed, they cannot abide to haue such an additiō made. Is it so? But what wil they answere to these words of *Paul*, where he affirmeth that righteousnes is not of faith except it be freely giuen? How can free gift agree with workes? And with what cauillations will they mocke out, that which hee saith in another place, that the righteousnes of God is manifestly shewed in the Gospel? If righteousnesse be manifestly shewed in the Gospel, surely therein is contained not a torne or halfe righteousnesse, but full and perfect. Therefore the lawe hath no place therein. And they stande vpon not onelie a false but also a foolish shift about this exclusiue word, Onlie. Doeth not he perfectly enough giue all things to onelie faith, that taketh all thinges from woorkes? What, I pray you meane these sayinges: that righteousnesse was manifestly shewed without the law: that man is iustified freelie & without the workes of the law? Here they haue a wittie shift to escape withall, which although they deuised it not themselues, but borrowed it of *Origen* & certaine of the olde writers, yet is verie foolish. They prate that the ceremoniall woorkes of the lawe, not the morall, are excluded. They profit so with continuall brawling, that they knowe not the verie first rules of Logike. Doe they thinke that the Apostle doted whē he alleadged these places to proue his saying? The man that shall do these thinges shall liue in them: and, Cursed is euery one that fulfilleth not all thinges that are written in the volume of the law. Vnlesse they be madde, they wil not saie that life was promised to the keepers of Ceremonies, or curse threatened onelie to the breakers of them. If these places be to be vnderstanded of the morall law, it is no doubt that the morall workes also are excluded from the power of iustifying. To the same purpose serue these arguments ỳ he vseth: because the knowledge of sinne was by the lawe, therefore righteousnesse is not by the law. Because the law worketh wrath, therefore it worketh not righteousnesse. Because the lawe cannot make conscience assured, therefore also it cannot giue righteousnesse. Because faith is imputed vnto righteousnesse, therefore righteousnesse is not a rewarde of worke, but is giuen being not due. Rom. 3. 22. & 24. Gal. 3. 10. Rom. 3. 20. & 4. 15.

The doctrine carped at vvithout cause vvhich teacheth iustification by faith onlie excluding thereby vvorkes not onlie ceremoniall but morall also. Rom. 4. 2. Rom. 1. 17.

Gal. 3. 21. Because we are iustified by faith, therefore glorying is cut off. If there had beene a law giuen that might giue life, then righteousnes were truly by the law: but God hath shut vp all vnder sinne that the promise might be giuen to the beleuers. Let them now fondly say if they dare, that these things are spoken of ceremonies and not of manners: but verie children woulde hisse out so great shamelesnesse. Therefore let vs hold this for certaine, that the whole lawe is spoken of, when the power of iustifying is taken awaie from the law.

Neither can vvorkes iustifie though they bee highlie esteemed because the value of them dependeth onlie vpon Gods allowance, neither doth loue giue vnto faith the force vvhereby it is able to iustify.

20 But if any man maruaile why the Apostle vsed such an addition, not being content with onely naming works: the reason is readie to be shewed for it. For, although workes be so highly esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousnes of workes, but that which he hath allowed? Who dare claime anie reward as due vnto thē, but such as he hath promised? They haue therfore this of the bountifulnes of God, that they are counted worthie both of the name & reward of righteousnes: & they bee of value only for this cause, whē the purpose of him that doeth them is by thē to shew his obedience to God. Wherefore the Apostle in another place, to proue that *Abraham* could not be iustified by works, alleadgeth that the law was giuē, almost foure hundred & thirtie yeres after the couenāt made. Vnlearned men would laugh at such an argumēt, because there might be righteous workes before the publishing of the lawe. But because he knewe that there was no such value in works but by the testimonie and vouchsauing of God, therefore he taketh it as a thing confessed, that before the lawe they had no power to iustifie. Wee vnderstand why he namelie expresseth the worke of the lawe, when he meaneth to take away iustification from anie workes because controuersie may be moued of those & none other. Albeit sometime he excepteth all works without any addition, as when he saieth

Gal. 3. 7.

Rom. 4. 6. that by the testimonie of *Dauid* blessednes is assigned to that man, to whom the Lord imputeth righteousnes without works. Therfore they can with no cauillations bring to passe, but that we shal get this general exclusiue onely. And they do in vain seek that trifling suttletie, that we are iustified by that only faith which worketh by loue, so that righteousnes must stand vpō loue.

Gal. 5. 6. We graunt in deed with *Paul*, that no other faith iustifieth, but that which is effectually working with charitie: but that faith taketh not her power of iustifying from that effectualnes of charitie. Yea it doth by no other meane iustifie, but because it bringeth vs into the cōmunicating of the righteous-

Rom. 4. 4. nes of Christ. Or else al that which the apostle so earnestly presseth, should fall to nought. To him that worketh (saith he) the reward is not reckoned according to grace, but according to det. But to him that worketh not, but beleeueth in him that iustifieth the vnrighteous, his faith is imputed vnto righteousnes. Could he speake more euidently than in so saying? that there is no righteousnes of faith but where there are no workes to which any reward is due: and that onely then faith is imputed vnto righteousnes, when righteousnes is giuen by grace that is not due.

Sinne putteth enmitie betweene

21 Now let vs examine how true that is, which is saide in the definition, that the righteousnes of faith is the reconciliatiō with God, which consisteth

sisteth vpon the only forgiuenesse of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all men, so long as they continue to be sinners. That hath *Esay* excellently well set out in these wordes: The hand of the Lorde is not shortned, that he is not able to saue: nor his eare dulled that he cannot heare: but your iniquities haue made disagreement betwene you and your God, & your sinnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betweene man & God, & the turning away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing from his righteousnes to haue anie fellowship with sin. Wherfore the Apostle teacheth that mā is enimie to God til he be restored into fauour by Christ Whō therfore the Lorde receiueth into ioyning with him, him he is saide to iustifie: becausse he can neither receiue him into fauour nor ioyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgiuenes of sinnes. For if they whom the Lord hath reconciled to himself be iudged by their works, they shalbe found stil sinners indeede, who yet must be free & cleane from sinne. It is certaine therefore that they whom God embraceth, are no otherwise made righteous, but becausse they are cleāsed by hauing the spots of their sins wiped away by forgiuenes, that such a righteousnes maie in one word be called the forgiuenes of sinnes.

man and God: so that except it bee pardoned vs, wvee cannot be ioined vnto him.

Esa. 59.7.

Rom. 5.8.

22 Both these are most clearly to be seene by these words of *Paul*, which I haue alreadie alleaged: God was in Christ reconciling the worlde to himself, not imputing their sinnes to man, and he hath left with vs the word of reconciliation. And then he addeth the sum of his message, that him which knew no sinne he made sinne for vs, that we might be made the rigthteousnes of God in him. Here he nameth righteousnes and reconciliation without difference, that wee may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousnes to be when our sinnes are not imputed vnto vs. Wherefore doubt thou not hereafter how God doth iustifie vs, when thou heareſt that he doth reconcile vs to himselfe by not imputing sinnes. So to the *Romanes* hee prooueth by the testimonie of *Dauid*, that righteousnes is imputed to man without works, becausse *Dauid* pronounceth the man blessed whose iniquities are forgiuen, whose sinnes are couered, to whō the Lord hath not imputed his offences. Without dout by blessednes he there meaneth righteousnesse. As sith he affirmeth the same to stand in the forgiuenesse of sinnes, there is no cause why we should otherwise define it. Therefore *Zacharie* the father of *Iohn* the Baptist singeth that the knowledge of saluatiō cōsisteth in the forgiuenes of sinnes. Which rule *Paul* following in his Sermō which he made to the *Antiochians* concerning the summe of saluation, as *Luke* reporteth it, concluded in this manner: by him forgiuenesse of sinnes is preached vnto you, & euery one that beleeueth in him is iustified from all these thinges, from which ye coulde not be iustified in the lawe of *Moses*. The Apostle so knitteth the forgiuenesse of sinnes with righteousnes, that he sheweth that they be both all one. Whereupon he rightfully reasoneth that the righteousnes is freely giuen vnto vs, which we obtaine by the louing kindnes of God. Neither ought it to seeme a strange vnused speech, that the faithful

Righteousnesse and reconcilement vnto God doe mutuallie cōtaine the one the other, and are attained vnto, vvhen our sinnes are not imputed.

2. Cor. 3.19

2. Cor. 3.21.

Rom. 4.6.

Luk. 1.77.

Act. 13. 38.

are:

are righteous before God, nor by workes, but by free acceptation: sith both it is so oft found in the Scripture, and the old authors also doe sometime so speake. For *Augustine* sai h thus in one place: The righteousnes of the saints in this worlde standeth rather in forgiuenesse of sinnes, than in perfection of vertues. Wherwith agreeth the notable sentences of *Bernard*: Not to sin is the righteousnes of God: but the righteousnes of man, is the merciful kindnes of God. He had before affirmed that Christ is to vs righteousnes in absolution, and therefore that they only are righteous that haue obteyned pardon by mercie.

De ciuit. dei cap. 27.

Serm. 23. in cant. Ser. 22.

23 Hereupon also followeth this, that by the onelie meane of Christes righteousnes, we obtaine to be iustified before God. Which is asmuch in effect as if it were said, that man is not righteous in himselfe, but because the righteousnes of Christ is by imputation enterpartened with him, which thing is worthie to be heedefully marked. For that trifling error vanisheth away, to say that man is therfore iustified by faith, because faith taketh part of the Spirit of God by which he is made righteous, which is so contrary to the doctrine aboue taught, that they can neuer be made to agree together. For it is no doubt ỳ he is void of his own righteousnes, that is taught to seek righteousnes without himself. This the Apostle affirmeth most plainly whē he writeth ỳ he which knew no sinne was made for vs a propitiatorie sacrifice to cleanse away sin, ỳ we might be made the righteousnesse of God in him. You see ỳ our righteousnes is not in vs but in Christ, & that it belongeth to vs only by this title, because we be partakers of Christ, because wee possesse al his riches with him. And it maketh nothing to the cōtrary that in another place he teacheth, that sin was condēned of sin in the flesh of Christ, that the righteousnes of the law might be fulfilled in vs: where he meaneth no other fulfilling, but ỳ which we obtane by imputatiō. For the Lord Christ doth in such sort communicate his righteousnes with vs, that after a certain marueilous maner, he poureth the force thereof into vs, so much as pertaineth to the iudgemēt of God. It appeareth that he did no otherwise mean, by the other sentence which he had spoken a litle before. As by the disobedience of one man we were made sinners, so by the obedience of one man we are iustified. What is it elſe to set our righteousnes in the obedience of Christ, but to affirm ỳ hereby only we are accounted righteous, because the obedience of Christ is imputed vnto vs as if it were our own? Therefore me thinks that *Ambrose* hath excellently wel shewed howe there is an example of this righteousnes in the blessing of *Iacob*. For as *Iacob* hauing not of himselfe deserued the preeminence of the first begotten son, hid himself in the apparel of his brother, & being clothed with his brothers cote ỳ sauored of a most sweet smel, he crept into ỳ fauor of his father, & receiued ỳ blessing to his own cōmodity vnder the person of another: so we do lie hidden vnder the precious purenes of Christ our elder brother, that we may get a testimony of righteousnesse in the sight of God. The wordes of *Ambrose* are these: Whereas *Isaac* smelt the sauour of the garments, peraduenture this is meant thereby, that we are not iustified by workes but by faith: because fleshly weakenesse hindereth workes, but the brightnes of faith which merciteth forgiuenesse of sinnes, ouershadoweth the errour of deedes. And truely

The righteousnesse of Christ imputed vnto vs maketh vs righteous.

2. Cor. 5. 21.

Rom. 8. 3.

Rom. 6. 19.

Lib. 2. de Iac. & vita beata.

truely ſo it is. For, that we may appeare before the face of God vnto ſaluation, it is neceſſary for vs to ſmell ſweetly with his odour, and to haue our faultes couered and barred with his perfection.

The xij. Chapter.

That, to the end vve may be fully perſuaded of the free iuſtification, vve muſt lift vp our minds to the iudgement ſeat of God.

The cauſe of mens preſuming ſo much vpon the righteouſneſſe of their ovvn vvorkes is their not conſidering hovv exact purity it muſt be that ſhall anſvvere the lavv vvhen it commeth to bee ſtrictlie examined before the iudgement ſeat of God.

ALthough it appeareth by moſt euident teſtimonies, that all theſe things are true, yet we ſhall not clearely perceiue howe neceſſarie they be, vntill we haue ſet before our eyes thoſe things that ought to be the grounde of all this diſputation. Firſt therefore let vs remember this, that wee purpoſe not to ſpeake of the righteouſnes of a worldly iudicial court, but of the heauenly iudgement ſeate: that we ſhould not meaſure by our owne ſmal portion, by what vprightnes of workes Gods iudgement may bee ſatisfied. But it is marueilous to ſee with what raſhnes & boldnes it is commonly debated. Yea and it is to be ſeene howe none doe more boldly or with fuller mouthes (as the ſaying is) prate of the righteouſneſſe of workes, than they that are either monſtrouſly ſicke of open outward diſeaſes, or bee ready to burſt with inward vices. That cõmeth to paſſe becauſe they think not vpon the righteouſnes of God, whereof if they had neuer ſo litle feeling, they would neuer make ſo great a mockery of it. And truelie it is out of meaſure lightly regarded, when it is not acknowledged to be ſuch & ſo perfect that nothing be imputed vnto it but euery way whole & abſolute, & defiled with no vncleannes: ſuch as neuer was & neuer ſhal be able to be found in man. It is in deede eaſie and ready for euery man in Schooles to talke vainely vpon the worthineſſe of works to iuſtifie men. But when they come into the light of God, ſuch dalliance muſt auoide, becauſe there is earneſt doing vſed, & no trifling ſtrife about words. To this, to this I ſaie, we muſt apply our mind, if we wil profitably enquire of true righteouſneſſe, how we may anſwere the heauenlie iudge whẽ he calleth vs to accõut. Let vs think him to be a iudge, not ſuch a one as our owne vnderſtandings doe of themſelues imagine: but ſuch a one as he is painted out in the Scripture, with whoſe brightnes the ſtarres ſhalbe darkened, by whoſe ſtrength the hils do melt awaie, by whoſe wrath the earth is ſhaken, by whoſe wiſdom the wiſe are take in their ſuttletie, by whoſe pureneſſe all thinges are proued vnpure, whoſe righteouſnes the Angels are not able to beare, which maketh the innocent not innocẽt, whoſe vengeance when it is once kindled pearceth to the bottom of hel. If he (I ſaie) ſit to examine mens doings, who ſhall appeare aſſured before his throne? who ſhal dwel with a deuouring fire? ſaith the Prophet. Who ſhall abide with cõtinual burnings? he that walketh in righteouſneſſes and ſpeaketh truth, &c. But let ſuch a one come forth, whatſoeuer he be. But that anſweare maketh, that none commeth forth. For this terrible ſaying ſoundeth to the contrarie: Lord if thou mark iniquities, Lord, who ſhal abide it? truelie al muſt needs immediatlie periſh, as it is written in an other place: Shall man be iuſtified if he be compared with God, or ſhall hee be purer than his maker? Beholde they that ſerue him are not faithful, and he hath

Eſay. 33. 14.

Pſa. 130. 3.
Iob. 4. 17.

found

foūd peruersnes in his Angels. How much more shal they that dwel in houses of clay and that haue an earthly foundation, be consumed with mothes? they shalbe cut downe from the morning to the euening. Beholde among his Saintes there is none faithfull, & the heauēs are not cleane in his sight: how much more is man abhominable and vnprofitable, which drinketh iniquitie as water? I graunt indeed that in the booke of *Iob*, is mention made of a righteousnes that is higher than the keping of the law. And it is good to vnderstand this distinction: because although a man did satisfie the law, yet he could not so stand to the trial of that righteousnesse that passeth all senses. Therefore although *Iob* be cleare in his owne conscience, yet he is amased, and not able to speake because he seeth that very angellike holines can not appease God, if he exactly weigh their works. But I therefore wil at this time ouerpasse that righteousnes which I haue spoken of, because it is incomprehensible: but onely this I say, that if our life be examined by the rule of the written law, we are more than senseleese if so many curses wherwith the Lord hath willed vs to be awaked do not torment vs with horrible feare, aud among other this generall curse, Cursed is euery one that doeth not abide in all the things that are written in the booke. Finally all this discourse shalbe but vnsauory and cold, vnlesse euery man yelde himselfe giltie before the heauenly iudge, and willingly throw downe and abase himselfe, being careful how he may be acquited.

Iob. 15. 15

Deut. 27. 26

Howsoeuer we bee in comparison of other men, this in the sight of God is not able to make vs blameless.

2 To this, to this I say, we should haue lifted vp our eies, to learne rather to tremble for feare, than vainely to reioyce. It is in deede easie, so long as the comparison extēdeth no further than men, for euery man to think himselfe to haue somwhat which other ought not to despise. But whē we rise vp to haue respect vnto God then sodainly that cōfidence falleth to the groūd & cōmeth to naught. And in the same case altogether is our soule in respect of God, as mans body is in respect of the heauen. For the sight of the eye, so long as it continueth in viewing thinges that lie neere vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being daseled & dulled with the too great brightnes therof, it feeleth no lesse feeblenes of it selfe in beholding of the sunne, than it perceiued strength in beholding inferior things. Therfore let vs not deceiue our selues with vain confidence, although we count our selues either equal or superior to other men: but that is nothing to God, by whose wil this knowledge is to be tried. But if our wildnes can not be tamed with these admonitiōs, he wil answere to vs as he said to the Pharisees: you be they that iustifie your selues before men: but that which is high to mē is abhominable to God. Now go thy way and proudly boast of thy righteousnes among men, while God from heauē abhorreth it. But what saie the seruantes of God that are truely instructed with his Spirit? Enter not into iudgement with thy seruant, because euery liuing man shal not be iustified in thy sight. Another saith, although in somwhat diuerse meaning: Man can not be righteous with God: if he will contend with him, he shall not be able to answeare one for a thousand. Here we now plainly heare what is the righteousnesse of God, euen such as can bee satisfied with no workes of men, to whom when it examineth vs of a thousande offences, we can not purge our selues of one. Such a righteousnesse had

Luc. 16. 15.

Psal. 143. 2.
Iob. 9. 3.

had that same chosen instrument of God *Paul* conceiued, when he pro- 1. Cor. 4. 4.
fessed that he knew himselfe guiltie in nothing, but that he was not thereby iustified.

3 And not only such exãples are in the holy Scriptures, but also al godly writers doe shew that they were alwaie of this minde. So *Augustine* saieth, *S Augustine and S. Barnard how far from looking to be iustified by their owne workes.*
All the godlie that grone vnder this burden of corruptible flesh, and in this weakenesse of life haue this onelie hope that wee haue one mediatour Iesus Christ the righteous, and he is the appeasement for our sinnes. What saith he? If this be their only hope, where is the confidence of workes? For when he calleth it onely, he leaueth none other. And *Bernard* saith. And indeede where is safe and stedfast rest and assurednesse for the weake, but in the woundes of our Sautour? and so much the surer I dwell therein as hee is mightier to saue. The worlde rageth, the body burdeneth, the diuel lieth in waite: I fall not, because I am builded vpon the sure rocke, I haue sinned a grieuous sinne, my conscience is troubled, but it shal not be ouertroubled, because I shall remember the woundes of the Lorde. And hereupon afterwarde he concludeth, Therefore my merite is the Lordes taking of mercie, I am not vtterly without merite, so long as he is not without mercies. But if the mercies of the Lord be many, then I also haue as many merites. Shall I sing mine owne righteousnesse? Lorde I will remember only thy righteousnes. For that is also my righteousnesse, for hee is made vnto me righteousnes of God. Againe in an other place, This is the whole merite of man, if hee put his whole hope in him that saueth whole man. Likewise where reteining peace to himselfe hee leaueth the glorie to God, To thee (saith hee) let glorie remaine vnminished: it shall bee well with mee, if I haue peace, I forswere glorie altogether, least if I wrongfully take vpon me that which is not mine owne, I loose also that which is offred me. And more plainely in an other place he saith: Why should the Church be catefull of merites, which hath a surer and safer way to glorie vpõ the purpose of God? So there is no cause why thou shouldest aske, by what merites we hope for good thinges, specially when thou hearest in the Prophet, I will doe it, not for your sakes, but for mine owne sake, saith the Lorde. It sufficeth for merite, to know what merites suffice not. But as it sufficeth for merite not to presume of merites, so to be without merits sufficeth to iudgement. Whereas hee freely vseth this worde Merites for good workes, wee must therein beare with the custome. But in the end his purpose was to make hypocrites afraide, that wildly range with licentiousnesse of sinning against the grace of God. As afterward he expounderh himselfe, saying. Happie is the church that neither wanteth merites without presumtion, nor presumptiõ without merites. It hath whereuppon to presume, but not merites. It hath merits, but to deserue, not to presume. Is not the verie not presuming a deseruing? Therfore it presumeth so much the more boldly, because it presumeth not, hauing large matter to glorie vppon, euen the manie mercies of the Lorde.

In pſal. qui habitat ſer. 15.

In cant. ſer. 13.

Ezec. 36. 22. & 32.

4 This is the trueth. The exercised consciences perceiue this to bee the onely sanctuarie of saferie, wherein they may safely rest themselues when they haue to doe with the iudgement of God. For if the Starres that seemed

Men iudged by their owne workes howsoeuer they neuer so holie, shall be found vnholie.

seemed most bright in the night season, do loose their brightnes, with sight of the sunne: what thinke we shalbe come euen of the rarest innocencie of man, when it shal be compared with the pureneſſe of God? For that shalbe a most seuere examination, that shal pearce into the most hidde thoughtes of the heart, and (as *Paul* saith) shall reueale the secretes of darknes, and disclose the hidden thinges of the heart, which shall compel the lurking & vnwilling conscience to vtter all things that now are fallen out of remembrance. The diuell our accuser will presse vs, which is priuie to all the wicked deedes that he hath moued vs to doe. There the outward pompous shewes of good workes which now onelie are esteemed, shal nothing profit vs. Onely the pureneſſe of will shal be required. Wherefore the hypocrisie, not only wherby euerie man knowing himselfe guiltie before God desireth to boast himselfe before men, but also wherwith euery man deceiueth himselfe before God (as we be all inclined to stroke and flatter our selues) shal fal downe confounded, howsoeuer it now be proude, with more than dronken boldnes. They that bend not their wit to such a sight, may indeed for a short time sweetlie and pleasantly frame a righteousnes to themselues, but it is such a righteousneſſe as shall be by and by shaken away from them at the iudgement of God: like as great riches heaped vp in a dreame doe vanish away from men when they awake. But they that shal earnestly as it were in the sight of God, enquire of the true rule of righteousnes, shal certainlie finde that all the works of men, if they be iudged by their owne worthines, are nothing but defilings and filthines: that that which among the common people is accompted righteousnes, is before God mere wickednes: that that which is iudged puritie, is vncleannes: that that which is reckoned glorie, is but shame.

1. Cor 4. 5.

That partiall and blinde affection which, because we beare vnto our selues when we are our owne iudges, maketh vs fondly to imagine that such we shall seeme also when God iudgeth vs, must be shake off. Pro. 21. 2. & 16. 2.

5 From this beholding of the perfection of God, let it not grieue vs to descend to looke vpon our selues without flatterie or blind affectiō of loue, For it is no maruel if we be al so blinde in this behalfe, forasmuch as none of vs doth beware of the pestilent tenderneſſe toward himselfe, which (as the Scripture crieth out) naturally sticketh fast in vs al. To euerie m̄ (saith *Salomon*) his owne waie is right in his owne eies. Againe. All the wayes of man seeme cleane in his owne eies. But what? Is he acquited by this blindnes? No, But (as he further saith in the same place) the Lord weigheth the heartes, that is to say, while man flattereth himselfe by reason of the outwarde visor or righteousnes that he beareth in resemblance, in the meane time the Lorde with his ballance examineth the hidden vncleannes of the heart. Therfore sith we so nothing profit with such flatteries, let vs not wilfully mocke our selues to our owne destruction. But that wee maie trie out selues rightly, we must necessarily cal back our conscience to the iudgemēt seat of God. For we do altogether needie his light to disclose the secret foldings of our peruerſneſſe, which otherwise lie too deeply hidden. For then and neuer til then, we shal clerely perceiue what is meant hereby: that man being rottennesse and a worme, abhominable and vaine, which drinketh wickednes as water is far from being iustified before God. For who shoulde make that cleane that is conceiued of vncleane seede? not one man. Then shall we also finde that by experience, which *Iob* saide of himselfe? If I will

Iob. 15. 16.
Iob. 14. 4.
Iob. 9. 20.

goe

goe about to shewe my selfe innocent, mine owne mouth shall condemne me: if I will shewe my selfe righteous: it will proue me wicked. For that is not meant of one age onelie, but of all ages, which the Prophet in old time complained of *Israel*, that all went astray like sheepe, that euery one turned aside to his own way. For he there comprehendeth al thé, to whō the grace of redemption should come. And the rigorousnes of this examinatiō ought to proceede so far, til it subdue vs, so that we be fully throwne downe withall, and by that meane prepare vs to receiue the grace of Christ. For he is deceiued that thinketh himselfe able to receiue the enioying of this grace, vntill hee haue first throwne downe all hawtinesse of minde. This is a knowen saying: that God confoundeth the proude, and giueth grace to the humble. Esai. 53. 6. 1. Pet. 5. 5.

6 But what waie is there to humble our selues, but that we being altogether needie and emptie, shoulde giue place to the mercie of God? For I doe not call it humblenesse, if we thinke that we haue any thing remianing with vs. And hitherto they haue taught a very hurtfull hypocrisie that haue ioyned these two thinges together, that we must thinke humblie of our selues before God, and that we must make some account of our owne righteousnes. For if we confesse to God contrarie to our owne thinking, we doe wickedly lie vnto him: but we can not thinke as we ought, but that by & by al that seemeth glorious in vs must be troden vnder foote. Therefore when thou heareſt in the Prophet, that there is prepared saluatiō for the humble people, and abacement for the eies of the wicked: First thinke, that there is no entrie open to saluation, vntil thou haue laid away al pride & taken to thee perfect humblenes: then, that the same humblenes is not a certaine modestie whereby thou giueſt ouer to the Lord a haire bredth of thine own right, as they are called humble before mé that do neither presumptuously aduaunce themselues, nor reprochfully triumph ouer other, although they stand vpō some estimation of their owne excellencie: but an vnfained submission of a mind throwen downe with feeling of his owne miserie and needinesse. For it is so echwhere described in the word of God. When the Lord saith thus in *Zephanias*: I will take away out of thee him that outragiously reioyceth, & I wil leaue in the middes of thee the afflicted man & the poore man, and they shall trust in the Lord: doeth he not there plainly shew who be humble? eueu they that lie afflicted with knowledge of their own pouertie. On the other side hee calleth the proude, outragious reioycers, because men ioying in prosperitie are wont to reioyce without measure. But to the humble whom hee purposeth to saue, he leaueth nothing but to trust in the Lorde. And likewise it is saide in *Esaie*: Whom shall I looke vnto, but to the poore and contrite in spirit, & him that feareth my words? Again: The high and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on high, & in the holy place, and with the contrite and humble spirit, to quicken the spirite of the humble and the heart of the contrite. When thou so oft heareſt the name of contrition, vnderstand thereby the wound of the heart, that suffereth not a man throwen downe on the ground to rise againe. With such contrition ought thy heart to be wounded, if thou wilt according to the saying of GOD bee aduaunced with the

We can neither be righteous till we be humble, nor humble as long as we make anie reckoning or account at all of our owne righteousnesse.

Pſal. 18. 28.

Zeph. 3. 11.

Esay. 6. 6.
Esay. 57. 5.

humble: If that be not done, thou shalt be brought low with the mighty hād of God to thy shame and disgracement.

The Publican a patern of true humilitie. Luk.18.3.

7 And our best Schoolemaster thinking it not enough to shewe it out in wordes, hath also set out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that standing a farre off, not daring to lift vp his eies to heauen, with much knocking his breast, praieth in this wise: Lorde be mercifull to me a sinner. Let vs not thinke these to be tokens of fained modestie, that hee dare not looke vp to heauen, nor to come nerer, that with knocking his breast he confesseth himselfe a sinner: but let vs knowe that they bee testimonies of inwarde affection. On the other side he setteth the Pharisee which thanketh God that he is not of the common sort of men, either an oppresser, or an vnrighteous man, or an adulterer, because he fasted twise on the Sabboth, & gaue tithes of all that hee possessed. He doth with open confession acknowledge that the righteousnes which he hath is the gift of God: but because he standeth in confidence that he is righteous, he departeth from God vnfauored and in hatred. The Publicane by acknowledging of his owne wickednes is iustified. Hereby we maie see, how great is the estimation of our humbling vs before God: so that the heart cannot be open to receiue his mercie, vnlesse it bee first voide of all opinion of his own worthines. When this opinion hath possessed the place, it shutteth vp the way for Gods mercie to enter. And that no man should doubt hereof, Christ was sent of his father into the earth with this commission, to bring glad tidinges to the poore, to heale the contrite in heart, to preach libertie to the captiue, & deliuerance to them that were shut vp in prison, and to comfort them that mourne: to giue them glorie for ashes, oile for mourning, the robe of praise for the spirit of sorrow. According to this commissiō, hee calleth none but them that labour and are loden to take part of his liberalitie. And in an other place he saith: I came not to call the righteous, but sinners.

Esai.61.1.

Math.11.28.

Mat.9.13.

Both pride and carelesnes must be auoided.

8 Therefore if we wil giue place to the calling of Christ, let all arrogancie & carelesnes depart far away frō vs. Arrogācie groweth of a foolish persuasiō of our owne righteousnes, when a man thinketh himself to haue somewhat, by the deseruing whereof he maie be commended before God, carelesnesse maie be euen without any persuasion of workes. For many sinners, because being dronke with sweetnesse of vices they thinke not vpon the iudgement of God, lie as it were senselesly amased with a disease of drousines, that they aspire not to the mercie offered them. But we must no lesse shake off suche dull sluggishnesse, than we must cast away al vaine confidence of our selues, that we may without encombrance hasten to Christ, that we being empte and hungrie maie be filled with his good thinges. For we shall neuer sufficiently haue trust in him, vnlesse we vtterly distrust of our selues, we shal neuer sufficiently raise vp our courages in him, vnlesse they be first thrown downe in our selues. We shall neuer sufficiently haue consolation in him, vnlesse we be first desolate in our selues. Therfore we be then meet to take holde of and obteine the fauour of God, casting away al trust of our selues, but trusting vpon the onely assuredneesse of his goodnesse, when (as *Augustine* saith) forgetting our owne deseruinges, we imbrace the gifts of Christ.

De verbis Apost.cap.8.

Be-

Because if he sought deseruinges in vs, wee shoulde not come to his giftes. Wherewith *Bernard* very wel accordeth, comparing proud men to vnfaithfull seruantes, that arrogantly claime anie thing be it neuer so litle to their owne deseruings: because they do wrongfully kepe to themselues the praise of grace passing by them, as if a wall wold say that it bringeth forth the sunbeame which it receiueth through a window. But, not to tarie longer hereupon, let vs take a short but a generall & sure rule, that he is prepared to take part of the fruits of Gods mercy, that hath vtterly emptied himselfe, I will not say of righteousnes, which is none at all, but of the vaine and windie image of righteousnes. Because euery man so much hindereth his receiuing of the liberalitie of God as he resteth in himselfe.

Ser. 15. in Can.

The xiii. Chapter.

That there are two thinges to be marked in free iustification.

AND here are alway two things to be principally loked vnto: that is to say, that there may remaine to the Lord his glory vnminished, & as it were wholly and perfectly maintained, and to our consciences an vntroubled quietnes & calme tranquillitie before his iudgement. We see how oft & how earnestly the Scripture exhorteth vs, to giue onely to God a confession of praise, when we entreate of righteousnesse. And the Apostle testifieth, that this was the Lords principal purpose of giuing vs righteousnes in Christ, ỹ he might shew his own righteousnes. And what a shewing ỹ shuld be, he declareth immediatly after: that is, if he alone be knowen to be righteous, & ỹ iustified him that is of the faith of Iesus Christ. Thou seest ỹ the righteousnes of God is not sufficiẽtly set out, vnles he alone be accoũted righteous, & do communicate the grace of righteousnes to them that deserue it not. By this meane he will haue euery mouth to be stopped, & the whole world to be made subiect to him. For while man hath anie thing to speake in his owne defence, so long there is somwhat taken away from the glory of God. So in *Ezechiel* he teacheth how much wee glorifie his name by reknowledging of our own wickednesse. You shall remember (saith he) the waies and all the wicked doings wherewith ye haue beene defiled. And ye shal be displeased with your selues in your own sight, in al the euils that ye haue committed. And ye shall know that I am the Lord, when I shall doe good to you for mine own names sake, and not according to your most wicked offences. If these thinges be contained in the true knowledge of God, that wee being broosed with knowledge of our own iniquitie, should consider that he doth good to vs whereas we be vnworthy thereof: why then doe we to our great hurt attempt to steale away from the Lorde any parcel be it neuer so smal of the praise of his free goodnes? Likewise *Ieremie*, when hee crieth out, Let not the wise man glorie in his wisedom, or the rich man in his riches, or the strong man in his strẽgth, but let him that glorieth, glorie in the Lord: doth he not there declare ỹ somwhat is diminished from Gods glory, if mã glory in himselfe? To this purpose truely doth *Paul* apply those wordes, when he teacheth that all the partes of our saluation are reposed in Christ, that wee shoulde not glorie but in the Lorde. For his meaning is that he riseth vp against God and darkeneth his glorie, whosoeuer thinketh that he hath any

VVee can not vvithout robbing God of his glorie challenge anie thing to our selues.

Rom. 3. 15.

Ezec. 20. 43.

Iere. 9. 13

1. Cor. 1. 30.

thing be it neuer ſo little of his owne.

VVhat it is not to glorie in our ſelues.
Rom. 2. 19.
Eſay. 45. 25.

2 This is the truth, we neuer truly glory in him, vnleſſe we be vtterly put from our owne glorie. On the other ſide, this is to be holden for a catholike principle, that al they glorie againſt God that glorie in thẽſelues. For Paul iudgeth that onely by this meane the world is made ſubiect to God, whẽ al matter to glorie vpon is vtterly taken from men. Therefore *Eſay*, when hee declareth that Iſraell ſhall haue their iuſtification in God, ſaith alſo that they ſhall there alſo haue their praiſe: as though hee ſhould ſay, that the Lorde to this end iuſtifieth the elect that they ſhould glorie in him and in nothing elſe. But how we ought to be praiſed in the Lorde, hee had taught in the verſe next before: that is, that we ſhould ſwear that our righteouſneſſes and ſtrength are in the Lord. Note that there is not required a bare confeſſion, but confirmed with an oth, that a man ſhoulde not thinke that hee ſhall be diſcharged with I wote not what fained humilitie. And let no man here alleage for excuſe that he doth not glory when without arrogance he reknowledgeth his owne righteouſneſſe: for there can be no ſuch eſtimatiõ but it engendreth confidence, nor cõfidence but it breedeth glorie. Therfore let vs remember that in all the diſputation of righteouſneſſe wee muſt haue regarde to this end, that the praiſe thereof remaine with the Lorde whole and perfect. Foraſmuch as for declaration of his righteouſnes (as the Apoſtle teſtifieth) he hath poured out his grace vpon vs, that he might bee iuſt and iuſtifying him that is of the faith of Chriſt. Wherefore in another place, whẽ he had taught that the Lord gaue vs ſaluatiõ, to ſet out the glorie of his name, afterward as it were repeting the ſame thing he addeth: yee are ſaued by grace and by the gift of God, not by workes, that none ſhoulde glory. And when *Peter* telleth that we are called vnto hope of ſaluatiõ that wee ſhould declare the powers of him that hath called vs out of darknes into his maruelous light, without doubt his meaning is ſo to make the only praiſes of God to ſound in the eares of the faithfull, that they ſhoulde with deep ſilence oppreſſe all arrogancie of the fleſhe. In a ſumme, man can not without robbery of God chalenge to himſelf any one crum of righteouſnes: becauſe euẽ ſo much is plucked & taken away from the glory of Gods righteouſneſſe.

Rom. 3. 26.
Ephe. 1. 2.
Ephe. 1. 8.

The opinion of righteouſneſſe by our owne vvorks troubleth the conſcience and bereaueth vs of all trãquilitie of minde.
Pro. 20. 9.

3 Now if we ask by what mean the cõſcience may be quieted before God, we ſhall finde no other meane but if free righteouſneſſe bee giuen vs by the gift of God: Let vs alway thinke vpon this ſaying of *Salomon*, Who ſhall ſay: I haue cleanſed my heart, I am made cleane from my ſinne? Truely there is no man that ſhall not be ouerwhelmed with infinite filthineſſe. Therefore let euen the perfecteſt man deſcende into his owne conſcience, and cal his doinges to account: what end ſhall he haue? Shall he ſweetly reſt as though all thinges were in good order betweene him and God? and ſhall hee not rather be vexed with terrible tormentes, when he ſhal feele matter of damnation abiding in himſelfe if he be iudged according to his woorkes? The conſcience if it look vpon God, muſt of neceſſitie either haue aſſured peace with his iudgement, or be beſieged with the terrours of hel. Therefore wee profit nothing in diſputing of righteouſnes vnleſſe we ſtabliſh ſuch a righteouſnes, with the ſtedfaſtneſſe wherof our ſoule may be ſtayed in the iudge-

ment of God. Whē our ſoule ſhall haue wherby it maye both without feare appeare before the face of God, and receiue his iudgement, vnſhaken, then and not till then let vs know that we haue found an vnfained righteouſnes. Therefore not without cauſe the Apoſtle ſtandeth ſo much vpō this point, with whoſe words I had rather expreſſe it than with mine own. If (ſaith he) the promiſe of inheritaunce be of the lawe, faith is made voide, the promiſe is made aboliſhed. Hee firſt inferreth that faith is diſanulled and made void if the promiſe of righteouſnes haue reſpect to the deſeruings of our works, or doe hang vpon the keeping of the law. For ſo could neuer any man aſſuredly reſt in it: becauſe it coulde neuer come to paſſe that anye man might aſſuredly determine with him ſelfe that he had ſatisfied the law, as indeede neuer anie man doeth by woorkes fullie ſatisfie it. Whereof, that we ſhould not neede to ſecke far for teſtimonies to proue it, euerie man maie be a witneſſe to himſelfe that will with a right eie behold himſelfe And hereby appeareth, in how deepe and darke corners hypocriſie buried the mindes of men, while they ſo careleſly beare with themſelues, that they ſticke not to ſet their owne flatteries againſt the iudgemēt of God, as though they wold bind to a ſtay his iudiciall proceeding. But the faithful that do ſyncerely examine themſelues, are grieued and tormented with a farre other maner of carefulnes. Therefore there ſhoulde ſo enter into all mindes a doubting, and at length a verie deſpaire where ech man for himſelfe ſhould make account, with how great a burden of debt he is ſtill ouerpreſſed, & how far he is from the condition wherwith he is charged. Lo, how faith is by this mean alreadie expreſſed & extinguiſhed. For to wauer, to varie, to be carried vp & down, to ſtick faſt in doubting, to be holden in ſuſpēſe, to ſtagger, & at lēgth to deſpaire, is not to truſt: but to ſtrengthē thy mind with cōſtant certainty and perfect aſſurednes, & to haue whereupon to reſt and faſten thy foote. Rom. 4. 14.

4 He adioyneth alſo an other thing, that is, that the promiſe ſhall thereby be made of no effect and voide. For if the fulfilling thereof do hang vpon our deſeruing, when ſhal we come thus far as to deſerue the bountifulnes of God? Alſo this ſecond point hangeth vpon the former: For the promiſe ſhall not be fulfilled but to them that beleeue it. Therefore if faith bee fallen, there ſhall remaine no force of the promiſe. Therefore the inheritance is of faith, that it may be according to grace, to ſtabiſhe the promiſe. For it is aboundantly wel ſtabliſhed when it reſteth vpon the onlie mercie of God: becauſe his mercie & truth are with a perpetual knot ioyned together, that is to ſay, whatſoeuer God mercifully promiſeth, he alſo faithfully performeth. So *Dauid* before that he required ſaluation by the word of God firſt determineth the cauſe therof to be in his mercy. Let thy mercies (ſaith he) come vnto me, thy ſaluation according to thy word. And rightfully: becauſe God is by no other meane perſwaded to make the promiſe but of his owne meere mercie. Therfore we muſt herein ſtay, and deeply faſten al our hope and not to looke to our owne woorkes, to ſeeke anye helpe of them. And that you ſhoulde not thinke that I heerein ſpeake anie new thing: *Auguſtine* doth alſo teache that wee ought ſo to doe. Chriſt (ſaith hee) ſhall reigne for euer in his ſeruauntes, GOD hath promiſed it. God hath ſaide it and if that bee not enough, GOD hath ſworne it.

To reſt vpon the vvorthineſſe of our ovvne vvorkes, is to make the promiſes of God vneffectuall.

Pſal. 119. 76.

In Pſal. 88. tractatu priore.

Therefore forasmuche as the promise is stablished, not according to our deseruings, but according to his mercy, no man ought to speake fearfully of ỹ of which he can not dout. *Bernard* also saith: The disciples of Christ say, Who cā be saued? But he answered, this is impossible with men, but it is not impossible with God. This is al our cōfidēce, this is our only cōfort, this is ỹ whole ground of our hope, but being assured of the possibility, what saie we of his wil? Who knoweth whether he be worthy of loue or hatred: Who hath knowen the Lords meaning? Or who hath beene his counseller? Here nowe faith must of necessitie helpe vs, here must his truth succour vs, that that which is hidden from vs in the heart of the father, may be reueiled by the Spirite, and his Spirite testifying it may perswade our heartes that wee are the sonnes of God. And it may perswade vs by calling and iustifying vs freely by faith, in which things there is as it were a certaine meane passage from the eternal predestination to the glorie that is to come. Briefely let vs thus conclude The Scripture declareth that the promises of God are not stablished, vnlesse they be taken hold of with assured affiance of conscience: and whersoeuer there is any doubting or vncertaintie it pronounceth that they be voide. Againe it pronounceth that they doe nothing but stagger and wauer, if they rest vpon our owne workes. Therefore wee must needes either loose righteousnesse, or we must not consider our owne workes, but onely faith must take place, whose nature is this, to lift vp her eares & shut her eyes, that is to say, to bee heedefully bent to the promise onely, and to turne away her thought from all mans worthinesse or deseruing. So is that notable prophecie of *Zacharie* fulfilled, that when the wickednes of the land shal be done away, a man shal call his friend vnder his vine and vnder his figge tree, where the Prophet declareth that the faithfull do no otherwise enioy true peace but after obteining of the forgiuenes of sinnes. For this cauillation is to be remembred in the Prophets, that when they speake of the kingdome of Christ, they set out the outward blessinges of God as figures of the spiritual things. Whereupon Christ is called both the king of peace & our peace, because he appeaseth al the troublesome motions of conscience. If we seek by what meane he doth it, we must needs come to the sacrifice by which God is appeased. For he shal neuer ceasse to tremble for feare that shal not determine that God is appeased by the only satisfactory cleāsing wherein Christ hath sustained his wrath. Finally peace is no where els to be sought for but in the terrors of Christ our redeemer.

In dedicat. templi. ser. 5.

Eccl. 9. 1.
1. Cor. 2. 16.

Zach. 3. 9.

Esai. 9. 6.
Eph. 2. 14.

Upon these two promises that we ought to ascribe all glorie vnto God, and seek the assurance of our owne harts, which we cannot do as long as we seeke righteousnesse in our owne workes, it followeth that to be iustified by faith, is not as some imagine to be iust by liuing according to that spirit which the faithfull haue receiued.

5 But why doe I vse so darke a testimonie? *Paul* euery where denieth that there is peace or quiet ioy left to consciences, vnlesse it be determined that we be iustified by faith. And he therewithal declareth whence that assuredneſse commeth, namely when the loue of God is powred into our heartes by the holie Ghost: as if he had saide, that our consciences cannot otherwise be quieted, vnles we be certainly perswaded that we please God. Whereupon also in another place he crieth out in the person of al the godlie, Who shal seuer vs from the loue of God, which is in Christ? because wee shal tremble euen at euerie litle breath, til we be arriued into the hauen: but we shall be without care euen in the darkenesse of death, so long as the Lorde shall shewe himselfe a pastor to vs. Therefore whosoeuer

Rom. 5. 1.
Rom. 5.

prato

prate that we are iustified by faith, because being regenerate we are iust by liuing spiritually: they neuer tasted the sweetnesse of grace, to consider that God wil be mercifull vnto them. Whereupon also followeth, that they do no more know the manner of praying rightly, than Turkes and whatsoeuer other prophane Nations. For (as *Paul* witnesseth) it is no true faith vnlesse it teach & put vs in mind of that most sweet name of Father, yea vnlesse it open our mouth freely to cry out *Abba* father. Which in another place he more plainly expresseth, where he saith that in Christ we haue boldnes and entrie in confidence by the faith of him. Truely this commeth not to passe by the gift of regeneration: which as it is alway vnperfect in the flesh, so it conteineth in it self manifold matter of doubting. Wherfore we must of necessitie come to this remedie, that the faithful should determine that they may by no other right, hope for the inheritance of the heauenly kingdome, but because being graffed into the body of Christ they are freely accoûted righteous. For as touching iustification, faith is a thing meerely passiue, bringing nothing of our owne to the recouering of the fauour of God, but receiuing of Christ that which we want. Psal. 23. 4. Gal. 4. 6.

The xiiij. Chapter.

What is the beginning of iustification, and the continual proceedings thereof.

THat the matter maie be made more plaine, let vs searche, what may be the righteousnes of man in the whole course of his life: and let vs make foure degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatrie: or beeing entred into profession by sacramentes, denying God with vncleannesse of life, whom they confesse with mouth, they are Christes no further than in name: or they bee hypocrites, which couer the wickednesse of their heartes, with vaine deceitfull colours: or being regenerate by the spirite of God, they endeuour thēselues to true holinesse. Specially when they are to be iudged by their naturall gifts, from the crowne of their head to the sole of their foote, there shall not be found one sparcle of goodnes, vnlesse peraduenture we wil accuse the Scripture of falshood, when it setteth out al the sons of *Adam* with these titles that they be of froward and stubborne heart, that al the imagination of their heart is euil from their infancie, that their thoughts be vain, that they haue not the feare of God before their eies, that none of them vnderstandeth or seeketh God, briefly that they be flesh, by which worde are vnderstanded all those workes which *Paul* rehearseth, fornication, vncleannesse, vnchastitie, riotousnesse, worshipping of idoles, witchcraftes, enmities, contentions, emulations, angers, dissentions, sectes, enuies, manslaughters, and whatsoeuer filthinesse and abhomination may be deuised. This forsooth is the worthines, with confidence whereof they must be proud. But if anye among them excell with such honestie of manners as may haue some shewe of holinesse among men: yet because wee knowe that God regardeth not the outward glistering, we must search the verie fountaine of works if we wil haue them to auaile anie thing to righteousnesse. We must (I say) throughly looke into them, from what affection of heart these workes proceede. But although

Foure sortes of men whose workes are in this question to be considered of: the first such as are not at all indued with any true knowledge of God.

Iere. 17. 9. Gen. 8. 21. Psal. 84. 11. & 14. 2. Gen. 6. 3. Gal. 5. 19.

here lieth open a moſt large field to diſcourſe in, yet becauſe the matter may be declared in verie fewe wordes, I wil follow as much as I may a briefnes in teaching.

The vertues of vnbeleeuers God both vvorketh & revvardeth.

2 Firſt I deny not that whatſoeuer excellent gifts appeare in the vnbeleeuers, they are the gifts of God. Neither do I ſo differ from cõmon iudgement, that I would affirme that there is no difference betweene the iuſtice, temperance and equitie of *Titus* and *Traianus*, & the rage, intemperance, and crueltie of *Caligula*, or *Nero*, or *Domitian*: betweene the filthie luſtes of *Tiberius*, and in this behalfe the continencie of *Veſpaſian*: and (that we may not tarrie vpon ſome ſpecial vertues or vices) betweene the obſeruing and the deſpiſing of right and lawes For there is ſo great difference of right & wrong, that it appeareth euen in the dead image thereof. For what thing ſhal there remaine wel ordered in the world, if we cõfound theſe together? Therefore ſuch a difference betweene honeſt & vnhoneſt doings, the Lord hath not onely engrauen in the mindes of all men, but alſo doeth oft confirme it with the diſpenſation of his prouidence. For wee ſee how he extendeth many bleſſings of this preſent life to them that among men do follow vertue. Not bicauſe that outward image of vertue deſerueth ſo much as the leaſt benefit of his: but ſo it pleaſeth him to declare by proofe howe much true righteouſnes pleaſeth him, when he ſuffereth euen outward & fained righteouſnes not to be without rewarde. Whereupon followeth that which we euen now confeſſed, that theſe vertues ſuch as they be, or rather images of vertues are the giftes of God, for aſmuch as there is nothing in any wiſe praiſe worthie, which proceedeth not from him.

There is a punishable vvickednesse in the greatest righteousnesse of vnbeleeuers. Lib. 4 cont Julianum.

3 But neuertheles it is true which *Auguſtine* writeth, that all they that are ſtrangers from the true religion of the one God, howſoeuer they be accounted worthie of admiration for opinion of vertue, are not onely worthy of no reward, but rather are worthie of puniſhment, becauſe they doe with defiling of their hart, beſpot the pure good things of God. For though they be the inſtruments of God to preſerue the fellowſhip of men with iuſtice, continencie, temperance of mind, valiantnes, & wiſedome: yet they do very euilly execute theſe good workes of God: becauſe they are reſtrained from euil doing, not by ſyncere loue of goodnes, but either by only ambitiõ, or by loue of themſelues, or by ſome other crooked affection. Whereas therfore they are corrupt by the very vncleannes of heart, as by their beginning, they are no more to be reckoned among vertues, thã thoſe vices which are wont to deceiue by reaſon of neerenes & likeneſſe of vertue Finally when we remember, that the end of that which is right, euer is that God be ſerued: whatſoeuer tendeth to any other end, foorthwith worthily looſeth the name of right. Becauſe therfore they haue not reſpect to the marke which the wiſedome of God appointeth: alchough the thing that they doe, ſeeme good in doing, yet by a wrongful end it is ſinne. He cõcludeth therfore that all the *Fabricij*, *Scipiones*, & *Catos*, in all thoſe excellent actes of theirs: yet ſinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the end to which they ought to haue applied them: and that for that cauſe true righteouſnes was not in them: foraſmuch as duties are not weighed by the doings, but by the endes.

4 Moreouer if it be true which *Iohn* saith, that there is no life without the sonne of God: who so haue no parte in Christ, what manner of men soeuer they be, whatsoeuer they do or goe about, yet they runne forward with their whole course into destruction & ỹ iudgement of eternall death. After this reason, is that sayde of *Augustine*. Our religion discerneth the righteous from the vnrighteous, not by lawe of workes: but by the verie lawe of faith, without which, those that seeme good works are turned into sinnes. Wherfore the same *Augustine* saieth verie well in another place, when he compareth the endeuour of such men to running out of the way. For how much faster a man runneth out of the way, so much further hee is from the marke, and therefore is made so much more miserable. Wherefore hee affirmeth that it is better to halt in the way, than to runne out of the way. Finally, it is certaine that they are euil trees, forasmuch as without the communicating of Christ there is no sanctification. They may therfore beare faire fruits and beautiful to the eye, yea and sweete in taste, but in no wise good fruites. Hereby we easily perceiue that whatsoeuer mā thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousnes, but of certaine deseruing to damnation. And why dispute we hereof as of a doutfull thing, sith it is alreadie proued by the witnesse of the Apostle, that it is impossible that any mā may please God without faith?

Whatsoeuer is done by men vnreconciled vnto God it is ill done.

1. Ioan. 5. 12

Lib. ad Boni. in cap. 5.

Præf. in Psal.

Heb. 11. 6.

5 But there shall yet appeare a plainer proofe, if the grace of God be in comparison, directly set against the naturall state of man. For the Scripture crieth out euery where, that God findeth nothing in man whereby hee may be prouoked to do good to him, but with his owne free goodnes preuenteth him For what can a dead man do to attaine life? But when hee lightneth vs with the knowledge of himself, he is said to raise vs from death, & to make vs a newe creature. For we see that oftentimes, specially of the Apostle, the goodnesse of God is set foorth vnto vs by this title, God (saieth he) which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by sinnes, hath made vs aliue together in Christ, &c. In another place, where vnder the figure of *Abraham* he entreateth of the generall calling of the faithfull, hee saith: it is God that giueth life to the dead, and calleth those things that are not, as though they were. If wee be nothing, what (I beseech you) can we do? Wherefore the Lord strongly beateth down this arrogancie, in the historie of *Iob*, in these wordes: who preuenteth me, & I shal render it him? for all things are mine. Which sentence *Paul* expounding applyeth it to this, that we should not thinke that we bring any thing to the Lorde but meere shame of needinesse & emptinesse. Wherefore in the place aboue cited, to proue that wee are come into the hope of saluation by his grace alone, not by works, he alleageth that we are his creatures because we are new begotten in Christ Iesus, to the good works which he hath prepared that we should walk in them. As if he had said: which of vs may boast that he hath with his righteousnesse prouoked God, sith our first power to doe good proceedeth out of regeneration? For as wee are made by nature, oyle shall sooner be wrong out of a stone, than a good work out of vs. Truely it is wonderfull if man being condemned of so great a shame, dare yet say that there

There is in vs no more power to do good, till God in mercie haue renewed vs, than there is in a dead bodie to exercise anie action of life.

Ioan. 5. 25.

Eph. 2. 4.

Iob. 42.

Rom. 11. 35. Iob. 41. 1.

Rom. 10. 35.

Ephe. 2. 10.

remaineth any thing with him. Therefore let vs confesse with this noble instrument of God, that we are called of God with a holy calling, not according to our workes, but according to his purpose and grace: & that the kindnes & loue of God our sauiour toward vs hath appeared, because he hath saued vs, not by the works of righteousnes which we haue done, but according to his own mercie: that being iustified by his grace, wee might be made the heires of eternall life. By this confession we dispoile man of al righteousnes euen to the least litle peece thereof, til he be by only mercie regenerate into hope of eternall life: forasmuch as if the righteousnes of works doe bring any thing toward the iustifying of vs, it is falsly said that wee are iustified by grace. Truely the Apostle had not forgotten himself, when he affirmed iustification to be of free gift, which in another place reasoneth that grace is now not grace if works do any thing auail. And what other thing doth the Lord meane, when he saith, ỳ he came not to call righteous mẽ but sinners? If only sinners are receiued, why seeke we an entrie by fained righteousnes?

1.Tim.1.9.

Tit.3.4.

Rom.11.6.

Mat.9.13.

God vnsought vnto by vs, seeketh vs of meere loue, & doth not onelie propose a redemption vvhich vvee by our ovvne vvorkes may obtaine in Christ, but by effectuall calling ingraffe vs into Christ by vvhose bloud beeing so ingraffed vve are redeemed.

6 Stil this same thought hath now & then recourse to my minde, that it is peril least I should do wrong to the mercies of God, which do so carefully trauaile in prouing of this thing as though it were doutful or dark. But because our enuiousnes is such, as vnlesse it be most straitly thrust out of place, it neuer yeeldeth to God that which is his, I am compelled to tary somwhat the longer vpon it, Yet forasmuch as the Scripture is cleere enough in this matter, I wil in fighting rather vse the wordes thereof than mine owne. *Esay*, when he hath described the vniuersal destruction of mankind, doeth immediatly after very fitly adioyn the order of restoring. The Lord hath seene, & it seemed euil in his eies. And he saw ỳ there is no man: & he marueled that there is none that offereth himself: & he hath set saluation in his own arme, & hath strengthened himself with his owne righteousnes. Where are our righteousnesses if it be true which the Prophet sayth: that there is no man ỳ helpeth the Lord in recouering his saluation? So an other Prophet, where he bringeth in the Lord, discoursing of the reconciling of sinners to himself, saith: I will espouse thee to me for euer, in righteousnesse, iudgement, grace, and mercie. I will say to her that hath not obteined mercie, thou hast obtained mercie. If such couenant, which it is certaine to be the first cõioyning that wee haue with God, standeth vpon the mercie of God, there is left no foundation of our owne righteousnesse. And I woulde faine learne of those men which faine that man meeteth God with some righteousnes of works, whether they thinke that there is any righteousnes at all, but that which is acceptable to God. If it be madnesse to thinke so, what acceptable thing to God can proceede from his enemies, whome he wholely abhorreth with all their doings? That al we, I say, are the deadly and professed enemies of our God, the truth it self testifieth, til being iustified, we are receiued into frindship. If iustification be the beginning of loue, what righteousnesse of works shall go before it? So *Iohn*, to turne away that pestilent arrogancie, doeth diligently put in minde howe wee did not first loue him. And the selfesame thing the Lorde had long before taught by his Prophet: I will loue them saith hee, with a free loue, because mine anger is turned. Certainly his loue is not prouoked by workes if it hath of his owne accord inclined it self vnto

Esai.56.15.

Osee.2.19.

Rom.5.6.

Colos.1.2.

1.Iohn.4.10.

Osee.14.15.

vs. But the rude common sort of men thinke it to be nothing else, but that no man hath deserued that Christ shoulde perfourme our redemption: yet that to the entring into the possession of redemption, we be holpen by our owne workes. Yea, but howsoeuer we be redeemed of Christ, yet till wee bee by the calling of the father graffed into the communion of him, we are both heires of darknes and death, and the enemies of God. For *Paul* teacheth that we are not cleansed and washed from our vncleannesses by the bloud of Christ, vntil the holy Ghost worketh that cleansing in vs. Which same thing *Peter* minding to teach, declareth that the sanctifying of the Spirite auaileth vnto obedience and the sprinckling of the bloud of Christ If we be by the Spirit sprinkled with the bloud of Christ vnto cleansing, let vs not thinke that before such watering we be any other than a sinner is without Christ Let this therefore remaine certaine, that the beginning of our salvation is as it were a certaine resurrection from death to life: Because when for Christes sake it is giuen to vs to beleeue in him, then wee first begin to passe from death into life.

1.Cor.6.11.

1.Pet.1.2.

7 Vnder this sort are comprehended they which haue in the diuision aboue set bene noted for the second and third sort of men. For the vncleanesse of conscience proueth that both of them are not yet regenerate by the Spirite of God. And againe, whereas there is no regeneration in them, this proueth the want of faith. Whereby appeareth that they are not yet reconciled to God, nor yet iustified in his sight: forasmuch as these good things are not attained to, but by faith. What can sinners being estranged from God bring forth, but that which is accursed in his iudgement? With this foolish boldnes in deed, both al wicked men are puffed vp, and specially hypocrits, because howsoeuer they know that their whole heart swarmeth ful of filthines, yet if they do any works ỳ haue a shew of goodnes, they think them worthie ỳ God should not despise thẽ. Hereof groweth that pernitious error, that being proued guiltie of a wicked & mischeuous mind, yet they cãnot be driuen to confesse themselues void of righteousnes: but euen when they acknowledge themselues vnrighteous, because they cannot deny it, yet they arrogantly claime some righteousnes vnto them. This vanitie the lord excellently wel confuteth by the Prophet, Ask (saith he) the priestes, saying: if a man carrie sãctified flesh in the hem of his garmẽt, & putteth to it bread or other meat, shal it be sanctified? The priestes answered: No. And *Haggee* said. If a defiled man in soule touch any of such these things, shall it be defiled? The priests answered: it shalbe defiled. *Haggee* said: So is this people before my face, saith the Lord: & so all the works of their hands: & all things that they offer to me shalbe defiled. I would to God that this saying might either get ful credit with vs, or wel be setled in our remẽbrance. For there is no man, though he be otherwise in his whole life neuer so hainous a wicked doer, that can abide to be perswaded, that which the Lord here plainly pronounceth. The naughtiest man, so soone as hee hath perfourmed one or two doutful deeds of the law, douteth not ỳ it shalbe accounted to him for righteousnes. But ỳ Lord crieth to the cõtrarie, that there is no sanctificatiõ gotten thereby, vnlesse the heart be first wel cleansed. And not contented therwith, he affirmeth that al the works whatsoeuer they be that proceede from sinners,

The second & third sortes of men mentioned Sect.1. hauing not faith, can not haue righteousnes such as doth sanctify them indeede.

Hag.2.12.

sinners, as are defiled with vncleannes of the heart. Therefore let the matter of righteousnes depart from these works which are by the Lords own mouth condemned of filthines. And with howe fit a similitude doeth hee shewe the same? For it might haue been obiected, that whatsoeuer the Lord had commaunded, was inuiolably holy. But he on the contrarie side setteth against them, that it is no maruel, if those things that are hallowed by the lawe of the Lord, are defiled with the filthinesse of naughtie men: whereas an vncleane hand prophaneth a holy thing with touching it.

The hearts of hypocrites being not purged, their vvorkes in appearance faire, cannot in the sight of God louingly bee accepted. Esai.1.13.

8 The same matter hee excellently well handleth in *Esaye*, Offer not (saith he) sacrifice in vaine: incense is abhomination to me: my soule hateth your Calendes & solemnities. They are become tedious to mee, and I haue beene wearie with bearing them: when you shall hold vp your handes I will turne away mine eyes from you: when you shall multiply prayer I will not heare: for your hands are full of bloud. Be washed, be cleane, take away the euil of your thoughts. What meaneth this that the Lord so loatheth the obeying of his own law? Yea, but he here refuseth nothing ỳ is of the naturall obseruing of the law, the beginning whereof he euery where teacheth to be the vnfained feare of his name. When that is taken away, whatsoeuer things are offered him are not onely trifles, but stinking and abhominable filthinesse. Now let the hypocrites goe, and keeping peruersnesse wrapped vp in their heart, endeuour to deserue the fauour of God with workes. But by this meane, they shall more and more prouoke him to wrath. For to him the sacrifices of wicked are abhominable, and the onely prayer of vpright men pleaseth him. Therefore we hold that out of doubt, which ought to bee most commonly knowen to him, that is euen but meanly exercised in the Scriptures, that euen those workes that glister most gloriously in men not yet truely sanctified, are so farre from righteousnes in the sight of the Lord, that they be iudged sinnes. And therefore they haue said most truely that haue taught that fauour with God is not procured to any person by workes: but contrariwise that workes do then please, & neuer til then, when the person hath first found grace in the sight of God. And this order is religiously to be kept, to which the scripture leadeth vs by the hand. *Moses* writeth that the Lord had respect to *Abel* & to his works. Se you not how he declareth that God is fauourable to the men, before that he hath respect to their workes? Wherefore the cleansing of the heart must go before, that the works which come from vs, may be louingly receiued of God: because this saying of *Ieremie* is alway in force, that the workes of God haue respect vnto truth. And that it is onely faith by which the hearts of men are clensed, the holy ghost hath affirmed by the mouth of *Peter*: whereby it is certaine, that the first foundation is in true and liuely faith.

Pro.15.8.

Aug.lib. de pœn.& Gre.

Gen.4.4.

Act.15.6. Iere.5.3

From the fourth sort of men, such as be truelie iustified through Christ, there proceedeth no one good vvork in all pointes holie and perfect.

9 Now let vs looke what righteousnes they haue, whome wee haue set in the fourth degree. We graunt that when God by the meane of the righteousnes of Christ, reconcileth vs to himselfe, and giuing vs free forgiuenesse of sinnes, accounteth vs for righteous, with such mercie is also conioyned this his beneficiall doing, that by his holy spirite hee dwelleth in vs, by the power whereof the lustes of our flesh are daily more & more mortified, but we are sanctified: that is to say, hallowed to the Lorde vnto true pureneſſe

of

of life, when our hearts are framed to the obedience of the lawe: that this may be our chiefe will, to serue his will, and by all meanes to aduaunce only his glorie. But euen while by the guiding of the holy ghost wee walke in the wayes of the Lord, least yet wee forgetting our selues should waxe proude, there are left certaine remnants of imperfection, which may minister vs matter of humilitie. There is none righteous, (saith the Scripture) that doth good and sinneth not. What manner of righteousnesse therefore will they yet get by their works? First, I say, that ỹ best worke that can be brought forth of them, is yet alway sprinkeled & corrupted with some vncleanesse of the flesh, & hath as it were some dregges mingled with it. I say, let a holy seruant of God choose out of all his life the most excellent thing that hee shall thinke that he hath done in the whole course thereof, and let him well consider all the partes of it, without doubt he shal finde somwhere somwhat sauouring of ỹ rottennes of the flesh, forasmuch as to doing wel our chereful quickenesse is neuer such as it ought to be, but in slacking our course our weakenes is much. Although we see that there are euident foule blots wherwith the works of the holy are bespred, yet grant that they be nothing but most little spottes: shall they nothing offend the eies of God, before whome euen the starres are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be iudged in it selfe, deserueth not iust reward of shame. 1. Reg. 8. 6.

10 Secondly I say, that if it were possible ỹ we should haue some throughly pure and perfect works, yet one sinne is enough to blotte out and quench all the remembrance of the former righteousnesse, as the Prophet sayeth. With whome also *Iames* agreeth: He that offendeth (saith he) in one, is made guiltie of all. Now sith this mortal life is neuer pure or void from sinne, what soeuer righteousnes we should purchase, being frō time to time with sinnes following corrupted, oppressed & lost, it shoulde not come into the sight of God, nor be accounted to vs for righteousnes. Finally when the righteousnesse of workes is entreated of, we must not haue respect to the work of the law, but to the commaundement. Therefore if wee seeke righteousnesse by the lawe, we shal in vaine bring forth one or two works: but a perpetual obedience of the law is there necessarie. Wherefore the Lord doth not but once (as many foolishly thinke) impute to vs for righteousnes that same forgiuenesse of sinnes whereof we haue spoken, that hauing once obtained pardon of our life past, we should afterward seeke righteousnesse in the law, because he should so do nothing else but bring vs into a false hope, and mocke and laugh vs to scorne. For sith no perfection could come to vs so long as we are clothed with this flesh, and sith the lawe threatenth death & iudgement to all them that perform not ful righteousnes in work: it shal alway haue wherof it may accuse and condemne vs, vnlesse the mercie of God on the other side did withstand it, to acquite vs from time to time with continuall forgiuenesse of sinnes. Wherefore this standeth alway certaine which we saide at the beginning, ỹ if we be weighed by our own worthinesse, whatsoeuer we purpose or go about, yet wee with all our trauailes and endeuours are worthie of death and destruction.

If vve could doe anie thing perfectly good, yet the euil vvhich vvee do, vvould make it vnauailable vnto righteousnes, God iudging vs according to the rigor of the lavv vvhich doth not require onlie some thing righteous, but forbiddeth euerie vnrighteous thing vnder paine of death and condemnation. Ezec. 18. 24. Iac. 2. 10.

11 Vpon these two points wee must strongly stand fast: that there was

neuer

neuer any worke of a godly man, which if it were examined by the seuere iudgement of God, was not damnable. Againe, if there be any such shewed, (which is not possible for man) yet being corrupted & defiled with the sins, wherewith it is certain that the doer of it is loden, it looseth the grace. And this is the chiefe point of our disputation. For about the beginning of iustification there is no strife betweene vs & the sounder sort of scholemen, but that a sinner being freely deliuered from damnation obtaineth righteousnesse, and that by the forgiuenesse of sinnes: sauing that they vnder the worde of iustification comprehende the renuing wherewith wee are newely formed by the spirite of God vnto the obedience of the lawe and they thus
Rom. 4. 13. describe the righteousnes of a man regenerat, that man being once reconciled to God by the faith of Christ, is by good workes iudged righteous before God, & by their deseruing is accepted. But the Lorde contrariwise pro-
Heb. 2. 4. nounceth that he imputed to *Abraham* faith for righteousnesse, not at the time when he yet serued Idols, but when he had alreadie many yeres excelled in holinesse of life. Therefore *Abraham* had long worshipped God from a pure heart, and had performed the obedience of the lawe which may be
Rom. 4. 7. performed of a mortall man, yet he hath righteousnesse reposed in faith.
Psal. 33. Whereupon we gather, according to the argument of *Paul*, that it was not of workes. Likewise when it is saide in the Prophet: The righteous man shal liue by faith, it is not spoken of wicked and prophane men, whome the Lorde iustifieth by conuerting them to the faith, but the speach is directed to the faithfull, and to them is promised life by faith. *Paul* also taketh away all dout, when for confirming of that sentence, he taketh this verse of *Dauid*: Blessed are they whose iniquities are forgiuen. But it is certaine, that *Dauid* speaketh not of the wicked, but of the faithfull, such as himselfe was: because he spake out of the feeling of his owne conscience. Therfore this blessednes we must not haue once in our life, but hold it throughout al our life.
2. Cor. 5. 18. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two dayes, but is perpetuall in the church. Therefore the faithfull haue euen to the end of their life no other righteousnesse than that which is there set foorth. For Christ euerlastingly remaineth the Mediatour to reconcile the father to vs, & the effectualnesse of his death is euerlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherewithall our iniquities are couered. Neither doeth *Paul* to the Ephesians say, ỳ we haue the beginning of saluation out of grace, but that we are saued by grace, not of works, that no man should glorie.

The shiftes of schoolemen in maintaining the righteousnesse of good vvorkes.

12 The starting holes which the scholemen do here seeke to escape by, do not deliuer them. They say that good workes are not by inwarde worthines in themselues of so great value, that they be sufficient to purchase righteousnes, but this, that they be of so great value, is of grace accepting them. Then, because they be driuen to confesse that the righteousnesse of workes is in this life alway vnperfect, they graunt that wee, so long as wee liue, doe neede forgiuenesse of sinnes, whereby the want of workes may be supplyed but that the defaults which are committed, are recompenced with workes of supererogation. For I aunswere, that the accepting grace as they call it, is none other than is free goodnesse wherewith the father embraceth vs in

Christ

Christ, when he clotheth vs with the innocencie of Christ, and accounteth the same ours, that by the beneficial meane thereof he may take vs for holy, pure, and innocent. For, the righteousnes of Christ (which as it only is perfect, so only can abide the sight of God) must be set in our steede, & be presented at the barre as a suertie. Herewith we being furnished, doe obtaine continuall forgiuenesse of sinnes in faith. With the pureneſſe hereof our filthinesses and vncleanesses of imperfections being couered are not imputed: but are hidden, as if they were buried, that they may not come into the iudgement of God, vntil the houre come, when the olde man being slaine & vtterly destroyed in vs, the goodnes of God shall receiue vs into blessed peace with the newe *Adam*, where let vs looke for the day of the Lorde in which in receiuing vncorrupt bodies, we shalbe remoued into the glorie of the heauenly kingdome.

The imperfection of our vvorkes is not esther by vvorkes of superrogation or satisfaction supplied.

13 If these things be true, verily no workes of ours can of themselues make vs acceptable and pleasing to God: neither can the works themselues please, but in respect that man being couered with the righteousnesse of Christ, pleaseth God, and obtaineth forgiuenes of his sinnes. For God hath not promised the reward of eternall life to some certaine workes, but onely pronounceth that he which doth these things shal liue: setting the notable curse against all them that continue not in all things. Whereby the deuise of righteousnes in part is largely confuted, sith no other righteousnesse is admitted into heauen, but a whole obseruing of the law. And no whit sounder is that which they are wont to babble of supplying of recompence by workes of Supererogation. For why? Do they not stil returne to the same place from whence they are alreadie shut out: that he which keepeth ỹ law in part, is by workes so farre righteous? That which no man of sound iudgement will grant them, they do too shamelesly take for confessed. So oft the Lord testifieth that he acknowledgeth no righteousnesse of workes, but in the perfect obseruing of his lawe. What obstinacie is it, that wee when we are destitute of that obseruing, least we should seeme spoiled of al glory, that is, to haue altogether giuen place to God, do boast our selues of I wot not what small peeces of a fewe workes, and go about by satisfactions to redeem that which wanteth. Satisfactions haue alreadie before bin sufficiently ouerthrowen, that we ought not now so much as to dreame of them. Only this I say, that they which so play the fooles, do not wey how detestable a thing sinne is before God: for truely they should vnderstād that the whole righteousnes of men being layde vpon a heap, is not sufficient to make recompence for one sinne. For we see that man was by one offence so cast away and abandoned of God, that he therewithall lost all meane to recouer saluation. Therfore the power of satisfactiō is taken away, wherwith they flatter thēselues, but surely shal neuer satisfie God, to whom nothing is pleasant or acceptable that proceedeth frō his enemies. And his enemies are al they to whome he purposeth to impute sinnes. Therefore our sinnes must be couered and forgiuen, before that the Lord haue respect to any worke of ours. Whereupon followeth that the forgiuenesse of sinnes is of free grace which they do wickedly blaspheme that trust in any satisfactions. Let vs therfore, after the example of the Apostle, forgetting those things ỹ are behinde vs, & hasting forwarde

Leuit. 18. 5.

Gen. 3. 17.

Phil. 3. 13.

forwarde to those things that are before vs, run in our race, endeuouring to the price of the high calling.

VVorkes of supererogation are vvorkes vvhich vve cannot vvorke. Luk. 17. 10.

14 But how doth the boasting of the works of supererogation agree with that rule which is taught vs, that when we haue done all things that are commaunded vs, we should say that we are vnprofitable seruantes, and that we haue don no more than we ought? To say before God, is not to faine or to lie, but to determine with thy selfe, that which thou art assured of. The Lorde therefore commanded vs vnfainedly to thinke and consider with our selues, that we do not any free beneficial doings to him, but to render due seruice. And worthily. For we are seruantes endetted in so many seruices, as we are not able to discharge, althugh all our thoughtes and all our members, were turned into dutifull deedes of the lawe. And therefore that which he sayth, When ye haue done all thinges that are commaunded you, &c. is asmuch in effecte, as if the righteousnes of one man were more than al the righteousnes of men. Howe therefore may we (of whome there is none that is not most farre distant frō this marke) be so boulde as to boast that we haue added a heap to the full measure? Neither is there any cause why any man may take exception & say, that nothing withstandeth but that his endeuour may proceed beyond necessary duties, which in some behalfe ceaseth those that be from necessarie. For this we must altogether holde, that we can imagine nothing that auaileth either to the worship or the loue of god, which is not cōprehended vnder the law of God. If it be a parte of the law, let vs not boast of voluntary liberality, where we are bound to necessity.

Vnto God vvee can do no more than vve ovve: if vve doe that vvhich he requireth not, it is such as vve can not looke that euer he vvill revvard. 1. Cor. 6. 1.

15 And for this purpose that glorying of *Paul* is out of season alleaged: That among the Corinthians he did of his own will yelde of his right, which otherwise he might haue vsed if he had would, & that hee hath employd vpon them not only so much as hee ought of duetie, but also hath giuen them his free trauaile beyond the boundes of dueties. But they should haue marked the reason there expressed, that he did this least he should be an offence to the weake. For false and deceitfull workemen did boast themselues with this alluring shew of liberalitie, whereby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospel, so that *Paul* was driuen of necessitie either to bring the doctrin of Christ into danger, or to meete with such craftes. Go to: if it be to a christian man an indifferent thing, to run into offence, when he may refraine it, then I graunt that the Apostle did something of supererogation for ỹ Lord. But if this were by right required of a wise distributer of the gospel, then I say that he did that which was his dutie to do. Finally, although there appeare no such cause, yet this saying of *Chrysostome* is alway true, that all our things are in the same case wherein are the proper possessions of bondmen, which it is certaine by the lawe to be due to their Lord And Christ hath vttered the same in the parable. For he asked what thanke wee will giue to a bondseruant when hauing beene all the day trauailed with sundrie labors he returneth home to vs in the euening. But it is possible, that he hath laboured with greater diligence than we durst haue required. Be it so: yet he hath done nothing but that which by his state of bondage hee ought, for hee with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will

Luk. 17. 7.

will boast of to God: for they be trifles, such as hee neither hath at any time commaunded, nor doth approue them, nor will allowe them when account shal be made before him. In this signification onely we will graunt that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in another place also spoken of these things: Wherefore do ye weye your siluer & not in bread? Ye spend your labour and not in being satisfied. It is in deede not verie harde for these idle Rabbines to dispute vnder the shadow in a soft chaire: but when the soueraigne iudge shal sit in his iudgement seate, such windie decrees shal of necessitie vanish away. This, this was to be sought what affiance of defence wee may bring to his iudgement seat, not what we may talke of in schooles and corners.

Psal.1.12.

Psal.55.2.

16 In this behalfe there are chiefely two pestilences to bee driuen out of our mindes: that we put no affiance in the righteousnesse of works, And that we ascribe no part of glorie to them. The scriptures doe euery where thrust vs from al manner of affiance, when they teach that our righteousnesses do stinke in the sight of God, vnlesse they receiue a good sauour from the innocencie of Christ, & that they can do nothing but prouoke the vengeance of God, vnlesse they be susteined by the tenderneesse of his mercy. Moreouer they so leaue nothing to vs, but that we should craue the mercie of our iudge with that confession of *Dauid*, that none shalbe iustified before him, if he require account of his seruants. But where *Iob* saieth: If I haue done wickedly, woe to mee: but if I doe righteously, yet I will not so lift vp my head: though he meane of that most high righteousnesse of God, whereunto the verie Angels answere not: yet hee therewithall sheweth that when they come to the iudgement of God, there remaineth nothing for all mortall men, but to holde their peace as dumbe. For it tendeth not only to this purpose that he had rather willingly yeelde than daungerously striue with the rigorousnesse of God: but he meaneth that he felt no other righteousnesse in himselfe, than such as at the first moment shoulde fall before the sight of God. When affiance is driuen away, al glorying must also necessarily depart. For who can giue the praise of righteousnesse to these workes, the affiance whereof trembleth before the sight of God? Wee must therefore come whither *Esay* calleth vs, that all the seede of *Israel* may be praised & glorie in God: because it is most true which he saith in another place, that we are the planting of the glorie of God. Our minde therefore shal then rightly be purged, when it shal neither in any behalfe rest vpon the confidence of workes, nor reioyce in the glorie of them. But this errour incouraged fooolish men to the puffing vp of this false and lying affiance, that they alway set the cause of their saluation in workes.

We must beware of trusting vnto, and of glorifying in our works

Psal.143.2.
Iob.10.15.

Esai.46.20.
Esai.61.3.

17 But if wee looke to the foure kindes of causes, which the Philosophers teach vs to consider in the effect of things, we shal finde that none of them doth accord with works in the stablishing of our saluation. For the scripture doth euery where report, that the cause of procuring the eternall life to vs, is the mercie of the heauenly Father and his free loue towarde vs: that materiall cause is Christ with his obedience, by which hee purchased righteousnesse for vs. What also shall wee say to be the formall or instrumentall

Works no waie the cause of saluation.

cause but faith? And these three causes *Iohn* comprehendeth together in one sentence, when he saith. God so loued the worlde, that hee gaue his onely begotten sonne, that euery one which beleeueth in him may not perish, but may haue euerlasting life. Nowe the finall cause the Apostle testifieth to be both the shewing of the righteousnesse of God and the praise of his goodnesse: where hee rehearseth also the other three in expresse wordes. For he saith thus to the Romanes: all haue sinned and doe neede the glorie of God: but they are iustified freely by his grace. Here thou hast the head and first fountaine, namely that God embraced vs with his free mercie. Then followeth: by the redemption which is in Christ Iesu. Here thou hast as it were the matter wherof righteousnes is made for vs through faith in his bloud. Here is shewed the instrumentall cause, whereby the righteousnesse of Christ is applyed to vs. Last of all he ioyneth the ende, when he saieth, vnto the shewing of his righteousnesse that he may be righteous and the righteousmaker of him that is of the faith of Christ. And (to touch by the way that this righteousnesse standeth of reconciliation) hee setteth expresly by name, that Christ was giuen to vs for reconciliation. So in the first Chapter also to the Ephesians hee teacheth that wee are receiued of God into fauour by meere mercie: that the same is wrought, by the intercession of Christ: receiued by faith: all to this ende, that the glorie of the goodnesse of God may fully shine. When wee see that all the partes of our saluation are so without vs, what cause is there that wee shoulde nowe either haue affiance or glorie in workes? Neither can euen the most sworne enemies of the grace of God moue any controuersie with vs about the efficient or final cause, vnlesse they will denie the whole Scripture. In the Material and formall cause they cast a false colour, as though our workes haue a halfe place with faith and the righteousnes of Christ. But this also they teach, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousnes & life, and that this benefite of righteousnes is possessed by only faith.

Iohn. 3. 16.

Rom. 3. 23.

Why holie men doe comfort themselues in the conscience of their owne vprightnes.

18 But whereas the holy men do oftentimes strengthen and comfort themselues with remembrance of their owne innocencie and vprightnesse, and sometime also forbeare not to report of it with praise, that is done two wayes: either that in comparing their good cause with the euill cause of the wicked, they conceiue thereby assured trust of victorie, not so much for commending of their owne righteousnesse, as for the iust and deserued condemning of their aduersaries: or that euen without comparison of other, while they record themselues before God, the pureneſſe of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two wayes, we shal see hereafter: nowe let vs briefely declare of the latter, how it agreeth with that which wee haue aboue saide, that in the iudgement of God we must rest vpon no affiance of workes, and glorie vppon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stablishing of their saluation, doe without respect of workes bend their eyes to the onely goodnesse of God. And they doe not onely bend themselues to it afore all thinges as to the beginning of blessednesse, but do rest therin as in the fulfilling of it. A conscience so founded, raised and

and stablished, is also stablished with consideration of workes: namely so farre as they are the witnessings of God dwelling and raigning in vs. Sith therefore this affiance of workes hath no place, vnlesse thou haue first cast the whole affiance of thy mind vpon the mercie of God: it ought not to seeme contrarie to that whereupon it hangeth. Wherefore when wee exclude the affiance of workes, wee meane onely this that a Christian minde may not bowe to the merite of works as to ỳ succour of saluation, but should throughly rest in the free promise of righteousnes. But wee forbid it not to vnderprop & strengthen this faith with the signes of the good wil of God toward it self. For if all the good gifts which God hath bestowed vpon vs, whē they be recorded in remembrance, are to vs after a certaine manner as it were beames of the face of God, by which we e are enlightened to beholde that soueraigne light of goodnes: much more is the grace of good workes, which sheweth that the Spirite of adoption is giuen vs.

19 When therefore the holy ones do by innocencie of conscience confirme their faith, and gather matter of reioycing, they doe nothing but call to mind by the fruites of their calling, that they are adopted of the Lorde into the place of children. This therefore that is taught by *Salomon*, that in the feare of the Lorde is stedfast assuredneſse: and this that sometime the holy ones vse this protestation, to the intent that they may be heard of the Lord, that they haue walked before his face in vprightneſse and simplicitie: haue no place in laying the foundation of stablishing of conscience: but are then onely of value, if they be taken of the ensuing effect: because both that feare is no where which may stablish a full assuredneſse, and the holy ones are priuie in their conscience of such an vprightneſse, wherewith are yet mingled many remnants of the flesh. But forasmuch as of the fruites of regeneration they gather an argument of the holy Ghost dwelling in them, they do thereby not slenderly strengthen themselues to look for the help of God in all their necessities, when they by experience finde him their father in so great a matter. And euen this also they cannot doe, vnlesse they haue first conceiued the goodneſse of God, sealed with no other assuredness, than of the promise. For if they begin to wey it by good workes, nothing shall be more vncerteine nor more weake: forasmuch as if workes be considered by themselues, they shall no lesse by their imperfection shewe proofe of the wrath of God, than they doe with howsoeuer imperfect pureneſse testifie his good will. Finally they do so set out the benefites of God, that yet they turne not away from the free fauour of God, in which *Paul* testifieth that there is the length, breadth, deapth, and height of them: as if he should say: Whither soeuer the senses of the godly do turne themselues, how high soeuer they climbe, how farre & wide soeuer they extend them, yet they ought not to go out of the loue of Christ, but hold themselues wholly in the meditation thereof, because it comprehendeth al kinds of measures in it. And therefore he saith that it excelleth and surmounteth aboue all knowledge: and that when we acknowledge how much Christ hath loued vs, we are fulfilled into all the fulneſse of God. As in another place, when he glorieth that all the godly are vanquishers in battel, he by and by addeth a reason, because of him that loued vs.

The confers vvhich righteous men do conceiue by the conscience of their integritie u grounded vpon the knovvledge of righteousneſse vvithout respect of vvorkes.

Pro.14.26. Gen.24.40. 2.Kin.20.3.

Ephe.3.18.

Rom.8.37.

If vve do good it is Gods doing and not ours, and vvith the good vvhich is his, there is much euill of ours mingled.

20 We see nowe that there is not in the holy ones ỹ affiance of workes, which either giueth any thing to the merite of them (forasmuch as they regard them none otherwise than as the giftes of God, whereby they reknowledge his goodnes none otherwise than as signes of their calling, whereby they may think vpon their election) or which withdraweth not any thing frō the free righteousnes which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thing doth *Augustine* in fewe words, but verie well set out where he writeth, I do not say to the Lorde, despise not the workes of my hands, or I haue sought the Lord with my handes and haue not beene deceiued. But I doe not commende the workes of my hands: for I feare, least when thou hast looked vpon them, thou shalt finde moe sinnes than merits. Only this I say, this I aske, this I desire, despise not the works of thy hands, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest mee: if thou beholdest thine, thou crowneste me. For also whatsoeuer good works I haue, they are of thee. He setteth two causes, why he dare not boast of his workes to God, because if hee haue any good workes, he seeth therein nothing his own: secondly, because the same is also ouerwhelmed with multitude of sinnes. Whereupon commeth to passe that the conscience feeleth thereby more feare & dismaying than assuredneese. Therefore he would haue God no otherwise to looke on his wel doings, than that reknowledging in them the grace of his calling, he may make an ende of the worke which he hath begonne.

In vvhat sense the good vvhich vve do, is tearmed a cause of that good vvhich God doth vnto vs.

21 But furthermore whereas the scripture sheweth that the good works of the faithfull, are causes why the Lord doth good to them, that is so to bee vnderstanded, that that which we haue before set may stand vnshaken, that the effect of our saluation consisteth in the loue of God the Father: the matter, in the obedience of the Sonne: the instrument, in the enlightning of the holy ghost, that is to say, in faith: that the ende is the glorie of the so greate kindnes of God. These things withstand not, but that the Lorde may embrace works as inferiour causes. But whence commeth that? Namely whom the Lord of his mercie hath appointed to the inheritance of eternall life, them with his ordinarie dispensation he doth by good works bring into the possession thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this manner he sometime deriueth eternal life from workes: not for ỹ it is to be ascribed to them: but because whom he hath chosen, them he doth iustifie, that he may at lēgth glorifie them, he maketh the grace that goeth before which is a step towarde ỹ which followeth, after a certaine maner the cause of it. But so oft as he hath occasion to assigne the true cause, hee biddeth vs not to see to workes, but holdeth vs in the onely thinking vpon the mercie of God. For what manner of thing is this which he teacheth by the Apostle: The reward of sin is death: the grace of the Lord, is life euerlasting? Why doeth hee not set righteousnesse in comparison against sinne, as hee setteth life against death? Why doeth he not make righteousnesse the cause of life, as hee maketh sinne the cause of death? For so should the comparison of contraries haue stande wel together, which is much broken by this turning. But the Apostle meane by this comparison to expresse that which was trueth, that death is due to the

Rom. 8. 30.

Rom. 6, 13.

the deseruings of men: that life is reposed in the only mercy of God. Finally in these maners of speaking is rather expressed the order than the cause: because God in heaping graces vpon graces, taketh cause of the first to adde the second, that he may leaue nothing vndone to the enriching of his seruants: and he so continually extendeth his liberalitie, that yet hee woulde haue vs alway to looke vnto the free election which is the fountaine & beginning of it. For although he loueth the gifts which he daily giueth, insomuch as they spring out of that fountaine: yet it is our part to hold fast that free acceptation, which alone is able to vphold our soules: as for such giftes of his Spirit as he afterward giueth vs, so to adioyne them to the first cause, that they minish nothing of it.

The xv. Chapter.

That those things that are commonly boasted concerning the merites of workes, do ouerthrow as well the praise of God in giuing of righteousnesse, as also the assurednesse of saluation.

NOwe wee haue declared that which is the chiefe point in this matter: that because if righteousnesse be vpholden with works, it must needes by and by fall downe before the sight of God, it is contained in the onely mercie of God, the onely communicating of Christ, and therefore in only faith. But, let vs diligently marke that this is the chiefe staye of the matter, least wee be entangled with that generall errour, not onely of the common people, but also of learned men. For so soone as question is mooued of the iustification of faith & workes, they flee to those places which seeme to giue to workes some merite in the sight of God: as though the iustification of works were fully wonne, if it be ones proued that they be of any value with God. But we haue aboue plainly shewed that the righteousnesse of workes consisteth onely in the perfect keeping of the law. Whereupon followeth that no man is iustified by workes, but he that hauing climbed vp to the highest top of perfection cannot be proued guiltie of any offence be it neuer so little. Therefore it is another & a seuerall question: Howsoeuer workes suffice not to iustifie a man, whether yet do they not deserue fauour with God?

Whether workes though not iustifying maie notwithstanding merit.

2 First of the name of merite I must needes say this afore hande, that whosoeuer first applyed it to workes of men compared to the iudgement of God, he did verie ill prouide for the pureneſse of faith. Truely I doe by my good will abstaine from striues about wordes, but I would wish that this sobrietie had alway bin vsed among Christian writers, that they wold not haue found in their heartes to vse words strange frō the scriptures, which ingendered much offence & no fruite. For whereto, I beseech you, was it needfull to haue the name of merit brought in, when the price of good works might be fitly expressed by another name without offence? But how much offence that worde containeth in it, is euident with the great hurt of the worlde. Surely as it is most proude it can do nothing but darken the grace of God, and fill men with froward pride. The olde writers of the Church, I graunt, haue commonly vsed it, and I would to God they had not with the abusing

The name of merit although vsed by the auncient fathers without preiudice to the trueth might neuerthel-sse haue better bene spared

of one litle worde giuen to poſteritie matter of errour. Howbeit they themſelues alſo do in many places teſtifie, how in no caſe they meant to giue any preiudice againſt the trueth. For thus ſaith *Auguſtine* in one place. Let merites of men here hold their peace, which haue periſhed by *Adam*: and let the grace of God raigne, by Ieſus Chriſt. Againe, the ſaincts giue nothing to their own Merites: they will giue all to none but to thy mercie, O God. In another place. When man ſeeth that whatſoeuer good hee hath, hee hath it not from himſelfe, but from his God, he ſeeth that all that which is praiſed in him, is not of his owne merites, but of the mercie of God. You ſee how taking from men the power of doing well, he alſo throweth downe the dignity of merite. And *Chryſoſtome* ſaith, Our workes, if there be any, which followe the free calling of God, are repaimét & debt: but the gifts of God are grace & bountifulneſſe & the greatneſſe of liberal giuing. But leauing the name, let vs rather looke vpon the thing. I haue verily before alleadged a ſentence out of *Bernard*, As it ſufficeth to merite, not to preſume of Merits: ſo to want Merites, ſufficeth to iudgement. But by adding forth with an expoſition, he ſufficiently mitigateth the hardneſſe of the worde, where he ſaith: Therefore care thou to haue Merites: when thou haſt them, know that they are giuen hope for fruite, the mercie of God: and ſo thou haſt eſcaped all daunger, of pouertie, vnthankfulneſſe, and preſumption. Happie is the church which neither wanteth merites without preſumption, nor preſumption without merites. And a litle before he had largely ſhewed, how godly a meaning he vſed. For of Merites (ſaith he) why ſhould the church be careful, which hath a ſtedfaſter & ſurer cauſe to glorie of the purpoſe of God? God cannot denie himſelfe, he wil do that which hee hath promiſed. If there bee no cauſe why thou ſhouldeſt aske, by what merites may we hope for good things? ſpecially ſith thou heareſt it ſaid, Not for your ſakes, but for my ſake: it ſufficeth to merite, to know that merites ſuffice not.

De prædeſt. Sanct.
In Pſal. 139
In Pſal. 88
Hom. 33. in Gé.
Eze. 36. 22

Our vvorkes ſhall haue reuvard, they deſerue none. Luk. 17. 10.

3 What all our workes deſerue, the Scripture ſheweth when it ſaith that they cannot abide the ſight of God, becauſe they are full of vncleanneſſe: then, what the perfect obſeruing of the law (if any ſuch could be found) ſhall deſerue, when it teacheth that we ſhould thinke our ſelues vnprofitable ſeruants, when we haue done all things that are commaunded vs: becauſe we ſhall haue giuen nothing freely to the Lord, but onely haue performed our due ſeruices, to which there is no thanke to be giuen. But thoſe good works which hee himſelfe hath giuen vs, the Lorde both calleth ours and teſtifieth that they are not onely acceptable to him, but alſo that they ſhall haue reward. It is our duetie againe for our part, to be encouraged with ſo great a promiſe, and to gather vp our hearts, that wee bee not wearied with well doing, and to yelde true thankfulneſſe to ſo great bountifulneſſe of God. It is vndoubted that it is the grace of God whatſoeuer there is in workes that deſerueth praiſe: that there is not one droppe, which wee ought properly to aſcribe to our ſelues. This if wee doe truely and earneſtly acknowledge, there vaniſheth away not onely all affiance but alſo opinion of Merite. Wee (I ſay) doe not part the praiſe of good workes (as the Sophiſters doe) betweene God and man: but wee reſerue it whole, perfect, and vnminiſhed to the Lorde. Onely this wee aſſigne to man, that euen the ſelfe ſame

workes

workes that were good hee by his vncleanneſſe corrupteth and defileth. For nothing commeth out of man, how perfect ſoeuer hee be, that is not defiled with ſome ſpotte. Therefore, let the Lorde call into iudgement euen theſe things that are beſt in the workes of men: hee ſhall verily eſpie in them his owne righteouſneſſe, but mans diſhoneſtie and ſhame. Good workes therefore doe pleaſe God and are not vnprofitable to the doers of them, but rather they receiue for rewarde the moſt large benefites of God: not becauſe they ſo deſerue, but becauſe the goodneſſe of God hath of it ſelfe appointed this price vnto them. But what ſpitefulneſſe is this, that men not contented with that liberalitie of GOD, which giueth vndue rewardes to workes that deſerue no ſuch thing, doe with ambition full of ſacriledge endeuour further, that that which is wholy of the liberalitie of God, may ſeeme to be rendered to the merites of men. Here I appeale to the common iudgement of euery man. If any man that hath a taking of profit in a piece of grounde by another mans liberall graunt, doe alſo claime to himſelfe the title of proprietie: doeth hee not by ſuch vnthankfulneſſe deſerue to looſe the verie ſelfe poſſeſſion which he had? Likewiſe, if a bondſlaue being made free of his Lorde, doe hide the baſeneſſe of the eſtate of a Libertine, and boaſt himſelfe to be a freeman borne: is he not worthie to be brought backe into his former bondage? For this is the right vſe of enioying a benefite, if wee neither claime to our ſelues more than is giuen, nor do defraude the author of the benefite of his praiſe: but rather do ſo behaue our ſelues, that that which hee hath giuen from himſelfe to vs, may ſeeme after a certaine manner to remaine with him. If this moderation be to be kept toward men, let all men looke and conſider what manner of moderation is due to God.

Libertine, is he that is free by manumiſſion, not by birth.

4 I knowe that the Sophiſters do abuſe certaine places, to proue therby that the name of Merit towarde God is founde in the Scriptures. They alleage a ſentence out of Eccleſiaſticus, Mercy ſhal make place to euery man, according to the Merite of his workes. And out of the Epiſtle to the Hebrues, Forget not doing good and communicating, for with ſuch ſacrifices men merite of God. As for my right in reſiſting the authoritie of Eccleſiaſticus, I do now releaſe it. Yet I deny that they faithfully alleage that which Eccleſiaſticus, whatſoeuer writer he were, hath written. For the Greeke copie is thus: πᾶσα ἐλεημοσύνη ποιήσει τόπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτοῦ εὑρήσει. He ſhall make place to euerie mercie, & euery man ſhall finde according to his works. And ỹ this is the true text, which is corrupted in the Latine tranſlation, appeareth both by the framing of theſe wordes, & by a longer ioyning together of the ſentence going before. In the Epiſtle to the Hebrues, there is no cauſe why they ſhould ſnare vs in one litle worde, when in the Greeke wordes of the Apoſtle is nothing elſe but that ſuch ſacrifices doe pleaſe & are acceptable to God. This alone ought largely to ſuffice to ſubdue & beate downe the outragiouſnes of our pride, that we faine not anie worthines to works beyond the rule of Scripture. Now the doctrine of the Scripture is, that al our good works are cõtinually beſprinkeled with many filthy ſpots, wherwith God may be worthily offended & bee angry with vs: ſo farre is it off, ỹ they be able to win him to vs, or to prouoke his liberality

Teſtimonies abuſed for proofe of merites: whereas the doctrine of ſcripture doth indeede teach the clean contrarie, that our good workes deſerue nothing at the hands of God, either in this life or in the life to come Eccle. 16.14 Heb. 13.6.

toward vs: Yet becauſe he of his tender kindneſſe doeth not examine them by extremitie of law, he taketh them as if they were moſt pure, and therfore though without merite, he rewardeth them with infinite benefites both of this preſent life & of the life to come. For I do not allow the diſtinction ſet by men otherwiſe learned and godly: that good workes deſerue the graces that are giuen vs in this life, and that eternall life is the rewarde of faith alone. For the Lorde doeth commonly alway ſet in heauen the rewarde of labours and the crown of battel. Againe, to giue it ſo to the merite of works, that it bee taken away from grace, that the Lorde heapeth vs with graces vpon graces, is againſt the doctrine of the Scripture. For though Chriſt ſaith that to him that hath, ſhalbe giuen, and that the faithfull and good ſeruant which hath ſhewed himſelfe faithfull in fewe things, ſhalbe ſet ouer many: yet he alſo ſheweth in another place, that the encreaſes of the faithfull are the gifts of his free goodnes. All ye that thirſt (ſaith he) come to the waters: and ye that haue not money, come and buy milke & honie without money and without any exchange. Whatſoeuer therefore is now giuen to the faithfull for helpe of ſaluation, yea and bleſſednes ſelfe, is the meere liberalitie of God: yet both in this and in thoſe hee teſtifieth that hee hath conſideration of works: becauſe to teſtifie the greatnes of his loue toward vs, he vouchſaueth to grant ſuch honor not onely to vs, but alſo to the giftes which he hath giuen vs.

Math.25.21. & 29.

Eſai.55.1.

Chriſt is ſuch a foundation that being builded vpō him we cannot reſt anie thing vpon the worthines of our owne workes.

5 If theſe things had in the ages paſt beene handeled & diſpoſed in ſuch order as they ought to haue beene, there had neuer ariſen ſo many troubles & diſſenſions. *Paul* ſaith, that in the building of Chriſtian doctrin, wee muſt keep ſtil that foundation which he had laide among the Corinthians, beſide which no other can be laide: and that the ſame foundation is Ieſus Chriſt. What manner of foundation haue wee in Chriſt? is it, that hee was to vs the beginning of ſaluation: that the fulfilling thereof ſhould follow of our ſelues? & hath he but only opened the way, by which we ſhould go forwarde of our own ſtrength? Not ſo: but, as he ſaide a little before, when wee acknowledge him, he is giuen to vs for righteouſneſſe. No man therefore is wel founded in Chriſt, but he that hath full righteouſneſſe in him: foraſmuch as the Apoſtle ſaith not that he was ſent to helpe vs to obtain righteouſnes, but that he himſelfe might be our righteouſnes. Namely, that we are choſen in him from eternitie before the making of the world, by no deſeruing of ours, but according to the purpoſe of the good pleaſure of God: that by his death wee are redeemed from the damnation of death, and deliuered from deſtruction: that in him wee are adopted of the heauenly father into children and heires: that by his bloud wee are reconciled to the Father: that being giuen to him to be kept we are deliuered from peril of periſhing and of being loſt: that being ſo engraffed in him, wee are alreadie after a certaine manner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that hauing obtained ſuch partaking of him, howſoeuer wee be yet fooles in our ſelues, he is wiſedome for vs before God: howſoeuer wee be ſinners, he is righteouſneſſe for vs: howſoeuer wee be vncleane, hee is cleanneſſe for vs: howſoeuer wee bee weake, howſoeuer vnarmed and lying open in daunger of Sathan, yet ours is the power which is giuen him

1.Cor.3.11.

1.Cor.1.30.

Ephe.1.4 Col.1.14. & 20.

Ioan.10.28.

him in heauen and earth, whereby he may treade downe Satan for vs, and breake ỹ gates of hels: howsoeuer we stil cary about with vs ỹ body of death, yet he is life for vs: briefly that all his thinges are ours, & we in him haue all things, in our selues nothing. Vpon this foundation, I say, it behoueth that we be builded, if we wil encrease into a holy temple to the Lord. Math. 28. 18

6 But the world hath a long time beene otherwise taught. For there haue beene found out I wot not what moral good works, by which men may be made acceptable to God before that they be grafted in Christ. As though the Scripture lieth, when it saieth, that they are al in death which haue not possessed the Sonne. If they be in death, howe shoulde they bring foorth matter of life? As though it were of no more force, that whatsoeuer is done without faith, is sinne: as though there may be good fruites of an euil tree. But what haue these most pestilent Sophisters left to Christ wherin he may shewe foorth his power? They say that he hath deserued for vs the first grace, namely the occasion of deseruing: that it is nowe our parte not to faile the occasion offered. O desperate shamelesnesse of vngodlinesse. Who would haue thought that men professing the name of Christ, durst so strippe him naked of his power, and in a maner tread him vnder foot? This testimonie is ech where spoken of him, that al they are iustified that beleue in him: these fellowes teach, that there commeth from him no other benefite, but this, that the way is opened to euery man to iustifie himselfe. But I would to God they tasted what these sayings meane: that al they haue life that haue the Sonne of God: that whosoeuer beleeueth, is already passed frō death into life, that we are iustified by his grace, that we might be made heires of eternall life: that the faithfull haue Christ abiding in them, by whom they cleaue fast to God: that they which are partakers of his life, do sit with him in heauenly places: that they are transplanted into the kingdō of God, and haue obteined saluation and innumerable other such. For they do not declare, that there commeth by the faith of Christ nothing but the power to obteine righteousnesse or saluation, but that they are both giuē to vs. Therfore so soone as thou art by faith engrafted into Christ, thou art already made the sonne of God, the heire of heauē, partaker of righteousnes, possessor of life, & (that their lies may be better confuted) thou hast not obteined the fit ability to deserue, but euen all the deseruinges of Christ: for they are communicated to thee.

Being vvithout Christ vve can do no vvorke that pleaseth God. being in him vve are not indued onlie vvith an ablilitie of meriting saluation for our selues, but possest vvith that righteousnes and life vvhich Christ hath merited for vs.

1. Iohn. 5. 12. Rom. 14. 13.

1. Iohn. 5. 12. Iohn 5. 24 Rom. 3. 24 1. Ioan. 3. 23 Ephe. 2. 6 Col. 2, 13

7 So the Sorbonical scholes, the mothers of all errours, haue taken from vs the iustification of faith which is the summe of all godlinesse. They grant verily in worde, that man is iustified by formed faith: but this they afterwarde expound, because good workes haue of faith this that they auaile to righteousnesse: that they seeme in a manner to name faith in mockage, sith without great enuiousnesse it could not be passed ouer in silence, seing it is so oft repeated of the Scripture. And nor yet contented, they doe in the praise of good works priuily steale from God somwhat to giue away to man. Because they see that good workes litle auaile to aduance man, and that they cannot be properly called Merits, if they be accoūted the fruits of the grace of God: they picke them out of the strength of free wil, oile forsooth out of a stone. And they denie not in deede that the principall cause of

The schoolemen though for fashiō sake graunting righteousnes by faith in some sort, neuertheles to establish merits doe ascribe vnto mans free vvill, that vvhereby the grace and glorie of God is much impaired, & mens consciences bereued of all assurance in the fauorable acceptaunce of God.

of them is in grace: but they affirme that thereby is not excluded free will, by which is al merite. And this not onlie the latter Sophisters do teach, but also their *Pythagoras*, *Lombard*: whom if you compare with these men, you may say to be sounde witted and sober. It was truely a point of maruellous blindnesse, that when they had *Augustine* so oft in their mouth, they sawe not with how great carefulnesse that man prouided that no peece of the glorie of good workes were it neuer so litle, should be conueyed to men. Here before where we entreated of free will, we recited certaine testimonies of his to this purpose, of which sort there are oftentimes founde manie like in his writings, as when he forbiddeth vs that we should no where boast of our merites, because euen they also are the giftes of God: And when he writeth that al our merite is only of grace, that it is not gotten by our sufficiencie, but is all made by grace, &c. It is no maruell that *Lombarde* was blind at the light of the Scripture, in which it appeareth that he was not so well practised. Yet nothing could be desired more plaine against him and his disciples, than this word of the Apostle. For whē he forbiddeth Christians al glorying, he adioineth a reason why it is not lawful to glorie: because we are that handworke of God, created to all good workes, that we should walke in them. Sith therefore there commeth out of vs no good thing, but in so much as we be regenerate: and our regeneration is whole of God without exceptiō: there is no righ why we should claim to our selues one ounce in good workes. Finally whereas they continually call vpon good workes, in the meane time they so instruct consciences, that they neuer dare haue affiance, that they haue God wel pleased and fauourable to their works. But contrariwise we, without making mention of any Merite, do yet by our doctrine raise vp the courages of the faithfull with singular comfort, when we teach thē that in their works they please God, and are vndoubtedly accepted vnto him. Yea & also here we require that no man attempt or go about any worke without faith, that is to saie, vnlesse he do first with assured confidence of mind determine that he shal please God.

Lib.2.dist.28

In Psal.144
Epist.105.

Eph.2.10

The doctrine of free iustification without respect of workes a grounde effectuall to minister both courage in doing wel, and comfort in suffering.

1.Iohn.3.8
2.Pet.4.3
2.Tim.2.20
Luk 9.23

8 Wherefore let vs not suffer our selues to be led so much as one haire bredth away from this onely foundation: which being laid, wise builders do afterward well and orderly builde vpon it. For if there be need of doctrine and exhortation, they put men in mind, that the sonne of God hath appeared to this ende, that he might destroy the workes of the diuell: that they should not sin which are of God, that the time past is enough for the fulfilling of the desires of the Gentiles: that the elect of God are vessels of mercy chosen out vnto honour, which ought to be made cleane from al filthinesse. But all is spoken at once, when it is shewed that Christ wil haue such disciples, which forsaking themselues, and taking vp their crosse, doe followe him. He that hath forsaken himselfe, hath cut off the root of al euils, that he may no more seek those things that are his own. He that hath taken vp his crosse, hath framed himselfe to all patience and mildnesse. But the example of Christ conteineth both these and all other duties of godlines & holinesse. He shewed himself obedient to his father, euen to the death: he was wholly occupied in doing the works of God: he with his whole heart breathed out the glorie of his father: he gaue his soule for his brethren: he both

both did good and wished good to his enemies. If there be need of comfort, these wil bring marueilous comfort, that we be in affliction, but we are not made careful: that we labour, but we are not forsaken: we are brought low, but we are not confounded: we are throwne downe, but we do not perish: alway bearing about with vs in our body the mortifying of Iesus Christ, that the life of Iesus may be manifestly shewed in vs, that if we bee dead with him, we shal also liue together with him: if we suffer with him, we shall also reigne together with him: that we be so fashioned like to his suffringes, till we attaine to the likenesse of his resurrection: For as much as the Father hath predestinate these to be fashioned like the image of his sonne, whom, in him he hath chosen, that he may be the first begotté among al his brethren: and therfore that neither death, nor present things, nor things to come, shal seuer vs from the loue of God which is in Christ: but rather all things shal turne to vs to good & to saluation. Lo, we do not iustifie a man by workes before God: but we say, that al they that are of God, are regenerate and made a new creature, that they may passe out of the kingdome of sinne into the kingdome of righteousnes, & that by this testimonie they make their calling certaine, and are iudged as trees by the fruites.

2. Cor. 4. 8
2. Tim. 2
Phil. 3. 10
Rom. 8. 29.
2. Pet. 1. 10

The xvj. Chapter.

A confutation of the slanders, vvhereby the Papistes go about to bring this doctrine in hatred.

With this one worde may the shamelesnesse of certaine vngodlie men bee confuted, which slander vs with saying that wee destroye good workes, and doe draw men awaie from the following of them, when wee say that they are not iustified by workes: nor doe deserue saluation: and againe, that wee make too easie a way to righteousnesse, when we teach that it lieth in the free forgiuenesse of sinnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much enclined thereto alreadie. These slanders (I say) are with that one worde sufficiently confuted: yet I wil briefly answere to them both. They alleadge that by the iustification of faith, good workes are destroyed. I leaue vnspoken, what manner of men be these zealous louers of good workes which doe so backbite vs. Let them haue licence as freely to raile as they doe licentiously infect the whole worlde with the filthinesse of their life. They faine that they be grieued, that when faith is so gloriously aduaunced, workes are driuen downe out of their place. What if they be more raised vp, and stablished? For neither doe we dreame of a faith voide of good workes, nor a iustification that is without them. This onlie is the difference, that when we confesse that faith and good workes doe necessarily hang together, yet we set iustification in faith not in works. For what reason we do so, we haue in readinesse easily to declare, if we doe but turne to Christ vnto whom our faith is directed, and from whom it receiueth her whole strength. Why therefore are we iustified by faith? because by faith wee take holde of the righteousnesse of Christ, by which alone we are reconciled to God. But

The doctrine of iustification by Christ vvithout vvorkes falsely accused as a meane to make men slacke and careless to do vvell.

this

this thou canſt not take holde of, but that thou muſt alſo therewithall take hold of ſanctification. For he was giuen to vs, for righteouſnes, wiſedome, ſanctification, and redemption. Therefore Chriſt iuſtifieth none whom he doeth not alſo ſanctifie. For theſe benefites are coupled together with a perpetuall and vnſeparable knotte, that whom he enlightneth with his wiſedome, them he redeemeth: whom he redeemeth, he iuſtifieth: whom he iuſtifieth, he ſanctifieth. But foraſmuch as our queſtion is onely of righteouſnes and ſanctifying, let vs ſtay vpon theſe. We maie put difference betweene them, yet Chriſt containeth them both vnſeparably in himſelfe. Wilt thou therefore obtaine righteouſneſſe in Chriſt? Thou muſt firſt poſſeſſe Chriſt: and thou canſt not poſſeſſe him, but that thou muſt be made partaker of his ſanctification: becauſe he cannot be torne in pieces. Sith therefore the Lorde doeth graunt vs theſe benefites to be enioyed none otherwiſe than in giuing himſelfe, he giueth them both together, the one neuer without the other. So appeareth howe true it is, that we are iuſtified not without workes, and yet not by workes: becauſe in the partaking of Chriſt, whereby wee are iuſtified, is no leſſe contained ſanctification than righteouſneſſe.

1.Cor.1.30.

Neither is the affection of vvel-doing hereby coo-led in men vvhen they are taught that the good vvhich they doe, meriteth not the revvard vvhich they ſhall receiue for doing: the ſcripture hath o-ther motions than thu vvhen it pro-voketh vnto good vvorkes.

2 That alſo is moſt falſe, that the mindes of men are withdrawen from the affection of weldoing, when we take from them the opinion of meriting. Here by the way the readers muſt be warned, that they fooliſhly reaſon from rewarde to merite, as I ſhall afterwarde more plainely declare: namely, becauſe they know not this principle, that God is no leſſe liberall when he aſſigneth reward to workes, than when he giueth power to do wel. But this I had rather differre to the place fit for it. Now it ſhalbe inough to touch how weake their obiection is: which ſhalbe don two waies. For firſt whereas they ſaie that there ſhalbe no care of wel framing of life, but when hope of reward is ſet before them: they erre quite from the trueth. For if this onlie be entended when men ſerue God, that they looke to rewarde or let out to hire or ſel their labors to him, they litle preuaile: for God will be freely worſhipped, freely loued: he (I ſaie) alloweth that worſhipper, which whē all hope of receiuing reward is cut off, yet ceaſſeth not to worſhip him. Moreouer, if men be to be pricked forward, no man can put ſharper ſpurres vnto them, than thoſe that are taken of the end of our redemption and calling: ſuch as the word of God ſpurreth men withall, when it teacheth, that it is too wicked vnthankfulnes, not mutually to loue him againe which firſt loued vs: that by the blood of Chriſt our conſciences are cleanſed from dead workes, to ſerue the liuing God: that it is a hainous ſacrilege, if being once cleanſed, we defile our ſelues with newe filthineſſe, and prophane that holie blood: that wee are deliuered from the handes of our enemies, that wee may without feare ſerue him in holineſſe and righteouſneſſe before him all the dayes of our life: that we are made free from ſinne, that we may with a free Spirite follow righteouſneſſe: that our old man is crucified, that we may riſe againe into newneſſe of life: againe, that if we be dead with Chriſt (as becommeth his members) we muſt ſeeke thoſe things that are aboue, and muſt in the world be waifaring men from home, that wee maie long towarde heauen where is our treaſure: that the grace of

Heb.9.14
Luk.1.74.

Rom.6.18.

Col.3.1.
Tit.2.11.

God

God hath appeared to this end, that forsaking al vngodlinesse and worldlie desires, we may liue soberly, holily, & godlily in this world, looking for the blessed hope and the appearing of the glorie of the great God and sauiour: therefore that we are not appointed that wee should stirre vp wrath to our selues, but that we maie obteine saluation by Christ: that we are the tẽples of the holy Ghost, which it is not lawful to be defiled: that we are not darknesse, but light in the Lorde, which must walke as children of light: that we are not called to vncleanesse, but to holinesse: because this is the will of God, our sanctification, that we abstaine from vnlawfull desires: that our calling is holie, that the same is not fulfilled but with pureness of life: that we are for this purpose deliuered from sinne, that we should obey to righteousnesse. Can we be pricked foward to charitie with anie more liuely argument than that of *Iohn*, that we should mutually loue one an other as God hath loued vs? that herein his children doe differ from the children of the Diuell, the children of light from the children of darkenesse, because they abide in loue? Againe with that argument of *Paul*, that we if we cleaue to Christ, are the members of one bodie, which it is meet to be holpen one of an other with mutual duties? Can we be more strongly prouoked to holines than when we heare againe of *Iohn*, that all they that haue this hope, doe sanctifie themselues, because their God is holie? Againe of the mouth of *Paul*: that hauing the promise of adoption, we shoulde cleanse our selues from all the defiling of the flesh and spirite? then when wee heare Christ setting foorth himselfe for an example vnto vs that we shoulde followe his steppes?

1.Thes.5 9.
1.Cor.3.16.
Eph.2.21.& 5.8.
2 Cor.6.
1.Thes.4.7.
2.Tim.1.9.
Rom.6.18.
Iohn.13.10.
1.Iohn.2.11.
1.Cor.6.17.
& 12.12.
1.Iohn.3.3.
2.Cor.7.1.

3 And these few thinges I haue set forth for a taste: For if I should entend to goe through all, I should be driuen to make a long volume. The Apostles are all full of encouragements, exhortations and rebukings, whereby they may instruct the man of God to euery good work, & that without anie mention of merite. But rather they fetch their chiefe exhortations from this that our saluation standeth vpon the onelie mercie of God and vpon no merite of ours. As *Paul*, after that he hath in a whole Epistle discoursed that there is no hope of life for vs but in the righteousnesse of Christ, when he commeth downe to morall exhortations, he beseecheth them by that mercie of God which he hath vouchsafed to extende to vs. And trulie this one cause ought to haue bin sufficient, that God may be glorified in vs But if anie be not so vehemently moued with the glorie of God, yet the remembrance of his benefites ought to haue bin most sufficient to stirre vp such men to do well. But these men, which do peraduenture with thrusting in of merits beate out some seruile and constrained obediences of the law, doe falsly saie that we haue nothing whereby we may exhort men to good workes, because we go not the same waie to worke. As though God were much delighted with such obediẽces which protesteth ỹ he loueth a cherefull giuer, and forbiddeth any thing to be giuen as it were of heauinesse or of necessitie. Neither do I speake this for that I doe either refuse or despise that kinde of exhortation, which the Scripture oftentimes vseth, that it maie leaue no meane vnattempted euery way to stirre vp our mindes. For it rehearseth the reward which God wil render to euerie man according

The Apostles in pricking men forvvard vnto Godlinesse, drawe their exhortatiõs principallie from the greatnes of Gods mercies, and although they mention the revvardes promised vnto vvorks, yet are they far from establishing merites.

Rom 12.1.
Math.5.16.
Chryſ.hom. in Gen.
2.Cor.9.7.

to

to his workes. But I denie that that is the onelie thing, yea or the chiefe among manie. And then I graunt not that we ought to take beginning therat. Moreouer I affirme that it maketh nothing to the setting vp of such merites as these men boast of, as wee shall hereafter see. Last of all I saie that is to no profitable vse, vnlesse this doctrine haue first taken place, that wee are iustified by the onlie merit of Christ, which is conceiued by faith but by no merits of our works, because none can be fit to the endeuour of holinesse, vnlesse they haue first digested this doctrine. Which thing also the Prophet very wel signifieth, when he thus speaketh to God: With thee is mercie ỹ thou maist be feared. For he sheewth that there is no worshipping of God, but when his mercie is acknowledged, vpon which alone it is both founded & stablished Which is verie worthie to be noted, ỹ wee may know not onlie that the beginning of worshipping God aright is the affiance of his mercy, but also that the feare of God (which the Papistes will haue to be meritorious) cannot haue the name of merit, because it is grounded vpon the pardon and forgiuenesse of sinnes.

Psal. 130.

To teach that God doth freely pardon sinners is no allurement vnto sinne.

4 But it is a most vaine slander, that men are allured to sinne, when wee affirme the free forgiuenesse of sinnes, in which we say that righteousnesse consisteth. For, we saie that it is of so great value, that it can with no good of ours be recompensed, and that therefore it shoulde neuer bee obteined, vnlesse it were freely giuen. Moreouer, that it is to vs in deede freely giuen, but not so to Christ which bought it so deerely, namely with his own most holie blood, beside which there was no price of value enough that might be paide to the iudgement of God. When men are taught these things, they are put in minde that it is no thanke to them that the same most holie blood is not shed so oft as they sinne. Furthermore, wee learne, that our filthines is such, as is neuer washed away but with the fountaine of this most pure bloud. Ought not they that heare these thinges, to conceiue a greater horrour of sinne, than if it were saide that it is wiped away with the sprinkeling of good works? And if they haue anything of God, howe can they but dread being once cleansed, to wallowe themselues againe in the mire, as much as in them lieth to trouble and infect the pureneſse of this fountaine? I haue washed my feete (saith the faithfull soule in *Salomon*) howe shall I againe defile them? Nowe it is euident, whether sorte doe both more abase the forgiuenesse of sinnes, and do more make vile the dignitie of righteousnesse. They babble that God is appeased with their owne trifling satisfactions, that is, their doung: We affirme that the guiltinesse of sinne is more grieuous than can bee purged with so light trifles: that the displeasure of God is more heauie than can be released with these satisfactions of no value, and that therefore this is the prerogatiue of the onelie bloud of Christ. They saie that righteousnes if it faile at anie time) is restored and repaired by satisfactorie workes: wee thinke it more precious than that it can be matched with anie recompence of workes, and that therefore for the restoring thereof wee must flie to the onelie mercie of God. As for the rest of those thinges that pertaine to the forgiuenesse of sinnes, let them be sought out of the next Chapter.

Cant. 3. 5.

The

The xvii. Chapter.

The agreement of the promises of the lavv and the Gospel.

NOwe let vs also go through the other argumentes wherewith Satan by the souldiers of his garde, goeth about either to ouerthrowe or batter the iustification of faith. This I thinke we haue alreadie wrung from the slaunderers, that they can no more charge vs as enemies of good workes. For, iustification is taken away from good workes, not that no good works should be done, or that those which be done shuld be denied to be good, but that we should not put affiannce in them, nor glorie in them, nor ascribe saluation vnto them. For this is our affiance, this is our glory, and the only author of our saluatiō, that Christ the sonne of God is ours, and we likewise are in him the sonnes of God, and heires of the heauenly kingdom, being called by the goodnesse of God, not by our owne worthinesse into the hope of eternall blessednesse. But because they doe beside these assaile vs, as we haue saide, with other engines, goe to, let vs go forwarde in beating away these also. First they come backe to the promises of the lawe, which the Lorde did set foorth to the keepers of his lawe: and they aske whether we will haue them to be vtterly voyde or effectuall. Because it were an absurditie and to be scorned to say that they are voide, they take it for confessed that they are of some effectualnesse. Hereupon they reason that we are not iustified by only faith. For thus saith the Lord: and it shalbe, if thou shalt here these commaundementes and iudgements, and shal keepe them & do them, the Lord also shal keepe with thee his couenant and mercy which he hath sworne to thy fathers, he shall loue thee and multiply thee, and blesse thee, &c. Againe, If ye shall well direct your waies and your endeuours, if ye walk not after strange Gods, if ye do iudgement betwene man and man, and go not backe into malice, I will walke in the middest of you. I will not recite a thousand peeces of the same sort, which sith they nothing differ in sense, shalbe declared by the solution of these. In a summe, *Moses* testifieth that in the law is set forth blissing and curse, death and life. Thus therfore they reason, that either this blessing is made idle and fruitlesse, or that iustification is not of faith alone. We haue already before shewed, howe if we sticke fast in the law, ouer vs being destitute of all blessing, hangeth only curse which is threatned to ᵀtrāsgressors. For the Lord promiseth nothing but to the perfect keepers of his law, such as there is none found. This therfore remaineth, that al mankind is by the law accused, and subiect to curse & the wrath of God: from which that they may be loosed, they must needs goe out of the power of the law, and be as it were brought into liberty from the bondage thereof: not that carnall libertie which should withdrawe vs from the keeping of the law, should allure vs to thinke all things lawfull and to suffer our lust, as it were the staies being broken and with loose reins to run at riot: but the spirituall libertie, which may comfort and raise vp a dismayed and ouerthrowen conscience, shewing it to be free from the curse and damnation wherewith the lawe helde it downe bounde and fast tyed. This deliuerance from the subiection of the lawe, and Manumission (as I may call it) wee obtaine when by faith wee take holde of the mercie of

Iustification by faith alone doth not make the promises of the lavv fruitlesse.

Deut. 7. 12.

Ier. 7. 3. & 23.

Deut. 11. 26.

God

God in Christ, whereby we are certified and assured of the righteousnesse of sinnes, with the feeling whereof the law did pricke and bite vs.

The promises offered in the lawe should be vneffectuall if Christ did not stand vs in steade of fulfilling that righteousnesse vvhereupon the promises hang. Gal.2.16.

2 By this reason euen the promises that were offred vs in the law, should be all vneffectuall and voyde, vnlesse the goodnesse of God by the Gospell did helpe. For, this condition that we keepe the whole lawe, vpon which the promises hang, and whereby alone they are to be performed, shal neuer be fulfilled. And the Lorde so helpeth, not by leauing part of righteousnes in our workes, and supplying parte by his mercifull bearing with vs, but when he setteth onely Christ for the fulfilling of righteousnesse. For the Apostle, when he had before saide that he and other *Iewes* beleeued in Iesus Christ, knowing that man is not iustified by the workes of the lawe, addeth a reason: not that they should be holpen to fulnesse of righteousnesse by the faith of Christ, but by it should be iustified not by the workes of the lawe. If the faithfull remoue from the law into faith, that they may in faith finde righteousnesse which they see to be absent from the lawe: truely they forsake the righteousnesse of the lawe. Therefore now let him that list, amplifie the rewardinges which are saide to be prepared for the keeper of the law, so that he therwithal consider that it commeth to passe by our peruersnesse, that we feele no fruite thereof till we haue obteined an other righteousnesse of faith. So *Dauid*, when he made mention of the rewarding which the Lorde hath prepared for his seruantes, by and by descendeth to the reknowledging of sinnes, whereby that same rewarding is made voyde. Also in the xix. Psalme, he gloriously setteth foorth the benefites of the law, but he by and by crieth out: Who shal vnderstand his faultes? Lord cleanse me from my secret faults. This place altogether agreeth with the place before, where when he had said that al the waies of the Lord are goodnes & truth to them that feare him, he addeth: For thy names sake Lord, thou shalt be mercifull to my peruersenesse, for it is much. So ought wee also to reknowledge, that there is indeed the good wil of God set forth vnto vs in the law, if we might deserue it by works, but that the same neuer commeth to vs by the deseruing of workes.

Psal.19.12.

Psal.25.10.

The vnperfect vvorkes of beleeuers rewarded vvith that vvhich is promised vnto the perfect obseruers of the lavv: vvhereof there are three causes. Leuit.18. Ezec.20.11. Rom.10.5.

3 How then? are they giuē that they should vanish away without fruite? I haue euen now already protested that the same is not my meaning. I saie verily that they vtter not their effectualnes toward vs, so long as they haue respect to the merite of workes, and that therefore if they be considered in themselues, they be after a certaine manner abolished. If the Apostle teacheth that this noble promise: I haue giuen you commaundementes, which who so shall do shall liue in them, is of no value if we stand still in it, & shall neuer a whit more profit than if it had not beene giuen at al: because it belongeth not euen to the most holie seruants of God, which are al far from the fulfilling of the law, but are compassed about with manie transgressions. But when the promises of the Gospel are put in place of them, which do offer free forgiuenesse of sinnes, they bring to passe that not onlie we our selues be acceptable to God, but that our workes also haue their thank: & not this only that the Lord accepteth them, but also extendeth to thē the blessinges which were by couenant due to the keping of ẏ law. I grant therfore, that those thinges which the Lorde hath promised in his law to the

followers

followers of righteousnesse and holinesse, are rendered to the workes of the faithful: but in this rendring the cause is alwaies to be considered that powreth grace to workes. Now causes we see that there be three. The first is, ỹ God turning away his sight from the workes of his seruaunts, which alwaie deserue rather reproch than praise, embraceth them in Christ, and by the onely meane of faith reconcileth them to himselfe without the meane of workes. The second, that of his fatherly kindnes and tender mercifulnes, he lifteth vp workes to so great honour, not weying the worthines of them, that he accounteth them of some value. The third, that he receiueth the very same works with pardō, not imputing the imperfection, wherewith they al being defiled should otherwise be rather reckoned among sins than vertues. And hereby appeareth how much the Sophisters haue bin deceiued, which thought they had gaily escaped al absurdities, whē they said ỹ works do not of their own inward goodnesse auaile to deserue saluatiō, but by the forme of the couenant, because the Lord hath of his liberality so much esteemed them. But in the meane time they considered not, how farre those workes which they woulde haue to be meritorious, were from the condition of the promises, vnles there went before both iustification grounded vpon onely faith, and the forgiuenes of sins, by which euen the good workes themselues haue neede to be wiped from spottes. Therfore of three causes of Gods liberalitie, by which it is brought to passe that the works of ỹ faithfull are acceptable, they noted but one, and suppressed two, yea and those the principall.

4 These alledge the saying of *Peter*, which *Luke* rehearseth in the Actes: I finde in trueth that God is not an accepter of persons: but in euery nation he that doth righteousnes is acceptable to him. And hereupon they gather that which seemeth to be vndoubted, that if man doeth by right endeuours get himselfe the fauour of God, it is not the beneficial gift of God alone that he obteineth saluation, yea that God doth so of his mercie helpe a sinner, that he is by works bowed to mercie. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be inclined to mercie, but onelie miserie. If therefore it bee certaine that man is naked and needie of all goodnesse, and on the other full stuffed and loden with al kinds of euils, when God first receiueth them: for what qualitie, I pray you, shall we saie that he is worthie of the heauenly calling? Away therefore with the vaine imagining of merites, where God so euidently setteth out his free mercifulnesse. For, that which in the same place is saide by the voyce of the Angels to *Cornelius*, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested, that man by endeuour of good works is prepared to receiue the grace of God. For it must needes be that *Cornelius* was alreadie enlightened with the spirite of wisedome, sith he was endued with true wisedom, namely with the feare of God: that he was sanctified with the same Spirit, sith he was a follower of righteousnesse, which the Apostle teacheth to be a most certain fruit thereof. All these things therefore which are said to haue pleased God in him, he hath of his grace, so farre is it off that he did oy his own endeuor

The testimonie of Peter and example of Cornelius peruerslie alleaged to proone that the mercie of God towardes men is procured by some worthinesse of their owne.

Act. 10. 34.

Gal. 5. 5.

prepare himselfe to receiue it. Truly there cannot one syllable of the scripture be brought foorth, that agreeth not with this doctrine, ỹ there is none other cause for God to accept man vnto him, but because he seeth that mã should be euery way lost, if he be left to himselfe: but because he will not haue him lost, he vseth his owne mercie in deliuering him. Nowe wee see howe this accepting hath not regard to the righteousnesse of man, but is a mere token of the goodnes of God towarde men being miserable and most vnworthie of so great a benefite.

The good vvorkes of faithfull men acceptable vnto God, howbeit not because they are vvorthie to be accepted, but for that the mercie of God louing their persons embraceth their vvorkes, their vnvvorthinesse notvvithstanding

5 But after that the Lorde hath brought man out of the bottomlesse depth of destruction, and seuered him to himselfe by grace of adoption: because he hath new begotten him and newly formed him into a newe life, he nowe embraceth him, as a new creature with the giftes of his spirite. This is that accepting whereof *Peter* maketh mention, by which the faithfull are after their vocation allured of God euen in respect also of workes: for the Lord cannot but loue & kisse those good things which he worketh in them by his Spirit. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of workes, but in as much as for their cause & for their sakes, whatsoeuer good workes he hath giuen them in encreasing of his liberalitie, he also vouchsaueth to accept. For whence haue they good workes, but because the Lorde, as he hath chosen them for vessels vnto honour, so wil garnish them with true godlines? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly graunteth pardon to those deformities & spottes that cleaue to them? Summarily, he signifieth nothing else in this place, but that to God his children are acceptable and louely in whom he seeth the marks & features of his owne face. For we haue in another place taught that regeneration is a repairing of the image of God in vs. Forasmuch as therefore whersoeuer the Lord beholdeth his own face, he both worthilie loueth it and hath it in honour: it is not without cause saide, that ỹ life of the faithfull being framed to holines & righteousnes pleaseth him, but because the godly being clothed with mortal flesh, are yet sinners, and their good woorkes are but begunne and sauouring of the faultinesse of the flesh: hee cannot be fauourable neither to those nor to these: vnlesse hee more embrace them in Christ than in themselues. After this maner are those places to be taken, which testifie that GOD is kinde and mercifull to the followers of righteousnesse. *Moses* saide to the Israelites, The Lorde thy God keepeth couenant, to a thousand generations: which

Deut.7.9.

sentence was afterward vsed of the people for a common maner of speach. So *Salomon* in his solemne prayer, sayeth, Lorde God of *Israell*, which keepest couenant and mercie to thy seruauntes which walke before thee in

1.Kin.8.23

their whole heart. The same wordes are also repeated of *Nehemias*. For,

Nehe.1.5. Deut.29.18.

as in all the couenants of his mercie, the Lord likewise on their behalfe requireth of his seruauntes vprightnesse and holinesse of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaine reioysing by reason thereof shoulde blesse his owne soule, walking in the meane time in the peruersnesse of his own heart: so his will is by this way to keepe in their duetie them that are admitted into the communion of the

couenant: yet neuertheleſſe the couenant it ſelf is both made at the beginning free, & perpetually remaineth ſuch. After this manner *Dauid* when he glorieth that there was rendred to him rewarde of the cleanneſſe of his handes, yet omitteth not that fountain which I haue ſpoken of, that he was drawen out of the wombe, becauſe God loued him: where he ſo ſetteth out the goodnes of his cauſe, that he abateth nothing frō the free mercy which goeth before al giftes, whereof it is the beginning. 2. Sam. 22. 21.

6 And here by the way it ſhalbe profitable to touch what theſe formes of ſpeaking doe differ from the promiſes of the lawe. I call promiſes of the lawe, not thoſe which are echewhere commonly written in the boekes of *Moſes* (for as much as in them alſo are found many promiſes of the Goſpel) but thoſe which properly belong to the miniſterie of the law. Such promiſes, by what name ſoeuer you liſt to call them, doe declare that there is rewarde ready vpon condition, if thou doe that whic his commaunded thee. But when it is ſaide, that the Lord keepeth the couenant of mercie to them which loue him, therein is rather ſhewed what maner of men be his ſeruātes which haue faithfully receiued his couenaunt, than the cauſe is expreſſed why the Lord ſhould doe good to them. Nowe this is the manner of ſhewing it. As the Lord vouchſafeth to grant vs the grace of eternal life, to this end that he ſhould be loued, feared, and honored of vs: ſo whatſoeuer promiſes there are of his mercie in the Scriptures, they are rightfully directed to this end that we ſhould reuerence and worſhip the author of the benefites. So oft therefore as we heare that he doth good to them that keepe his law, let vs remember that the children of God are there ſignified by the duetie which ought to be continuall in them: that we are for this cauſe adopted, that we ſhould honour him for our Father. Therfore leaſt we ſhoulde diſherite our ſelues from the right adoption, we muſt alway endeuour to this whereunto our calling tendeth. But let vs againe keepe this in minde, that the accompliſhment of the mercie of God hangeth not vpō the works of the faithfull: but that he therefore fulfilleth the promiſe of ſaluation to them which aunſwere to their calling in vprightnes of life, becauſe in them he acknowledgeth the natural tokens of his children which are ruled with his ſpirite vnto good. Heereunto let that be referred, which is in the xv. Pſalme ſpoken of the Citizens of the Church, Lorde who ſhall dwel in thy tabernacle, and who ſhall reſt in thy holy hill? The innocent in handes and of a cleane heart, &c. Againe in *Eſaie*, Who ſhall dwell with deuouring fire? He that doth righteouſneſſe, he that ſpeaketh right thinges, &c. For there is not deſcribed the ſtay wherupon the faithful may ſtand before the Lord, but the manner wherewith the moſt merciſull father bringeth them into his ſelowſhippe, and therein defendeth and ſtrengtheneth them. For, becauſe he abhorreth ſinne, he loueth righteouſneſſe: whom he ioyneth to himſelfe, them he cleanſeth with his ſpirite, that he may make them of like faſhion to himſelfe and his kingdome. Therefore if the queſtion bee of the firſt cauſe whereby the entrie is made open to the holy ones into the kingdom of God, from whence they haue that they may ſtand faſt & abide in it, we haue this aunſwere ready, becauſe the Lorde by his mercie both hath once adopted thē, and perpetually defendeth them. But if the queſti- Eſa. 33. 14.

The vertuous actions of faithful men are aſſurances of their rewardes, and tokens that they are in the fauour of God, but no cauſes for the worthines wherof God ſhould fauour thē.

on be of the maner, then we must come down to regeneration & the fruits thereof, which are rehearsed in that Psalme.

In what sense the commaundements of God are called righteousnesse.

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good workes with the title of righteousnesse, and affirmoth that man is iustified by them. Of the first sorte there be verie manie places, where the obseruinges of the commaundementes are called iustifications or righteousnesses. Of the other sort, that is an example which is in *Moses*. This shalbe our righteousnesse, if we keepe all these commaundementes. And if thou take exception and saie that this is a promise of the law, which being knit to a condition impossible, proueth nothing. There be other of which you can not make the same aunswere, as this: And that shalbe to thee for righteousnesse before the Lord, to redeliuer to the poore man his pledge, &c. Againe, that which the Prophete saieth, that the zeale in reuenging the shame of *Israel*, was imputed to *Phinees* for righteousnesse. Therefore the Pharisees of our time thinke that here they haue a large matter to triumphe vpon. For when wee saie, that when the righteousnesse of faith is set vp, the iustification of workes giueth place, by the same right they make this argument: if righteousnesse be of workes, then it is falsse that we are iustified by faith onely. Though I graunt that the commaundementes of the lawe are called righteousnesses: it is no maruell: for they are so indeede. Howe be it wee must warne the readers that the Greciãs haue not fitly translated the Hebrue word *Hucmi, Dikeomata*, righteousnesses for commaundementes. But for the worde, I willingly release my quarell. For neither doe we denie this to the lawe of GOD, that it conteineth perfect righteousnesse. For although, because we are debters of al the thinges that it commandeth, therefore euen when we haue performed ful obedience thereof, we are vnprofitable seruants: yet because the Lord vouchsafed to graunt it the honour of righteousnesse, we take not away that which he hath giuen. Therefore wee willingly confesse that the full odedience of the lawe is righteousnesse, that the keeping of euerie commaundement, is a parte of righteousnesse, if so be that the whole summe of righteousnesse were had in the other partes also. But we denie that there is anie where anie such forme of righteousnesse. And therefore we take away the righteousnesse of the law, not for that it is maimed and vnperfect of it selfe, but for that by reason of the weakenesse of our flesshe it is no where seene. But the Scripture not onely calleth simply the commaundements of the Lord, righteousnesses: but it also giueth this name to the workes of the holie ones. As when it reporteth that *Zacharie* and his wife walked in the righteousnesses of the Lorde: truely when it so speaketh, it weigheth workes rather by the nature of the law, than by their own proper stare. Howbeit here againe is that to be noted, which I euen now saide, that of the negligence of the Greeke translatour is not a lawe to be made. But for asmuch as *Luke* woulde alter nothing in the receiued translation, I wil also not striue about it. For God hath cõmanded these things that are in the law to men for righteousnesse: but this righteousnesse we performe not but in keeping the whole lawe: for by euery transgression it is broken. Whereas therfore the law doth nothing but prescribe righteousnesse: if we

Deut. 6. 25.

Deut. 2. 4. 13. Psa. 106. 30.

Luk. 1. 6.

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haue respect to it, all the seuerall commaundements thereof are righteousnesse: if we haue respect to men of whom they are done, they doe not obteine the praise of righteousnesse by one worke, being trespassers in many, and by that same worke which is euer partly faultie by reason of imperfection.

8 But nowe I come to the seconde kinde, in which is the chiefe hardnesse, *Paul* hath nothing more strong to proue the righteousnesse of faith, than that which is written of *Abraham*, that his faith was imputed to him for righteousnesse. Sith therefore it is saide that the act done by *Phinees* was imputed to him for righteousnesse: what *Paul* affirmeth of faith, the same may we also conclude of workes. Whereupon our aduersaries, as though they had wonne the victorie, determine that we are indeede not iustified without faith, but that wee are also not iustified by it alone, and that workes accompliſh our righteousnesse. Therefore here I beseech the godly, that if they know that the true rule of righteousnesse is to be taken out of the Scripture onely, they will religiously & earnestly weigh with me, howe the scripture may without cauillations be rightly made to agree with it self. For as much as *Paul* knewe that the iustification of faith is the refuge for them that are destitute of their owne righteousnesse, he doeth boldly conclude that all they that are iustified by faith, are excluded from the righteousnesse of works But sith it is certaine that the iustification of faith is common to all the faithfull, he doth thereof with like boldnesse conclude that no man is iustified by workes, but rather contrariwise that men are iustified without any helpe of workes. But it is one thing to dispute of what value workes are by themselues, and an other thing what account is to bee made of them after the stablishing of the righteousnesse of faith. If wee shal set a price vpon workes according to their worthinesse, we saie that they are vnworthie to come into the sight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being spoyled of all help of works he is iustified by onely faith. Nowe we define righteousnesse thus, that a sinner being receiued into the cõmunion of Christ is by his grace reconciled to God, when being cleansed with his blood he obteineth forgiuenesse of sinnes, & being clothed with his righteousnes as with his owne, he standeth assured before the heauenly iudgement seat. When the forgiuenesse of sinnes is set before, the good workes which followe haue nowe another valuation than after their owne deseruing: because whatsoeuer is in them vnperfect, is couered with the perfection of Christ: whatsoeuer spots or filthinesse there is, it is wiped away with his cleannesse, that it may not come into the examination of the iudgement of God. Therefore when the guiltines of all trespasses is blotted out, wherby men are hindered that they can bring foorth nothing acceptable to God, and when the fault of imperfection is buried, which is wont also to defile good workes: the good workes which the faithfull doe are counted righteous, or (which is all one) are imputed for righteousnesse.

In what sense man is said to be iust by workes, & the act of Phinees to haue bene imputed vnto righteousnesse. Gen. 4.4. Psal. 106. 31.

It commeth of the righteousnesse which is by faith without workes that the workes of faithfull men are accounted righteous.

9 Now if anie man obiect this against me to assaile the righteousnesse of faith, first I will aske whether a man be counted righteous for one or two holie workes, being in the rest of the woorkes of his life a trespasser of the

lawe. This is more than an absurditie. Then I will aske if he bee counted righteous for manie good workes, if he be in any part founde guiltie. This also he shall not be so bolde to affirme, when the penall ordinance of the lawe crieth out against it, and proclaimeth all them accursed which haue not fulfilled all the commaundementes of the lawe to the vttermost. Moreouer, I will goe further and aske, whether there be anie worke that deserueth to be accused of no vncleanesse or imperfection. And howe coulde there be any such before those eyes, to whom euen the very starres are not cleane enough, nor the Angels righteous enough? So shall hee be compelled to graunt that there is no good worke which is not so defiled with transgressions adioyned with it, and with the corruptnesse of it selfe, that it can not haue the honour of righteousnesse. Nowe if it be certaine that it proceedeth from the righteousnesse of faith that workes which are otherwise vnpure, vncleane, and but halfe workes, not worthie of the sight of God, much lesse of his loue, are imputed to righteousnesse, why do they with boasting of the righteousnesse of workes destroie the iustification of faith, whereas if this iustification were not, they shoulde in vaine boast of that righteousnesse? Will they make a vipers birth? For thereto tend the saying of the vngodlie men. They cannot denie that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousnesse of workes: yet they conclude that man is not iustified by faith, because good workes also are accounted for righteousnesse. Therefore let vs passe these follies and confesse as the trueth is, that if the righteousnesse of workes of what sort soeuer it bee accounted, hangeth vpon the iustification of faith, it is by this not onelie nothing minished but also confirmed, namely whereby the strength thereof appeareth more mightie. Neither yet let vs thinke that workes are so commended after free iustification, that they also afterward come into the place of iustifying a man, or doe parte the office betweene them and faith. For vnlesse the iustification remaine alway whole, the vncleanesse of works shall be vncouered. And it is no absurditie, that a man is so iustified by faith that not only he himselfe is righteous, but also his works are esteemed righteous aboue their worthines.

Deut. 27.

Iob. 4. 18.

Not onelie vvee but our vvorks also iustified by faith in Christ: & therefore the righteousnesse of vvorkes a thing both vnder and after the righteousnes of faith.

10 After this manner we will graunt in workes not onely a righteousnesse in parte (as our aduersaries themselues would haue) but also that it is allowed of God as if it were a perfect & full righteousnes. But if we remember vpon what foundation it is vpholden, al the difficultie shal be dissolued. For then and not till then it beginneth to bee an acceptable worke, when it is receiued with pardon. Nowe whence commeth pardon, but because God beholdeth both vs and all our thinges in Christ? Therfore as we, when we are graffed into Christ, doe therefore appeare righteous before God, because our wickednesses are couered with his innocencie, so our works are & be taken for righteous, because whatsoeuer faultinesse is otherwise in them, being buried in the cleanesse of Christ, it is not imputed. So wee maie rightfully say, that by onely faith not onely we but also our works are iustified. Nowe if this righteousnesse of workes of what sort soeuer it bee, hangeth vpon faith and free iustification, and is made of it: it ought to bee inclo-

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ded vnder it, and to be set vnder it as the effect vnder the cause thereof, as I may so call it: so farre is it off that it ought to be raised vp either to destroye or darken it. So *Paul* to driue men to confesse that our blessednesse consisteth of the mercie of God, not of works, chiefely enforceth that saying of *Dauid*, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is he to whome the Lord hath not imputed sinne. If any man do thrust into the contrarie innumerable sayings wherein blessednesse seemeth to be giuen to workes, as are these: Blessed is the man which feareth the Lord, which hath pitie on the poore, which hath not walked in the counsel of the wicked which beareth temptation: Blessed are they which keepe iudgement; ỹ vndefiled, the poore in Spirit, ỹ meek, the mercifull, &c. they shall not make but that it shalbe true which *Paul* saieth, For because those things that are there commended are neuer so in man, that he is therefore allowed of God, it followeth that man is alway miserable, vnlesse he be deliuered from miserie by forgiuenesse of sinnes. Forasmuch as therefore all the kindes of blessednesse which are extolled in the Scriptures, do fall donwe voide, so that man receiueth fruite of none of them, till hee haue obtained blessednesse by forgiuenesse of sinnes, which may afterward make place for them: it followeth that this is not onely the highest and the chiefe but also the only blessednesse: vnlesse peraduenture you wil haue that it be weakened of those which consist in it alone. Nowe there is much lesse reason why the calling of men righteous should trouble vs, which is commonly giuen to the faithfull. I grant verily that they are called righteous of the holinesse of life: but forasmuch as they rather endeuour to the following of righteousnes, than do fulfil righteousnes it selfe, it is meete that this righteousnesse such as it is, giue place to the iustification of faith, frō whence it hath that which it is.

Rom.4.7 Psal.32 Psal.113 Psal.14.21 Psal.1.1 Iam.1.12 Psa.106.3 & 119.1 Mat.5.3

S. James maketh nothing against iustificatiō by faith alone vvithout vvorks. For he speaketh not of such a faith as is meant by S. Paul in deliuering this doctrine.

11 But they say that wee haue yet more businesse with *Iames*, namely which with open voice fighteth against vs. For he teacheth both that *Abraham* was iustified by workes, and also that all we are iustified by workes, not by faith only. What then? wil they drawe *Paul* to fight with *Iames*? If they hold *Iames* for a minister of Christ, his saying must be so taken that it disagree not from Christ speaking by the mouth of *Paul*, The holy Ghost affirmeth by the mouth of *Paul*, that *Abraham* obtained righteousnes by faith, not by works: and we also do teache that all are iustified by faith without the workes of the law. The same holy Ghost teacheth by *Iames* that both *Abraham* righteousnesse and ours consisteth of works, not of only faith. It is certaine that the holy Ghost fighteth not with himself. What agreement shall there be therfore of these two? It is enough for the aduersaries, if they pluck the righteousnes of faith which wee would haue to bee fastened with moste deepe rootes: but to render to consciences their quietnesse, they haue no great care. Whereby verily you may see that they gnawe the iustification of faith, but in the meane time doe appoint no marke of righteousnesse where consciences may stay. Therefore let them triumph as they list, so that they may boast of no other victorie than that they haue taken away all certaintie of righteousnesse. And this wretched victorie they shall obtaine, where the light of trueth being quenched, the Lord shal suffer them to ouer-

Iam.1.12

ſpread the darkneſſe of lies. But whereſoeuer the trueth of God ſhall ſtande, they ſhall nothing preuaile. I denie therfore that the ſaying of *Iames* which they ſtil continually hold vp againſt vs as it were the ſhield of *Achilles* doth any thing at all make for them. That this may be made plaine, firſt wee muſt looke at the marke that the Apoſtle ſhooteth at: and then wee muſt note where they be deceiued. Becauſe there were then manie (which miſchiefe is wont to be continual in the Church) which openly bewrayed their infidelitie, in neglecting and omitting all the proper workes of the faithful, and yet ceaſſed not to boaſt of the falſe name of faith: *Iames* doeth here mock the fooliſh boldnes of ſuch men. Therefore it is not his purpoſe in any point to diminiſh the force of true faith, but to ſhewe how fondly thoſe triflers did chalenge ſo much the vaine image of it, that being contented herewith they careleſly ranne diſſolutely abrode into all licentiouſnes of vices. This ground being conceiued, it ſhalbe eaſie to perceiue where our aduerſaries doe miſſe. For they fall into two deceites in the word, the one in the name of faith, the other in the word of iuſtifying. Whereas the Apoſtle nameth faith a vaine opinion farre diſtant from the trueth of faith, it is ſpoken by way of granting, which is no derogation to the matter: which he ſheweth at the beginning in theſe wordes. What profiteth it, my brethren, if any man ſay ỹ he hath faith, & hath no works? He doth not ſay, if any haue faith without works, but, If any man boaſt. More plainly alſo he ſpeaketh a litle after, where he in mockerie maketh it worſe than the diuels knowledge: laſt of al, when he calleth it dead. But by the definition you may ſufficiently perceiue what he meaneth. Thou beleeueſt (ſaith he) that there is a God. Truely if nothing be contained in this faith but to beleeue that there is a God, it is now no maruell if it doe not iuſtifie. And when this is taken from it, let vs not thinke that anye thing is abated from the Chriſtian faith, the nature whereof is farre otherwiſe. For after what maner doeth true faith iuſtifie vs, but when it conioyneth vs with Chriſt, that being made one with him wee may enioy the partaking of his righteouſneſſe? It doth not therefore iuſtifie vs by this that it conceiueth a knowledge of the being of God, but by this that it reſteth vpon the aſſurednes of the mercy of God.

Neither doth S Iames vſe the vvord Iuſtification, as S. Paul doth, but in a meaning far different: S. Paul meaning thereby the imputation of righteouſneſſe and S. Iames the declaration of that righteouſnes by vvorkes, vvhich vvithout vvorkes vvas imputed.

12 We haue not yet the worke, vnleſſe we examine alſo the other deceit in the word, foraſmuch as *Iames* ſetteth part of iuſtification in works. If you will make *Iames* agreing both with the reſt of the Scriptures, & with himſelf, you muſt of neceſſitie take the worde of Iuſtifying in another ſignification than it is taken in *Paul*. For *Paul* ſaith that we are iuſtified, when the remembrance of our vnrighteouſnes being blotted out, wee are accounted righteous. If *Iames* had meant of that taking, he had wrongfully alledged that out of *Moſes*: *Abraham* beleeued God, &c. For he thus frameth it together. *Abraham* by workes obtained righteouſnes, becauſe he ſticked not at ỹ commandement of God, to offer vp his ſonne. And ſo the ſcripture was fulfilled, which ſaith, that he beleeued God, and it was imputed to him for righteouſnes. If it be an abſurditie, that the effect is before his cauſe, either *Moſes* doeth in that place falſely teſtifie, that faith was imputed to *Abraham* for righteouſnes: or he deſerued not righteouſnes by that obedience which hee ſhewed in offering vp of *Iſaac*. *Abraham* was iuſtified by his faith, when

Iſaac.

Ismael was not yet conceiued, which was now growen past childehood before that *Isaac* was borne. How therefore shal we say, that he got to himselfe righteousnes by obedience which followed long afterward? Wherefore either *Iames* did wrongfully misturne the order (which it is a wickednesse to think) or he meant not to say that he was iustified, as though he deserued to be accounted righteous. How then? Truely it appeareth that he speaketh of the declaratiō of righteousnes & not the imputatiō: as if he had said: Who so are righteous by true faith, they do proue their righteousnes with obedience & good works, not with a bare & imagelike visor of faith. In a summe, he disputeth not by what meane we are iustified, but he requireth of the faithful a working righteousnes. And as *Paul* affirmeth that men be iustified without the help of works: so *Iames* doeth here suffer them to be accounted righteous which want good works. The considering of this end, shal deliuer vs out of all dout. For our aduersaries are hereby chiefely deceiued, that they think that *Iames* defineth the manner of iustifying, whereas hee trauaileth about nothing else but to ouerthrowe their peruerse careleſnesse, which did vainly pretend faith to excuse their despising of good works. Therefore into how many wayes soeuer they wrest the words of *Iames*, they shall wring out nothing but two sentences: that a vaine bodilesse shewe of faith doth not iustifie, and that a faithful man not contented with such an imaginatiue shewe, doth declare his righteousnes by good workes.

13 As for that which they alleage out of *Paul*, the same meaning, that the doers of the law, not the hearers, are iustified, it nothing helpeth them, I will not escape away with the solution of *Ambrose*, that that is therefore spoken because the fulfilling of the lawe is faith in Christ. For I see that it is but a meere starting hole, which nothing needeth where there is a broad way open. There the Apostle throweth downe the Iewes from fooliſh confidence, which boasted themselues of the onely knowledge of the lawe, when in the meane time they were the greatest despisers of it. Therefore that they shoulde not stande so much in their owne conceit for the bare knowledge of the law, he warneth them, that if righteousnesse bee sought out of the lawe, not the knowledge but the obseruing of it is required. Wee verily make no doubt of this that the righteousnes of the law standeth in workes: nor yet of this also, that the righteousnesse consisteth in the worthines and merites of workes. But it is not yet proued, that we are iustified by workes, vnlesse they bring forth some man that hath fulfilled the law. And that *Paul* meant none otherwise, the hanging togither of the text shalbe a sufficient testimonie. After that he had generally condemned the Gentiles and the Iewes of vnrighteousnesse, then he descended to the particular shewing of it, and saith, that they which sinned without the Lawe, doe perish without the Law: which is spoken of the Gentiles: but they which haue sinned in the lawe, are iudged by the lawe: which pertaineth to the Iewes. Nowe because they winking at their owne trespassinges proudly gloried of the onely lawe: he adioyneth that which most fitly agreed, that the law was not therefore made, that men should bee made righteous by onely hearing of the voice therof: but then and not till then when they obeied, as if he should saie: Seekest thou righteousnes in the law: alleage not y hearing of it, which of it self

That the doers of the lavv are iustified and not the bare hearers helpeth nothing to the ouerthrovv of iustification by faith alone. Rom. 2. 23.

is

is of ſmall importance, but bring workes, by which thou maiſt declare that the lavv was not ſet for thee in vaine. Of theſe workes becauſe they were al deſtitute, it followed that they were ſpoiled of glorying of the lavv. Therefore we muſt of the meaning of *Paul* rather frame a contrarie argument.

The righteouſneſſe of the lawe conſiſteth in the perfection of workes. No man can boaſt that he hath by workes ſatisfied the lavv. Therefore there is no righteouſnes by the lawe.

The proteſtations vvhich faithfull men do make of their innocency in the ſight of god, are no arguments that they ſuppoſed them ſelues therby iuſtified before him.

14 Nowe they alledge alſo theſe places, wherein the faithful do boldlie offer their righteouſnes to the iudgmẽt of God to be examined, & require that ſentence bee giuen of them according to it. Of which ſort are theſe: Iudge me O Lorde according to my righteouſneſſe, & according to my innocencie, which are in me. Againe, Heare my righteouſneſſe, O God: Thou haſt proued my heart, & haſt viſited it in the night, & ther was no wickedneſſe found in me. Againe, The Lorde ſhall render to mee according to my righteouſnes, and he ſhall recompence me according to the cleanneſſe of my hands. Becauſe I haue kept the wayes of the Lord, & haue not wickedly departed from my God. And I ſhal be vnſpotted, & ſhall keepe me from my iniquity. Againe, Iudge me, Lord, becauſe I haue walked in mine innocencie. I haue not ſit with lying men, I will not enter in with them that do wicked things. Deſtroy not my ſoul with the vngodly, my life with mẽ of bloud in whoſe hands are iniquities: whoſe right hãd is filled with gifts. But I haue walked innocently. I haue aboue ſpokẽ of the affiance which the holy ones do ſeem ſimplie to take to thẽſelues of works. As for theſe teſtimonies that we haue here alleaged, they ſhall not much accombre vs if they be vnderſtanded according to their compaſſe, or (as they cõmonly call it) their circumſtãce. Now the ſame is double. For neither would they haue them to be wholy examined that they ſhould be either condẽned or acquited according to ỹ continual courſe of their whole life: but they bring into iudgmẽt a ſpeciall cauſe to be debated. Neither do they claim to themſelues righteouſnes in reſpect of the perfection of God, but by compariſon of naughty & wicked men. Firſt when the iuſtifying of man is entreated of, it is not onely required that he haue a good cauſe in ſome particular matter, but a certain perpetuall agreement of righteouſnes in his whole life. But the holy ones, when they cal vpon the iudgement of God to approue their innocencie, do not offer themſelues free from al guiltines & in euery behalfe faultleſſe: but verily when they haue faſtened their affiance of ſaluation in his goodnes only, yet truſting that he is the reuenger of the pore afflicted againſt right & equity, they commend to him the cauſe wherin the innocẽt are oppreſſed. But when they ſet their aduerſaries with them before the iudgement ſeat of God, they boaſt not of ſuch an innocẽcy as ſhal anſwere to the pureneſ of God if it be ſeuerely ſearched, but becauſe in compariſon of the malice, obſtinacie, ſuttlety & wickednes of their aduerſaries, they knowe that their plainneſſe, righteouſnes, ſimplicity, & cleannes is knowne & pleaſing to God: they feare not to call vpon him to be iudge betweene them ſelues & them. So when *Dauid* ſaid to *Saul*: The Lord render to euery man according to his righteouſnes & truth: he meant not that the Lorde ſhould examine by himſelfe and reward euery man according to his deſeruings, but

Pſal. 7. 1
Pſal. 17. 1
Pſal. 18. 21
Pſal. 26. 1

1. Sa. 26. 23

he

he tooke the Lord to witnesse, how great his innocencie was in comparison of the wickednes of *Saul*. And *Paul* himself, when he boasteth with this glorying that he hath a good witnes of conscience, that he hath trauailed with simplicitie and vprightnesse in the Church of God, meaneth not that hee standeth vpon such glorying before God, but being compelled with the slanders of the wicked, he defendeth his faithful and honest dealing, which hee knewe to be pleasing to the mercifull kindnesse of God, against all euill speaking of men whatsoeuer it be. For wee see what hee sayeth in another place, that he knoweth no euill by himselfe, but that hee is not thereby iustified, namely because he knewe that the iudgement of God far surmounteth the bleareied sight of men. Howsoeuer therefore the godly doe defend their innocencie against the hypocrisie of the vngodly, by the witnessing & iudgement of God: yet when they haue to do with God alone, they all crie out with one mouth: If thou marke iniquitie, Lord, Lord who shall abide it? Enter not into iudgement with thy seruants: because euery one that liueth shall not be iustified in thy sight: and distrusting their owne workes, they gladly sing, Thy goodnesse is better than life.

2. Cor. 1. 12

1. Cor. 4. 4.

Psal. 130. 3. & 140. 2

Psal. 36. 4

15 There are also other places not vnlike to these before, in which a man may yet tary. *Salomon* saith, that he which walketh in his vprightnesse, is righteous. Againe, That in the path of righteousnesse is life, and that in the same is not death. After which manner *Ezechiel* reporteth that he shall liue life that doth iudgement and righteousnes. None of these doe we either deny or darken. But let there come foorth one of the sonnes of *Adam* with such an vprightnesse. If there be none, either they must perish at the sight of God, or flee to the sanctuarie of mercie. Neither doe we in the meane time deny but that to the faithfull their vprightnes, though it be but halfe & vnperfect, is a step towarde immortalitie. But whence commeth that but because whom the Lord hath taken into the couenant of grace, he searcheth not their works according to their deseruings, but kisseth them with fatherly kindnesse? Wherby we do not only vnderstand that which the schoolemen doe teach, that workes haue their value of the accepting grace. For they meane that works which are otherwise insufficient to purchase righteousnes by the couenant of the lawe, are by the accepting of God auaunced to the value of equalitie. But I say that they being defiled both with other trespassings & with their owne spottes, are of no other value at all, then insomuch as the Lord tenderlie granteth pardon to both: that is to say, giueth free righteousnes to man. Neither are here those prayers of the Apostle seasonablie thrust in place, where he wisheth so great perfectiō to the faithfull, that they may be faultles & vnblamable in the day of the Lord, These wordes in deede the Celestines did in old time turmoile, to affirme a perfection of righteousnes in this life. But, which we thinke to be sufficient, wee answere briefly after *Augustine*, that all the godlie ought in deede to endeuour toward this marke, that they may one day appeare spotles and faultles before the face of God: but because the best and most excellent manner of this life is nothing but a going forwarde, wee shall then and not till then attaine to this marke, when being vnclothed of this flesh of sinne we shall fully cleaue to the Lorde. Yet will I not stiffelie striue with him which will

Vnto mens righteousnes neither is life vainely promised if wee vnderstand it giuen therevnto not for merite but of mercie: neither is perfection falsly attributed vnto saints if a parte thereof be the serious acknowledgment of their imperfection,

Pro. 20. 7. & 22. 15.

Ezc. 18. 9. & 33. 15.

Eph. 1. 4.

1. The. 3. 13

giue

giue the title of perfection to the holy ones, ſo that he alſo limitte the ſame with the wordes of *Auguſtine* himſelfe. When (ſaith he) we will call the vertue of the holy ones, perfect: to the ſame perfection alſo belongeth the acknowledging of imperfection both in trueth and in humilitie.

Lib. ad Boni. 3. cap. 7.

The xviii. Chapter.

That of the reward, the righteouſneſſe of workes is ill gathered.

When rewards are promiſed vnto men according to their workes, It is not to ſhew that good workes are the cauſe but the way to ſaluation.

NOwe let vs paſſe ouer to thoſe ſayings which affirme, that God will render to euery man according to his workes: of which ſort are theſe. Euery man ſhall beare away that which he hath done in the bodie, either good or euill. Glorie and honour to him that worketh good: trouble and diſtreſſe vpon euery ſoule of him that worketh euill. And they which haue done good things, ſhall goe into the reſurrection of life: they which haue done euill, into the reſurrection of iudgement. Come yee bleſſed of my father: I haue hungred, and yee gaue mee meate: I haue thirſted, and yee gaue me drinke, &c. And with them let vs alſo ioyne theſe ſayings, which cal eternall life the reward of workes. Of which ſort are theſe. The rendring of ỹ hands of a man ſhalbe reſtored to him. He that feareth the commandement, ſhall be rewarded. Be glad and reioyce, behold, your reward is plentiful in heauen. Euery man ſhall receiue reward according to his labor. Where it is ſaid that God ſhal render to euery man according to his workes, the ſame is eaſily aſſoyled. For that maner of ſpeaking doeth rather ſhewe the order of following, than the cauſe. But it is out of dout, that the Lorde doeth accompliſh our ſaluation by theſe degrees of his mercie, when thoſe whome hee hath choſen hee calleth to him: thoſe whome hee hath called, he iuſtifieth: thoſe whome he hath iuſtified, he glorifieth. Although therfore he do by his only mercie receiue them ỹ be his into life, yet becauſe he bringeth them into the poſſeſſion thereof by the race of good works, that he may fulfill his worke in them by ſuch order as he hath appointed: it is no marueile if it bee ſaid that they be crowned according to their works, by which without doubt they are prepared to receiue the crowne of immortalitie. Yea and after this maner it is fitly ſaide that they worke their owne ſaluation, when in applying themſelues to good workes, they practiſe themſelues towarde eternall life: namely as in another place they are commaunded to worke the meate which periſheth not, when by beleeuing in Chriſt they get to thẽſelues life: and yet it is by and by afterward added: Which the ſonne of man ſhall giue you. Whereby appeareth ỹ the worde of Working is not ſet as contrarie to grace, but is referred to endeuour: and therefore it followeth not, ỹ either ỹ faithful are themſelues authors of their own ſaluation, or that the ſame proceedeth from their works. How then? So ſoone as they are taken into the fellowſhip of Chriſt, by the knowledge of the Goſpel, and the enlightening of the holy Ghoſt, eternall life is begon in them. Now the ſame good worke which God hath begon in them, muſt alſo bee made perfect vntill the day of the Lord Ieſu. And it is made perfect, when reſembling the heauenly father in righteouſnes and holines, they proue themſelues to bee his children

Mat. 16.27. 2. Cor. 5.10. Rom. 2.6 Iohn. 5.29 Mat. 25.34. Pro. 12.14. & 13.13. Math. 5. 12. Luk. 6. 13. 2 Cor. 3.8. Rom. 2.6 & 8.30.

Phil. 2. 12.

Ioan. 6. 27.

Phil. 1. 6.

not

not swarued out of kinde.

2 There is no cause why we should of the name of rewarde gather an argument that our workes are the cause of saluation. First let this be determined in our hearts, that the kingdome of heauen is not a reward of seruants, but an inheritance of children, which they only shall enioy, that are adopted of the Lord to be his children: & for no other cause, but for this adoptiō. For, the sonne of the bondwoman shal not be heire, but the sonne of the free woman. And in the very same places, in which the holy Ghost promiseth to workes eternal glorie for rewarde, in expressing the inheritance by name, he sheweth that it commeth frō else where. So Christ rehearseth works, which he recompenseth with the rewarding of heauen, when hee calleth the elect to the possession therof: but he therwithall adioyneth that it must be possessed by right of inheritance. So *Paul* biddeth seruants, which doe their dutie faithfully, to hope for reward of the Lord: but he addeth, of inheritance. We see how they do as it were by expresse words prouide that we impute not eternal blessednes to works, but to the adoption of God. Why therefore doe they therewithal together make mention of workes? This question shalbe made plaine with one example of Scripture. Before the birth of *Isaac*, there was promised to *Abraham* a seed in which al the nations of the earth should be blessed: and a multiplying of his seede, which should match the starres of the skie, & the sands of the sea, & other like. In many yeres afterward, *Abraham*, as he was commanded by the oracle, prepared himselfe to offer vp his sonne in sacrifice. When hee had performed this obedience, hee receiued a promise. I haue sworne by my selfe (saith the Lorde) because thou hast done this thing, & hast not spared thine owne onely begotten sonne, I will blesse thee & multiply thy seede as the starres of the skie, and the sands of the sea: thy seede shal possesse the gates of their enemies, & al the nations of ỹ earth shalbe blessed in thy seede, because thou hast obeyed my voice. What heare wee? Hath *Abraham* by his obedience deserued the blessing, the promise whereof he had receiued before that the commandement was giuen? Here verily we haue it without circumstances shewed, that the Lorde rewardeth the works of the faithfull with those benefites which hee had alreadie giuen them before that the works were thought of, hauing yet no cause why hee should do good to them but his owne mercie.

The rewarding of workes with saluation doth not argue those workes to be the cause of that saluation, wherewith they are rewarded, more than Abrahams obedience in offering his sonne a cause of that blessing whereof hee had the promise before he obeyed.
Ephe. 1. 18.
Gal. 4. 30.
Mat 25. 34.
Col. 3. 24
Gen. 15. 5. & 17. 1.
Gen. 22. 3. & 17.

3 Yet doth the Lord not deceiue nor mock vs when he saith that he rendreth for reward to workes the same thing which he had before works frely giuen. For, because he wil haue vs to be exercised with good works, to thinke vpon the deliuery or enioying (as I may so call it) of these things which he hath promised, and to runne through them to the blessed hope set before vs in heauen, the fruite of the promises is also rightly assigned to them, to the ripenesse wherof they do not bring vs. The Apostle very fitly expressed both these points, when he said that the Colossians apply themselues to the duties of charitie, for the hope which is laide vp for them in heauen, of which they had before heard by the word of the true speaking Gospel. For when he saieth that they knewe by the Gospel, that there was hope layde vp for them in heauē, he declareth that the same is by Christ only, not vnderpropped with any workes. Wherewith accordeth that saying of *Peter*, that the godly

VVe are not mocked when that is promised to our workes wherein wee are interessed by faith alone.
Col. 1. 4.

1.Peter.1.5 godly are kept by the power of God, through faith, vnto the saluation which is readie to be manifestly shewed at the time appointed for it. When he saith ỳthey labour for it, he signifieth that the faithful must runne all the time of their life, that they may attaine to it. But least we should thinke that the reward which the Lord promiseth vs, is reduced to the measure of merite, he did put foorth a parable, in which he made himself a housholder, which sent Math.12.1. all them that he met, to the trimming of his vineyard, som at the first houre of the day, some at the second, some at the thirde, yea & some also at the 11. At euening he payde to euery one equall wages. The exposition of which parable, that same old writer whatsoeuer he was, whose booke is carried abroad vnder the name of *Ambrose* of the calling of the Gentiles, hath briefly & truely set our. I wil vse rather his words than mine own. The Lord (saith hee) by the rule of this comparison hath stablished the diuersitie of manyfold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. houre, are made equall with them that Lib.1.cap.3. had wrought the whole day, do represent the estate of them, whome for the aduauncing of the excellencie of grace, the tender kindnesse of the Lorde hath rewarded at the waning of the day, & at the ending of their life: not paying wages for their labor, but pouring out the riches of his goodnes vpõ them whom he hath chosen without works, that euen they also which haue swet in great labour, & haue receiued no more than the last, may vnderstãd that they haue receiued a gift of grace, not a reward of workes. Last of all, this also is worthie to be noted in these places, where eternall life is called the rewarde of workes, that it is not simply taken for the communicating which wee haue with God to blessed immortalitie, when hee embraceth vs with fatherly good wil in Christ: but for the possessing or enioying (as they cal it) of blessednes, as also the very wordes of Christ doe sounde, In time to Mat.10.30 come life euerlasting. And in another place, Come & possesse the kingdome, Math.25.34. &c. After this manner *Paul* calleth adoption, the reuealing of the adoption which shalbe made in the resurrection: & afterwarde expoundeth it the re- Rom.8.18. demption of our bodie. Otherwise as estranging from God is eternal death, so when man is receiued of God into fauour, that hee may enioy the cõmunicating of him & be made one with him, he is receiued from death to life: which is done by the beneficial meane of adoption only. And if, as they are wont, they stifly enforce the reward of workes, wee may turne against them 1.Pet.1.9. that saying of *Peter*, that eternall life is the reward of faith.

4 Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthines of our workes, as if they deserued such reward, For the Scripture leaueth nothing to vs, whereof wee may be aduaunced in the sight of god. But rather it wholly endeuoureth to beat down our arrogancie, to humble vs, to throw vs downe, & altogether to breake vs in peeces. But our weakenesse is so succoured, which otherwise woulde by and by slippe & fall downe, vnlesse it did susteine it selfe with this expectation, and mitigate her tedious grieues with comfort. First how harde it is for a man to forsake and deny not only al his things, but also himself, let euery man consider for himself. And yet with this introduction Christ traineth his scholers, that is, al the godly. Then throughout all their life he so instructeth them vnder

Rewardes are set before vs, not to the end vwee should glorie in our vworkes, but least vve should faint in the midst of our trials

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the discipline of ỹ crosse, that they may not set their heart either to the desire or confidence of present good things. Briefely hee so handleth them for the most part, that which way soeuer they turne their eies throughout the whole wideneſſe of the world, they haue on euery side nothing but desperation present before them: so that *Paul* saith, that we are more miserable than all men if our hope be only in this world. That they should not faint in these so great distresses, the Lord is present with them, which putteth thē in mind to lift vp their head higher, to cast their eies further, that they find with him the blessednesse which they see not in the world. This blessednes he calleth, reward, wages, recompence, not weying the merit of workes, but signifying that it is a recompensing to their troubles, sufferings, slanders, &c. Wherefore nothing withstandeth, but that we may after the example of the Scripture, call eternall life a rewarding, because in it the Lorde receiueth his frō labors into rest, from affliction into prosperous and happie state, from sorow into gladnes, from pouertie into flowing wealth, from shame into glorie, and changeth al the euils which they haue suffered for greater good things. So it shal also be no inconuenience, if we think holinesse of life to be a way, not which openeth an entrie into the glorie of the heauenly kingdom, but wherby the elect are led of their God into the disclosing of it: forasmuch as this is his good wil to glorifie them whome he hath sanctified. Onely let vs not imagine a correlation of merit & reward, wherein the Sophisters do fondly sticke fast, because they consider not this end which wee set forth. But how vnorderly is it, when the Lord calleth vs to one ende, for vs to looke to another? Nothing is more euident, than that reward is promised to good works, to relieue the weakneſſe of our flesh with some comfort, not to puffe vp our mindes with glorie. Whosoeuer therefore doeth thereby gather the merite of workes, or doeth in one balance wey worke with reward, he erreth farre from the right marke of God.

1.Cor.15.19.

Rom.8.30.

5 Wherefore when the Scripture saith that God the iust judge wil one day render to his a crowne of righteousnes, I doe not onely take exception with *Augustine*, and saye: To whome shoulde he being a iust iudge, render a crowne, if he had not being a mercifull father giuen grace? and how shoulde there be righteousnes, vnleſſe grace went before which iustifieth the vnrighteous? Howe shoulde these due thinges bee rendered, vnleſſe these vndue things were first giuen? But also I adde another thing. How should he impute righteousnes to our works, vnles his tēder mercifulnes did hide the vnrighteousneſſe that is in them? Howe should he iudge them worthie of reward, vnles he did by immeasurable bountifulnes take away that which is worthie of punishment? For he is wont to call eternall life, grace: becauſe it is rendered to the free giftes of God when it is repaied to workes. But the Scripture doth further humble vs, and therewithall raiſe vs vp. For beſides this that it forbiddeth vs to glorie in workes, becauſe they are the free giftes of God, it therewithall teacheth that they are alwaies defiled with some dregs, that they cannot satisfie GOD, if they bee examined by the rule of his iudgement: but least our courage should faint, it teacheth that they please by only pardon. But although *Augustine* speaketh somewhat otherwise than wee doe: yet that he doth not so disagree in the matter, shall appeare by his

God as a iust iudge shall render a crovvne to our righteousnes but not vnles he do first graunt vnto our vnrighteousnes a gratious pardon.

2.Tim.4.8.

Aug.ad Valent. de grat.& lib. arbit. Cap.5.

his wordes in his thirde booke to *Boniface*. Where when he had compared two men together, the one of a life euen miraculously holy and perfect, the other honest in deede and of vncorrupt maners, but not so perfect but that much wanteth in him: at the last he concludeth thus. Euen this man which in maners seemeth much inferiour, by reason of the true faith in God whereof he liueth and according to which he accuseth himselfe in all his offences, in all his good workes praiseth God, giuing to himselfe the shame, and to him glorie, and taking from himself both the pardon of sinnes, and the loue of weldoings, when he is to be deliuered out of this life, hee passeth into the fellowship of Christ. Wherefore, but because of faith? Which although it saue no man without workes, (for it is it, which worketh by loue, not a reprobate faith) yet by it also sinnes are released, because the righteous man liueth of faith: but without it euen the same which seeme good workes are turned into sinnes. Here verily he doth plainly confesse that which we so much trauel to proue, that the righteousnesse of good works hangeth hereupon, that they are by pardon allowed of God.

Heb. 2. 4.

By seruing God we doe eternallie enrich our selues, not that our seruice is worthy as much as once to be regarded, but that his mercie suffereth not his seruants to loose their labors.

6 A verie neere sense to the places aboue recited, haue these: Make to your selues frindes of the Mammon of wickednes, that when you shal faile, they may receiue you into euerlasting tabernacles. Cõmaund the rich men of this world not to be proudly minded, nor to trust in vncertaine richesse but in the liuing God, to doe well, to become rich in good workes, to lay vp in store for themselues a good foundation against the time to come, that they may obtaine eternal life. For good works are compared to the richesse, which wee may enioy in the blessednes of eternal life. I aunswere, that wee shal neuer come to the true vnderstanding of them, vnlesse wee turne our eies to the marke wherunto the holy ghost directeth his words. If it be true which Christ saith that our mind abideth there where our treasure is, as the children of the world are wont to bee earnestly bent to the getting of those things which serue for the delights of this present life: so ỹ faithful must look fith they haue learned that this life shal by & by vanish away like a dreame, that they send those things which they would enioy, thither where they shal haue perfect life. Wee must therefore doe as they doe which purpose to remoue into any place, where they haue chosen to rest their whole life. They send their goods before, and doe not miscontentedly want them for a time because they thinke thẽselues so much more happie, how much more goods they haue where they shal tarie long. If we beleeue that heauen is our countrey, it behoueth vs rather to send away our richesse thither than to keepe them here where we must loose them with sudden remouing But how shall we send them thither? If we communicate to the necessities of the poore: to whome whatsoeuer is giuen, the Lorde accounteth it giuen to himselfe. Whereupon commeth that notable promise, Hee that giueth to the poore, lendeth for gaine to the Lord. Againe, hee that liberally soweth, shall liberally reape. For those things are deliuered into the hande of the Lorde to keep, which are bestowed vpon our brethren by the dutie of charitie. He, as he is a faithful keeper of that which is deliuered to him, wil one day restore it with plentifull gaine. Are then our dutifull doings of so great value with God, that they be as richesse laide vp in store for vs in his hand? Who shall

Luk. 16. 9.
1. Tim. 6. 17.

Mat 25. 40.
Prou. 19. 17.
2. Cor. 9. 6.

feare

feare so to say, when the scripture doth so oft & plainly witnesse it? But if any man will leap from the meere goodnes of God to the worthines of workes, he shalbe nothing holpen by these testimonies to the stablishing of his errour. For you can gather nothing rightly thereof but the meere inclination of Gods tendernes towarde vs: For as much as to encourage vs to well doing although the seruices which we do to him are not worthie of so much as his only looking vpon them, yet he suffreth none of them to be lost.

7 But they more enforce the words of the Apostle, which when he comforteth the Thessalonians in troubles, teacheth ỹ the same are sent to them, that they may bee accounted worthie of the kingdome of God, for which they suffer. For (saith he) it is righteous with God, to render trouble to them that trouble you: but to you, rest with vs when the Lord Iesus shalbe shewed from heauen. But the author of the Epistle to the Hebrues saith, God is not vnrighteous, that hee shoulde forget your worke, and the loue which you haue shewed in his name, for that you haue ministred to the saints. To the first place I answere, that there is no worthines of merites spoken of: but because God the father willeth that we whome he hath chosen to be his children, should be made like to Christ his first begotten sonne: as it behooued that he should first suffer, and then enter into the glorie appointed for him: so must we also by many tribulations enter into the kingdome of heauen. Therefore when we suffer tribulations for the name of Christ, there are as it were certaine marks printed vpō vs, wherwith God vseth to marke ỹ sheepe of his flocke. After this manner therefore wee are accounted worthie of the kingdome of God, because we beare in our body the marks of our Lord and master which are the signes of the children of God. To this purpose make these sayings. That we beare about in our body the mortification of Iesus Christ that his life may be shewed in vs. That we be fashioned like to his sufferings, that we may come to the likenes of his resurrection from the deade. The reason which is adioyned serueth not to prooue any worthines, but to confirme the hope of the kingdō of God: as if he had said, As it agreeth with the iust iudgement of God, to take vengeance of your enemies for the vexations ỹ they haue done to you: so agreeth it also to giue to you release & rest frō vexations. The other place, which teacheth ỹ it so becōmeth the righteousnes of God not to forget the obediences of them that be his, that it declareth it to be in a maner vnrighteous if he should forget them, hath this meaning: God to quicken our slouthfulnes, hath giuen vs assurance that the labour shal not be vaine which we shall take for his glorie. Let vs alway remember ỹ this promise, as all other should bring vs no profit, vnlesse the free couenant of mercie went before, wherupon the whole assurednes of our saluation should rest. But standing vpon that couenant, wee ought assuredly to trust, there shall also not want reward of the liberalitie of God to our works howsoeuer they be vnworthie. The Apostle to confirm vs in that expectatiō, affirmeth ỹ God is not vnrighteous, but wil stand to his promise once made. Therfore this righteousnes is rather referred to the trueth of gods promise, than to his iustice of rendring due. According to which meaning there is a notable saying of *Augustine*, which as the holy man sticketh not to rehearse often as notable, so I thinke it not vnworthie that we shoulde continually

This doctrine not shaken by the Apostle, either vvhē he teacheth that afflictions are sent that they vvhich are afflicted may be accounted vvorthie of a kingdom, nor vvhen he denieth that God is so vnrighteous to forget the good vve do for his sake.

2.Thes.1.5.
Heb.6.10.
Rom 8.29.
Luke.24.26.
Act.4.22.

Gal.6.17.

1.Cor.4.10.

In Psal. 32. & 109.

remembering. The Lord (saith he) is faithfull, which hath made himselfe debter to vs, not by receiuing any thing of vs, but by promising all thinges to vs.

The aduancement of charitie is no disgrace to the doctrine of iustification by faith.
1. Cor. 13.
Col. 3. 14.

8 There are also alledged these sayings of *Paul*. If I haue all faith, so that I remoue mountains out of their place, but haue not charitie, I am nothing. Againe, Nowe there remaine hope, faith and charitie, but the greatest among these is charitie. Againe, Aboue all things haue charitie, which is the bond of perfection. By the first two places our Pharisees affirme that we are rather iustified by charitie than by faith, namely by the cheefer vertue, as they say. But this fonde argument is easily wiped away. For we haue in another place alreadie declared, that those things which are spoken in the first place pertaine nothing to true faith. The other place we also expounde of true faith, than which he saith that Charitie is greater: not that it is more meritorious, but because it is more fruitful, because it extendeth further, because it serueth mo, because it remaineth alway in force, whereas the vse of faith continueth but for a time. If we haue regard to excellencie, the loue of God should worthily haue the cheef place, of which *Paul* here speaketh not. For he enforceth this thing only, that wee should with mutuall charitie edifie one another in the Lorde, but let vs imagine that charitie doeth euery where excell faith: yet what man of sounde iudgement, yea, or of sounde braine, will gather thereof that it doeth more iustifie? The power of iustifying which faith hath, consisteth not in the worthinesse of the worke. Our iustification standeth vppon the onely mercie of God and the deseruing of Christ, which iustification when faith taketh holde of it, is saide to iustifie. Nowe if you aske your aduersaries in what sense they assigne iustification to charitie, they will aunswere that because it is a duetifull doing acceptable to God, therefore by the deseruing thereof righteousnesse is imputed to vs by the acceptation of the goodnes of God. Here you see how well the argument proceedeth. Wee say that faith iustifieth, not because by the worthinesse of it selfe it deserueth righteousnesse to vs, but because it is an instrument by which wee freely obteine the righteousnesse of Christ. These men, omitting the mercy of God, & passing ouer Christ, (where the summe of righteousnesse standeth) do affirme that wee are iustified by the benefite of charitie because it excelleth aboue faith: euen as if a man shoulde reason that a king is fitter to make a shooe than is a shooemaker, because hee is an infinite way more excellent. This onely argument is a plaine example that all the Sorbonicall schooles doe not so much as tast with the vttermost part of their lippes what the iustification of faith is. But if any wrangler doe yet carpe and aske, why in so small distance of place wee take the name of faith in *Paul* so diuersely: I haue a weightie cause of this exposition. For sith those gifties which *Paul* rehearseth are after a certaine manner vnder faith and hope, because they pertain to ỹ knowledge of god, he comprehendeth them all by way of recapitulation vnder the name of faith & hope: as if he should say both prophecie, and tongues, and the grace and knowledge of interpretation tende to this marke to leade vs to the knowledge of God. And wee know God in this life none otherwise but by hope & faith. Therefore when I name faith and hope, I comprehend all these thinges together. And so

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there remaine these three Hope, Faith, Charity: that is to say, how great diuersitie of giftes soeuer there be, they are all referred to these. Among these the chiefe is charity, &c. Out of the third place they gather, If Charitie be the bonde of perfection, then it is also the bonde of righteousnesse which is nothing else but perfection. First, to speake nothing how *Paul* there calleth perfection, when the members of the Church wel set in order do cleaue together, and to grant that we are by charity made perfect before God: yet what new thing bring they foorth? For I will alwaie on the contrarie side take exception and say that we neuer come to this perfection vnlesse we fulfill al the partes of charitie, and thereupon I will gather, that sith al men are most far from the fulfilling of charity, therefore all hope of perfection is cut off from them.

9 I will not goe through al the testimonies which at this day the foolish Sorboniستes rashly snatch out of the scriptures, as they first come to hand, and do throw them against vs. For, some of them are so worthy to be laughed at, that I my selfe also can not rehearse them, vnlesse I would worthily be counted fonde. Therefore I will make an end, when I shal haue declared the saying of Christ, wherewith they maruellously please themselues. For, to the lawyer which asked him what was necessarie to saluation, he answered: if thou wilt enter into life, keepe the commaundementes. What would we more (say they) when we are commaunded by the author of grace himselfe to get the kingdome of God by the keeping of his commaundements? As though, forsooth it were not certain, that Christ tempered his answeres to them with whom he sawe that he had to doe. Here a doctor of the lawe asketh of the meane to obtaine blessednesse, and not that only, but with doing of what thing men may attaine vnto it. Both the person of him that spake and the question it selfe led the Lord so to answere. The Lawyer being filled with the persuasion of the righteousnes of the law, was blinde in confidence of workes. Againe, he sought nothing else but what were the workes of righteousnesse, by which saluation is gotten. Therefore he is worthily sent to the lawe, in which there is a perfect mirrour of righteousnesse. We also do with a loude voyce pronounce that the commaundementes must be kept, if life be sought in workes. And this doctrine is necessary to be knowen of Christiãs. For how should they flee to Christ if they did not acknowledge that they are fallẽ from the way of life into the headlong downfal of death? But how should they vnderstand how far they haue strayed from the waie of life, vnlesse they first vnderstande what is that way of life? For then they are taught that the sanctuarie to recouer saluation is in Christ, when they see howe great difference there is betweene their life and the righteousnesse of GOD which is contained in the keeping of the lawe. The summe is this, that if saluation be sought in workes, we must keepe the commaundementes by which we are instructed to perfect righteousnesse. But we must not sticke fast here, vnlesse we will faint in our midde course: for none of vs is able to keep the cõmandements. Sith therfore we are excluded from the righteousnesse of the lawe, we must of necessitie resort to another helpe, namely to the faith of Christ. Wherefore as here the Lorde calleth backe the doctour of the law whom he knew to swell with vaine confidence

Nothing cõtrary hereunto taught by Christ in saying to a doctor of the lawe swelling with a vaine cõscience of his works, If thou wilt enter into life keepe the commandements. Mat. 19. 17.

of works, to the law, wherby he may learne that he is a sinner subiect to the dreadfull iudgement of eternall death: so in other places, without making mētion of the law, he comforteth other that are already humbled with such knowledge, with promise of grace, as, Come to me al ye that labour and are loaden, and I will refresh you, and ye shal finde rest for your soules.

Mat 11. 39.

Neither is faith by it owne worthinesse of force to make vs righteous, nor good workes to iustifie because euil are to condemne.

10 At the last when they are weary with wresting the Scripture, they fall to subtleties and sophisticall argumentes. They cauill vpon this that faith is in some places called a worke, & therupon they gather that we do wrongfully set faith as contrarie to works. As though forsooth faith in that it is an obeying of the wil of God, doth with her own deseruing procure vnto vs righteousnesse, & not rather because by embracing the mercy of God, it sealeth in our heartes the righteousnesse of Christ offred to vs of it in the preaching of the Gospell. The readers shall pardon me if I doe not tarry vpon confuting of such follies, for they themselues without any assault of other, are sufficiently ouerthrowen with their owne feebleneſſe. But I will by the waie confute one obiection which seemeth to haue some shewe of reason, least it should trouble some that are not so wel practised. Sith cōmon reason teacheth that of contraries is all one rule, and all particular sinnes are imputed to vs for vnrighteousnesse, they say it is meete that to al particular good works be giuen the praise of righteousnesse. They do not satisfie me which answere, that the damnation of men properly proceedeth from onely vnbeliefe, not from particular sinnes. I do indeed agree to them, ỹ vnbeliefe is the fountaine and roote of al euils. For it is the first departing from God, after which do follow the particular trespassings against the law. But wheras they seeme to set one selfe same reason of good and euil workes in weying of righteousnesse or vnrighteousnesse, therin I am compelled to disagree from them. For the righteousnesse of workes is the perfect obedience of the lawe. Therfore thou canst not be righteous by workes, vnlesse thou do follow it as a streight line in the whole continuall course of thy life. From it so soone as thou hast swarued, thou art fallen into vnrighteousnesse Hereby appeareth that righteousnesse commeth not of one or a few workes, but of an vnswaruing & vnwearied obseruing of the will of God. But the rule of iudging vnrighteousnesse is most contrary. For he that hath committed fornication, or hath stollē, is by one offence guilty of death, because he hath offended against the maiestie of God. Therfore these our suttle arguers do stumble, for that they marke not this saying of *Iames*, that he which sinneth in one, is made guilty of all, because he that hath forbiddē to kill, hath also forbidden to steale, &c. Therefore it ought to seeme no absurditie, when we saie that death is the iust reward of euery sin, because they are euery one worthy of the iust displeasure & vengeance of God. But thou shalt reason foolishly, if on the contrary side thou gather ỹ by one good worke man may be reconciled to God, which with many sinnes deserueth his wrath.

Iohn. 6. 29.

Iam. 2. 10.

The xix. Chapter.

Of Christian libertie.

The necessitye of handling the question that concerneth Christian libertie.

NOwe we must entreate of Christian libertie: the declaration whereof he must not omitte whose purpose is to comprehende in an abridge-

ment the ſumme of the doctrine of the Goſpel. For it is a thing principally neceſſarie, and without the knowledge whereof conſcience dare in a maner enterpriſe nothing without doubting, they ſtumble and ſtart backe in many things, they alway ſtagger and tremble: but ſpecially it is an appendant of iuſtification, & auaileth not a litle to the vnderſtanding of the ſtrēgth therof. Yea they that earneſtly feare God, ſhal hereby receiue an incompatable fruite of that doctrine which the wicked and Lucianicall men doe pleaſantly taunt with their ſcoffes, becauſe in the ſpirituall darkneſſe wherewith they be taken, euery wanton railing is lawfull for them. Wherefore it ſhall nowe come foorth in fit ſeaſon: and it was profitable to differre to this place the plainer diſcourſing of it, (for we haue alreadie in diuerſe places lightly touched it) becauſe ſo ſoone as any mention is brought in of Chriſtian libertie, then either filthie luſts do boyle, or mad motions do riſe, vnleſſe theſe wanton wits be timely met withal, which do otherwiſe moſt naughtily corrupt the beſt things. For, ſome men by pretence of this libertie, ſhake off all obedience of God, and breake foorth into an vnbridled licentiouſneſſe: and ſome men diſdaine it, thinking that by it all moderation, order & choiſe of thinges is taken away. What ſhoulde wee here doe, being compaſſed in ſuch narrowe ſtraites? Shall wee bidde Chriſtian libertie farewell, and ſo cut off all fit occaſion for ſuch perils? But, as wee haue ſaide, vnleſſe that bee faſt holden, neither Chriſt, nor the trueth of the Goſpel, nor the inward peace of the ſoule is rightly knowen. Rather wee muſt endeuour that ſo neceſſarie a parte of doctrine be not ſuppreſſed, & yet that in the meane time thoſe fonde obiections may be mette with all which are wont to riſe thereupon.

The firſt part of Chriſtian libertie, the freedome from the bondage and tyrannie of the lawe.

2 Chriſtian libertie (as I thinke) conſiſteth in three partes. The firſt, that the conſciences of the faithfull, when the affiance of their iuſtification before God is to be ſought, may raiſe and aduaunce themſelues aboue the lawe, and forget the whole righteouſneſſe of the lawe. For ſith the lawe (as we haue alreadie in another place declared) leaueth no man righteous: either we are excluded from all hope of iuſtification, or wee muſt bee looſed from the lawe, and ſo that there be no regard at all had of works. For whoſo thinketh that he muſt bring ſomewhat beit neuer ſo litle of good workes to obtaine righteouſneſſe, he cannot appoint any ende or meaſure of them, but maketh himſelfe detter to the lawe. Therefore taking away all mention of the lawe, and laying aſide all thinking vpon workes, we muſt embrace the onely mercie of God, when wee entreat of iuſtification: and turning away our ſight from our ſelues, wee muſt beholde Chriſt alone. For there the queſtion is not howe wee bee righteous: but howe although wee be vnrighteous and vnworthie, wee bee taken for worthie. Of which thing if conſciences will attaine any certeintie, they muſt giue no place to the lawe. Neither can any man hereby gather that the lawe is ſuperfluous to the faithfull, whome it doeth not therefore ceaſe to teach, and exhorte, and pricke forwarde to goodneſſe, although before the iudgement ſeate of GOD it hath no place in their conſciences. For theſe two thinges, as they are moſt diuerſe, ſo muſt they be well and diligently diſtinguiſhed of vs. The whole life of Chriſtians ought to bee a certaine meditation of

godlineſſe, becauſe they are called into ſanctification. Herein ſtandeth the office of the lawe, that by putting them in minde of their duetie, it ſhoulde ſtirre them vp to the endeuour of holineſſe and innocencie. But when conſciences are carefull howe they may haue God mercifull, what they ſhall aunſwere, and vpon what affiance they ſhall ſtande if they be called to his iudgement, there is not to be reckened what the lawe requireth, but onely Chriſt muſt bee ſet foorth for righteouſneſſe, which paſſeth all perfection of the lawe.

Ephe. 1.4.
2. Theſ. 4.5.

The libertie diſputed of in the Epiſtle to the Galathians.

3 Vppon this point hangeth almoſt all the argument of the Epiſtle to the Galathians. For, that they bee fonde expoſitors which teach that *Paul* there contendeth onely for the libertie of ceremonies, may bee prooued by the places of the argumentes. Of which ſort are theſe. That Chriſt was made a curſe for vs, that hee might redeeme vs from the curſe of the law, Againe, Stande faſt in the libertie wherewith Chriſt hath made you free, and bee not againe intangled with the yoke of bondage. Beholde, I *Paul* ſay, if yee be circumciſed, Chriſt ſhall nothing profite you. And hee which is circumciſed is detter of the whole lawe. Chriſt is made idle to you whoſoeuer yee bee that are iuſtified by the lawe: yee are fallen away from grace. Wherein truely is conteined ſome higher thing than the libertie of ceremonies. I graunt in deede that *Paul* there intreateth of ceremonies, becauſe hee contendeth with the falſe Apoſtles, which went about to bring againe into the Chriſtian Church the olde ſhadowes of lawe which were aboliſhed by the comming of Chriſt. But for the diſcuſſing of this queſtion, there were higher places to be diſputed, in which the whole controuerſie ſtoode. Firſt becauſe by thoſe Iewiſh ſhadowes the brightneſſe of the Goſpell was darkened, hee ſheweth that wee haue in Chriſt a full giuing in deede of all thoſe thinges which were ſhadowed by the ceremonies of *Moſes*. Secondly, becauſe thoſe deceiuers filled the people with a moſte naughtie opinion, namely that this obedience auailed to deſerue the fauour of God: Here hee ſtandeth much vppon this point, that the faithfull ſhoulde not thinke that they can by any workes of the lawe, much leſſe by thoſe litle principles, obteine righteouſneſſe before God. And therewithall hee teacheth, that they are by the croſſe of Chriſt free from the damnation of the lawe, which otherwiſe hangeth ouer all men, that they ſhoulde with full aſſuredneſſe reſt in Chriſt alone. Which place properly pertaineth to this purpoſe. Laſt of all he maintaineth to the conſciences of the faithfull their libertie, that they ſhould not be bound with any religion in things not neceſſarie.

Gal. 4.30.

The ſeconde part of Chriſtian libertie free and by the lawe vnconſtrained obedience.

4 The ſeconde parte, which hangeth vppon that former parte, is that conſciences obey the lawe, not as compelled by the neceſſitie of the lawe: but being free from the yoke of the lawe it ſelfe, of their owne accord they obey the will of God. For becauſe they abide in perpetuall terrors, ſo long as they be vnder the dominion of the lawe, they ſhall neuer be with cheereful readineſſe framed to the obedience of God, vnleſſe they firſt haue this libertie giuen them. By an example wee ſhall both more briefely, and more plainely perceiue what theſe thinges meane. The commaundement of the lawe is, that we loue our God with al our heart, with all our ſoule, with all

Deut. 6.5.

all our ſtrengths. That this may be done, our ſoule muſt firſt be made voide of all other ſenſe and thought, our heart muſt be cleanſed of all deſires, all our ſtrengths muſt be gathered vp and drawen together to this onely purpoſe. They which haue gone moſt farre before other in the way of the Lord, are yet very farre from this marke. For though they loue God with their minde, and with ſyncere affection of heart, yet they haue ſtil a great part of their heart and ſoule poſſeſſed with the deſires of the fleſh, by which they are drawen back and ſtayed from going forward with haſtie courſe to God. They doe in deede trauaile forward with great endeuour: but the fleſh partly feebleth their ſtrengths, and partly draweth them to it ſelfe. What ſhall they here do, when they feele that they do nothing leſſe than performe the lawe? They will, they couet, they endeuour, but nothing with ſuch perfection as ought to be. If thou looke vpon the lawe, they ſee that whatſoeuer worke they attempt or purpoſe, is accurſed. Neither is there anie cauſe why anie man ſhould deceiue himſelfe with gathering that the work is therefore not altogether euil, becauſe it is vnperfect: and therefore that God doth neuertheleſſe accept that good which is in it. For, the law requiring perfect loue, condemneth all imperfection, vnleſſe the rigour of it be mitigated. Therefore his workes ſhould fall to nought which he woulde haue to ſeeme partly good: and he ſhall find that it is a tranſgreſſion of the law, euen in this becauſe it is vnperfect.

5 Loe, howe all our workes are ſubiect to the curſe of the lawe, if they be meaſured by the rule of the lawe. But howe ſhoulde then vnhappie ſoules chearefully applie themſelues to worke, for which they might not truſt that they could get any thing but curſe? On the other ſide, if being deliuered frō this ſeuere exacting of the lawe, or rather from the whole rigor of the lawe, they heare that they be called of God with fatherly gentleneſſe: they will merily and with great cheerefulnes anſwere his calling and follow his guiding. In a ſumme, they which are bound to the yoke of the lawe, are like to bondſeruants, to whom are appointed by their Lordes certaine taskes of worke for euerie daie. Theſe ſeruants thinke that they haue done nothing, nor dare come into the ſight of their Lordes, vnleſſe they haue performed that full taske of their workes. But children, which are more liberally and more freemanlike handled of their fathers, ſtick not to preſent to them their begonne and halfe vnperfect workes, yea and thoſe hauing ſome fault, truſting that they wil accept their obedience and willingneſſe of minde, although they haue not exactly done ſo much as their good will was to do. So muſt we be as may haue ſure affiance, that our obediences ſhalbe allowed of our moſt kinde father, how litle ſoeuer, and how rude and vnperfect ſoeuer they be. As alſo he aſſureth to vs by the Prophet: I will ſpare them (ſaith he) as the father is wont to ſpare his ſonne that ſerueth him. Where this worde Spare, is ſet for to beare wi hall, or gently to winke at faultes, for aſmuch as he alſo maketh mention of ſeruice. And this affiance is not a litle neceſſary for vs, without which we ſhall goe about all thinges in vaine. For God accounteth himſelfe to be worſhipped with no worke of ours but which is truly done of vs for the worſhipping of him. But howe can that be done among theſe terrors, where it is doubted whether God be offended or worſhipped

Men freed from the exactions of the lawe are as children ſweetly vvonne vnto cheerefull obedience by the fatherly gētlenes vvhervvith they knovv that God hath promiſed to entreate them.

Mal. 3. 17.

without our worke?

The libertie which we haue in the state of grace a special encouragement to striue that we be not ouerruled with sinne. Rom.12.2. Rom.6.12.

6 And that is the cause why the author of the Epistle to the Hebrues, referreth al the good works that are read of in the holy fathers, to faith, and weyeth them onely by faith. Touching this libertie there is a place in the Epistle to the Romanes, where *Paul* reasoneth that sinne ought not to haue dominion ouer vs, because we are not vnder the lawe, but vnder grace. For when he had exhorted the faithfull that sin should not reigne in their mortall bodies, and that they should not giue their members to be weapons of wickednesse to sin, but should dedicate themselues to God, as they that are aliue from the dead, & their members, weapons of righteousnesse to God: & wheras they might on the other side obiect that they do yet carry with thē the flesh ful of lusts, and that sinne dwelleth in them, he adioyneth that cōfort by the libertie of the law, as if he should say. Though they doe not yet throughly feele sinne destroyed & that righteousnesse yet liueth not in thē, yet there is no cause why they should feare & be discouraged as though he had bin alway displeased with them for the remnants of sinne, forasmuch as they are by grace made free from the law, that their works should not bee examined by the rule of the law. As for them that gather that we may sinne because we are not vnder the law, let them know that this liberty pertaineth nothing to them, the end whereof is to encourage vs to good.

The third parte of christian liberty is freedome of conscience touching the vse of indifferent thinges as cloth, meat, drink, wherein it is vnnecessarie to know how much is permitted vs, least too much strictnesse driue vs to inconuenience.

7 The third part is, that we be bound with no conscience before God of outward things which are by themselues indifferent, but that we may indifferently sometime vse them, and sometime leaue them vnused. And the knowledge of this libertie also is very necessarie for vs, for if it shalbe absent, there shalbe no quiet to our consciences, no end of superstitions. Many at this day do think vs fond to moue disputation about the free eating of flesh, about the free vse of dayes, and garments, & such other small trifles as they in deede thinke them: but there is more weight in them than is commonly thought. For when consciences haue once cast themselues into the snare, they enter into a long and cumbersome way, from whence they can afterward finde no easie way to get out. If a man begin to doubt whether he may occupie linnen in sheetes, shirts, handkerchieses, and napkins, neither wilbe be out of doubt whether he maie vse hempe, and at the last he wil also falin doubt of matters, for he wil wey with himselfe whether he cannot sup without napkins, whether he maie not be without handkerchieses, If any man thinke deintie meat to be vnlawfull, at length he shall not with quietnes before the Lorde eate either brownbread or common meates, when he remembreth that he may yet sustaine his bodie with baser foode. If he doubt of pleasant wine, afterward he will not drinke dead wine with good peace of conscience, last of all he will not be so bolde to touch sweeter and cleanner water than other. Finally, at the length he will come to this point, to thinke it vnlawfull (as the common saying is) to treade vpon a straw lying a crosse. For here is begonne no light strife, but this is in question, whether GOD will haue vs to vse these or those thinges, whose will ought to guide all our counsels and doinges. Hereby some must needes be carried with desperation into a confuse deuouring pitte: some must, despising GOD, and casting away his feare, make themselues away through do-

destruction when they haue no ready way: For whosoeuer are entãgled with such doubting, which way soeuer they turne them selues, they see euery where present offence of conscience.

8 I knowe saith *Paul*) that nothing is common (meaning by common, vnholy) but who so thinketh any thing common, to him it is common. In which wordes he maketh all outward thinges subiect to our liberty, prouided alway that our mindes haue the assurance of the libertie before God. But if anie superstitious opinion cast into vs any doubt, those thinges which of their owne nature were cleane, are defiled to vs. Wherefore he addeth: blessed is he that iudgeth not himselfe in that which he alloweth. But hee that iudgeth, if he eate, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrowe straites, who so neuertheless with carelesly venturing on all thinges shew themselues boulder, do they not asmuch turn thẽselues away frõ God? But they which are throughlie pearced with some feare of God, when they themselues also are compelled to doe many thinges against their conscience, are discouraged and doe fall downe with feare. All that are such, do receiue none of the giftes of God with thankesgiuing, by which alone yet *Paul* testifieth that they all are sanctified to our vse: I mean the thanksgiuing that proceedeth from a hart that acknowledgeth the liberalitie and goodnesse of God in his giftes. For many of them in deede doe vnderstand that those are the benefites of God which they vse, and they praise God in his workes: but sith they are not perswaded that they are giuen to themselues, how shoulde they thanke God as the giuer of them? Thus in a summe we see, whereto this libertie tendeth, namely that we should vse the gifts of God to such vse as he hath giuen them vnto vs, without any scruple of conscience, without any trouble of mind, by which confidence our soules may both haue peace with him, and acknowledge his liberalitie towarde vs. For here are comprehended all ceremonies that are at libertie to be obserued, that our consciences should not be bound with any necessitie to keepe them, but should remember that the vse of them is by Gods benefit subiect to themselues vnto edification.

We can not vvith thankfulnes vnto God enioy the vse of outvvard things, vnlesse the knowledge of our liberty remoue all scruple of conscience and trouble of minde from vs.

Rom. 14. 14

9 But it is diligently to be noted, that Christian libertie is in all the parts of it a spirituall thing, the whole strength whereof consisteth in appeasing feareful consciences before God, if either they be vnquieted, or carefull for the forgiuenesse of sinnes, or if they be pensiue whether our imperfect works and defiled with the faultes of our flesh doe please God, or if they bee troubled about the vse of indifferent thinges. Wherefore they doe wrongfully expounde it, which either doe make it a cloke for their owne desires, that they may abuse the gifts of God to their owne lust, or which do thinke that there is no liberty but that which is vsed before men, and therefore in vsing it haue no regarde of the weake brethren. In the first kind, men do at this day much offend. There is almost no man which may by his abilitie of wealth be sumptuous, which deliteth not in excessiue gorgiousnes, in furniture of banketes, in apparell of body, in building of houses, which hath not a will to excel other in all kind of statelinesse: which doth not maruellously flatter himselfe in his finenes. And all these things are defended vnder the pretence of Christian libertie. They say that they are thinges indifferent,

The vse and abuse of the doctrine vvhich conteyneth Christian libertie.

I graunt

I graunt, so that a man indifferently vse them. But when they are too greedily coueted, when they are proudly boasted, when they are wastfully spent, it is certaine that those thinges which otherwise were of themselues lawful, are by these faultes defiled. This saying of *Paul* doth very wel put difference betweene thinges indifferent: All thinges are cleane to the cleane: but to the defiled and vnbeleeuing, nothing is cleane, because their minde and conscience is defiled. For why are accursed the rich men, they which haue their comfort, which are satisfied with meat, which doe nowe laugh, which sleepe in beds of iuorie, which ioyne land to land, whose bankets haue Lute, Harpe, taber and wine? Verily both iuorie, and golde, and riches, are the good creatures of God, permitted yea and appointed by the prouidence of God for men to vse. Neither is it any where forbidden either to laugh, or to be satisfied with meate, or to ioyne new possessions to their owne old possessions or of their aunceſters, or to be delited with musicall melodie, or to drink wine. This is true indeede. But when they haue plentie of thinges, to wallowe in delights, to glut themselues, to make their wit and mind drunk with present pleasures & alway to gape for new, these doings are most far from the lawful vse of the gifts of God. Therefore let them take away immeasurable desire, let them take away immeasarable wasting, let them take away vanitie and arrogance, that they may with a pure conscience purely vse the gifts of God, When the minde shall be framed to this sobrietie, they shall haue a rule of the lawfull vse. On the other side let this moderation bee wanting, euen base and common delicates are too much. For this is truelie saide, that oftentimes in frise and course cloth dwelleth a purple heart, and sometime vnder silke and purple, lieth simple humilitie. Let eurie man in his degree so liue either poorelie, or meanlie, or plentifullie, that they all remember that they are fed of God to liue, not to be riotous: & let them thinke, that this is the law of Christian liberty: if they haue learned with *Paul* to be contented with those thinges which they presently haue: if they can skill both to bee humble and to excell: if they be taught in all places and in all thinges to bee both full and hungrie, to haue plentie and to suffer want.

Tit.1.15
Luk.6.24
Amos.6.1
Iſai.5.8

Phil.4.

Vndiscreete and vnseasonable vsing of liberty.

10 Heerein also many men do erre, because as though their libertie should not be sound and safe vnlesse it had men witnesses of it, they doe vndiscreetelie and vnwiselie vse it. By which vnseasonable vsing they many times offende the weake brethren. You may see at this day some, which thinke that their libertie can not stande, vnlesse they take possession of it by eating of flesh on friday. I blame not that they eate: but this false opinion must be driuen out of their mindes. For they ought to thinke that by their libertie they obtaine no newe thing in the sight of men but before GOD, and that it standeth as well in absteining as in vsing. If they vnderstande that it maketh no matter before GOD, whether they eate flesh or egges, whether they weare red or black garmentes, that is enough. The conscience is nowe free, to which the benefite of such libertie was due. Therefore although they doe afterwarde abstaine all their life long from fleth, and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they doe with a free conscience abstaine. But they do most hurtfullie offende because they nothing regard the weakenesse of their brethren, which

which we ought so to beare with, that wee rashly commit nothing with offence of them. But sometime also it behoooueth that our liberty be set forth before men. And this I graunt. But there is a measure most heedefully to be kept, that we cast not away the care of the weake of whome the Lord hath so earnestly giuen vs charge.

Of offences rising vnto others in the vse of our libertie.

11 I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be auoided, and which to be neglected: whereupon wee may afterwarde determine what place there is for our libertie among men. I like well that common diuision, which teacheth ỹ there is of offences one sort giuen, another taken: for asmuch as it both hath a plaine testimonie of the Scripture, and doth not vnfitly expresse ỹ which it meaneth. If thou do any thing by vnseasonable lightnesse, or wantonnes, or rashnesse, not in order, nor in fit place, whereby the ignorant & weake are offended, that same may be called an offence giuen by thee: because it came to passe by thy fault that such offence was stirred vp. And it is alway called an offence giuen in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise not euilly done nor out of time is by euill will or by some wrongfull maliciousnesse of minde drawen to occasion of offence. For in this case was not offence giuen, but these wrongfull construers doe without cause take one. With that first kind of offence none are offended but the weake: but w̃ this second kinde sowre natures & Pharisaicall scornefull heades are offended. Wherefore we shall call the one, the offence of the weake: the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought ro giue place to the ignorance of the weake brethren, but in no wise to the rigorousnesse of the Pharisees. For, what is to be yelded to weakenesse, Paul sheweth in very many places. Beare (saith he) the weake in faith. Againe, Let vs not hereafter iudge one another: but this rather, let there not be laide before our brother any offence or occasion of falling: and many other sayinges to ỹ same entẽt, which are more fit to be read in the place it self, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenes of our brethren, and not please our selues, but euerie one of vs please his neighbour vnto good for edifying. In another place, But see that your liberty be not in any wise an offence to them that are weake. Againe, Eate ye all things that are solde in the shambles, asking no question for conscience: of your conscience (I say) not another mans. Finally be ye such, that ye giue no offence, neither to the Iewes, nor to the Greekes, nor to the Church of GOD. Also in another place, Ye are called, brethren, into libertie: onely giue not your libertie to be an occasion to the flesh, but by charitie serue ye one another. Thus it is. Our libertie is not giuen toward our weake neighbours, whose seruaunts charitie maketh vs in all thinges: but rather, that hauing peace with God in our mindes, wee may also liue peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, we learne by the wordes of the Lorde, whereby he biddeth them to be let alone, because they are blind, and guides of the blinde. The disciples had warned him, that the Pharisees were offended with his sayings: he answered that they were to be neglected, and the offending of them

Rom. 14. 1. and 13.

1. Cor. 8. 9.

1. Cor. 10. 25.

Gal. 5. 13.

Matt. 15. 14.

not

not to be cared for.

Howw farre our libertie extendeth in respect of others vvhome it may offend.

12 But yet still the matter hangeth doutfull, vnlesse wee knowe who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what vse at all of libertie remaineth, which might neuer be vsed without great daunger. But it seemeth to me that *Paul* hath most plainly declared both by doctrine and by examples, how far our libertie is either to bee tempered or to bee defended though with offences. When he tooke *Timothee* into his companie, hee circumcised him: but hee could not be brought to circumcise *Titus*. Here were diuerse doings, and no change of purpose or of mind: namely in circumcising *Timothee*, when hee was free from all men, hee made himselfe a seruant to all men: and hee was made to the Iewes, as a Iewe, that hee might winne the Iewes: to them that were vnder the lawe, as if he himselfe were vnder the lawe, that hee might winne them which were vnder the lawe: all things to all men, that he might saue many, as he writeth in another place. Thus wee haue a right moderation of libertie, if it may be indifferently restrained with some profit. What he had respect vnto, when he stoutly refused to circumcise *Titus*, hee himselfe testifieth, writing thus: But neither was *Titus*, which was with me, although he was a Grecian compelled to be circumcised, because of the false brethrē which were come in by the way, which had priuily crept in to espie our libertie which we haue in Christ Iesus, that they might bring vs into bondage, to whom we gaue not place by subiection so much as for a time, that the trueth of the Gospell might continue with you. There is also a time when we must of necessity defend our libertie, if the same be in weake consciences endaungered by the vniust exactings of false Apostles. We must in euery thing studie to preserue charitie, and haue regarde to the edifying of our neighbour. All thinges (saith he) are lawfull for me, but not all things are expedient: al things are lawful for me, but al thinges doe not edifie. Let no man seeke that which is his owne, but ỹ which is anothers. There is nothing now plainer by this rule, than that we must vse our liberty, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbeare it. There be some which counterfaite the wisedome of *Paul* in forbearing of libertie, while they do nothing lesse than apply the same to the duties of charitie. For so that they may prouide for their owne quietnes, they wish all mention of libertie to be buried, whereas it is no lesse behouefull for our neighbours, sometime to vse libertie for their benefit and edification, than in fit place to restrain it for their commodity. But it is the part of a godly man to think, that free power in outward things is therefore granted him, that he may bee the freer to all duties of charitie.

Gal. 2 4.

1. Co. 10. 23.

Intollerable halting couered vvith pretence of not offending the vveake.

13 But whatsoeuer I haue spoken of auoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necessarie to be done, are not to be left vndone for feare of any offence. For as our libertie is to be submitted to charitie, so charitie it selfe likewise ought to be vnder the pureness of faith. Verilie here also ought to be had regarde of charitie, but so farre as to the altars, that is, that for our neighbours sake we offend not God. Their intemperance is not to be allowed, which doe

do nothing but with troubleſom turmoiling, and which had rather raſhly to rende all things, than leiſurely to rip them. Neither yet are they to be harkned to, which when they be leaders of men into a thouſand ſorts of vngodlines, yet do fain that they muſt behaue themſelues ſo that they be none offence to their neighbors. As though they doe not in the meane edify the cõſciences of their neighbours to euill, ſpeciallie whereas they ſticke faſt in the ſame mire without anie hope of getting out. And the pleaſant men forſooth, whether their neighbor be to be inſtructed with doctrine or exãple of life, ſay that he muſt be fed with milk, whom they fil with moſt euil & poiſonous opiniõs. *Paul* reporteth that he fed the Corinthiãs with drinking of milke: but if Popiſh Maſſe had then bene among them, woulde hee haue ſacrificed to giue them the drink of milk? No: For milk is not poiſon. Therfore they lie in ſaying that they feede them whom vnder a ſhew of flattering allurements they cruelly kill. But, granting that ſuch diſſembling is for a time to be allowed, how long yet wil they feede their children with milke? For if they neuer growe bigger, that they may at the leaſt bee able to beare ſome light meat, it is certain that they were neuer brought vp with milk. Ther are two reaſons that mooue me why I do not now more ſharplie contend with them: firſt, becauſe their follies are ſcarcelie worthie to bee confuted, ſith they worthilie ſeeme filthie in the ſight of all men that haue their ſounde wit: ſecondlie, becauſe I haue ſufficientlie done it in peculiar bookes, I will not nowe do a thing alreadie done. Onelie let the readers remember this, that with whatſoeuer offences ſatan & the worlde go about to turn vs away from the ordinances of God, or to ſtay vs from following that which he appointeth, yet wee muſt neuertheleſſe go earneſtly forward: and then, that whatſoeuer dangers hang vpon it, yet is it not at our libertie to ſwarue one haire bredth from the cõmandement of the ſame God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leaue. 1. Cor. 3. 2.

The conſciences of faithfull men exempted from humane power.

14 Now therefore ſith faithfull conſciences hauing receiued ſuch prerogatiue of libertie as we haue aboue ſet forth, haue by the benefit of Chriſt obtained this that they be not entangled with anie ſnares of obſeruatiõs in thoſe things in which the Lord willed that they ſhould be at liberty: we cõclude that they are exempt from al power of men. For it is vnmeete, that either Chriſt ſhould loſe the thank of his ſo great liberalitie, or cõſciences their profite. Neither ought we to think it a ſlight matter, which we ſee to haue coſt Chriſt ſo deere: namelie which he valued not with gold or ſiluer, but with his owne bloud: ſo that *Paul* ſticketh not to ſay, that his death is made void, if we yeeld our ſoules into ſubiection to men. For he trauelleth about nothing els in certaine chapters of the epiſtle to the Galathians, but to ſhew that Chriſt is darkned or rather deſtroied to vs, vnleſſe our conſciences ſtande faſt in their libertie, which verily they haue loſt if they may at the will of men be ſnared with the bondes of lawes and ordinances. But as it is a thing moſt worthy to be knowne, ſo it needeth a longer & plainer declaration. For ſo ſoone as any worde is ſpoken of the abrogating of the ordinances of men, by and by great troubles are raiſed vp partlie by ſeditious men, partlie by ſlaunderers, as though the whole obedience of men were at once taken away and ouerthrowne. 1. Pet. 1. 18 Gal. 5. 1. & 4.

15 There-

Christians are not therefore according to the outwarde behauiour of their persons priuiledged from subiection to the lawes of men, because their consciences are at liberty before God.

15 Therefore that none of vs may stumble at this stone, first let vs consider, that there are two sorts of gouernment in man: the one spiritual whereby the conscience is framed to godlines and to the worship of God: the other ciuill, whereby man is trained to the duties of humanitie and ciuility which are to be kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iurisdiction, whereby is signified, that the first of these two formes of gouernment pertaineth to the life of the soule, and the latter is occupied in the thinges of this present life: not onely in feeding and clothing, but in setting foorth of lawes whereby a man may spende his life among men holilie, honestly, and soberlie. For, that first kinde hath place in the inwarde minde, this latter kinde ordereth onely the outward behauiours. The one we may call the Spirituall kingdome, the other, the Ciuill kingdome. But these two, as wee haue diuided them, must bee either of them alway seuerally considered by themselues, and when the one is in considering, we must withdrawe and turne away our mindes from the thinking vpon the other. For there are in man as it were two worldes, which both diuers kings and diuers lawes may gouerne. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spiritual libertie, wee shall not wrongfully drawe to the ciuill order, as though Christians were according to the outward gouernment lesse subiect to the lawes of men, because their consciences are at libertie before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Again, because euen in those ordinances which seem to pertaine to the spirituall kingdom, there may be some errour, we must also put difference betweene these, which are to be taken for lawfull as agreeable to the word of God, & on the other side which ought not to haue place among the godly. Of the Ciuil gouernment there shall be elsewhere place to speake. Also of the Ecclesiastical lawes I omitt to speak at this time, because a more full entreating of it shall be fitte for the fourth booke, where we shal speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I haue sayde) of it selfe not very darke or entangled, doth for this cause accumber many, because they do not suttlely enough put difference betweene the outward court as they call it, & the court of conscience. Moreouer this encreaseth the difficultie, that *Paul* teacheth that the magistrate ought to be obeied, not only for fear of punishment, but for conscience. Whereupon followeth that consciences are also bound by the ciuill lawes. If it were so, all should come to naught which wee both haue spoken and shall speake of the spirituall gouernment. For the loosing of this knot, first it is good to knowe what is conscience. And the definition thereof is to be fetched from the deriuation of the worde. For, as when men do with minde and vnderstanding conceiue the knowledge of thinges, they are thereby saide (*Scire*) to knowe, whereupon also is deriued the name of Science: Knowledge: so when they haue a feeling of the iudgement of God, as a witnesse ioyned with them, which doth not suffer them to hide their sinnes but that they be drawne accused to the iudgement seate of God, that same feeling is called Conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppresse in him selfe which

Rom. 13. & 5

hee

he knoweth but pursueth him so farre til it bring him to guiltines. This is it which *Paul* meaneth, where he saith that conscience doth together witnes with men, when their thoughts do accuse or acquite them in the iudgement of God. A simple knowledge might remaine as enclosed within man. Therfore this feling which presenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and espie all his secrets, that nothing may remaine buried in darknesse. Whereupon also commeth that olde Prouerbe, Conscience is a thousande witnesses. And for the same reason *Peter* hath set the examination of a good conscience for quietnesse of mind, when being perswaded of the grace of Christ, wee doe without feare present our selues before God. And the author of the Epistle to the Hebrues, setteth to haue no more conscience of sinne, in steede of, to be deliuered or acquited that sinne may no more accuse vs. Rom.2.15. 1.Pet.3.21. Heb.10.2.

16 Therefore as works haue respect to men, so conscience is referred to God, so that a good conscience is nothing els but the inward purenes of the heart. In which sense *Paul* writeth that charitie is the fulfilling of the law out of a pure conscience and faith not fained. Afterward also in the same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffred shipwracke from the faith, because they had forsaken good Conscience. For in these words he signifieth it is a liuely affection to worship God, and a syncere endeuour to liue holily and godlily. Sometime in deed it extendeth also to men, as in *Luke* where the same *Paul* protesteth that he endeuored himself to walke with a good conscience toward God and men. But this was therefore saide, because the fruites of good conscience do flow and come euen to men. But in speaking properly, it hath respect to God only, as I haue already said. Hereby it commeth to passe that the law is said to binde the conscience, which simply bindeth a man without respect of me, or without hauing any consideration of them. As for example; God commandeth not onely to keepe the minde chaste and pure from all lust, but also forbiddeth al maner of filthinesse of wordes and outward wantonnesse whatsoeuer it be. To the keeping of this lawe my conscience is subiect although there liued not one man in the world. So he that behaueth himselfe intemperately, not onely sinneth in this that he giueth an euil example to the brethren, but also hath his conscience bounde with guiltinesse before God. In things that are of themselues meane, there is another consideration. For wee ought to absteine from them if they breede any offence, but the conscience stil being free. So *Paul* speaketh of flesh consecrate to Idols. If any (saith hee) moue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should sinne, which being first warned should neuertheles eate such flesh. But howsoeuer in respect of his brother, it is necessarie for him to absteine as it is prescribed of God, yet hee ceaseth not to keepe still the libertie of conscience. Thus wee see how this lawe binding the outward worke, leaueth the conscience vnbounde. *In vvhat sort the conscience is bound or free.* 2.Tit.1.5. Act.24.16. 1.Cor.10.28.

The xx. Chapter.

Of Prayer, vvhich is the cheefe exercise of faith, & vvhereby vve daily receiue the benefites of God.

Of

Our owne emptineſſe & the fulneſs of all riches laid vp in Chriſt should allure vs vnto prayer.

OF theſe thinges that haue beene hitherto ſpoken, wee plainely perceiue how needy and voide man is of all good things, and howe hee wanteth all helpes of ſaluation. Wherefore if hee ſeeke for releefes whereby hee may ſuccour his needineſſe, hee muſt goe out of himſelfe and get themelſe where. This is afterward declared vnto vs, that the Lorde doth of his owne free will and liberally giue himſelfe to vs in his Chriſt, in whome hee offereth vs in ſteede of our miſerie all felicitie, in ſteede of our neede welthineſſe, in whome hee openeth to vs the heauenly treaſures: that our whole faith ſhould behold his beloued ſonne, that vpon him our whole expectation ſhould hang, in him our whole hope ſhould ſtick and reſt. This verily is the ſecret and hidden Philoſophie, which cannot be wrung out with Logicall arguments: but they learne it whoſe eyes God hath opened that they may ſee light in his light. But ſince that wee are taught by faith to acknowlege that whatſoeuer wee haue neede of, whatſoeuer wanteth in vs, the ſame is in God and in our Lorde Ieſus Chriſt, namely in whome the Lord willed the whole fulneſſe of his largeſſe to reſt, that from thence we ſhould all drawe as out of a moſt plentifull fountaine: now it remaineth that wee ſeeke in him, and with prayers craue of him that which we haue learned to be in him. Otherwiſe to knowe God to be the Lorde and giuer of all good thinges, which allureth vs to pray to him, and not to go to him and pray to him: ſhould ſo nothing profit vs, that it ſhould be all one as if a man ſhoulde neglect a treaſure ſhewed him buried and digged in the ground. Therfore the Apoſtle, to ſhewe that true faith cannot be idle from calling vpon God, hath ſet this order: that as of the Goſpel ſpringeth faith, ſo by it our heartes are framed to call vpon the name of God. And this is the ſame thing which he had a litle before ſaid, that the Spirit of adoption, which ſealeth in our hearts the witneſſe of the Goſpel, raiſeth vp our ſpirites that they dare ſhewe foorth their deſires to God, ſtirre vp vnſpeakable gronings, & cry with confidence Abba Father. It is meete therefore that this laſt point, becauſe it was before but onely ſpoken of by the way and as it were lightly touched, ſhoulde nowe bee more largely entreated of.

Rom. 8. 26.

By prayer vvee are both enriched vvith grace, and in deſires quieted

2 This therefore we get by the benefit of prayer, that wee attaine to thoſe riches which are laid vp for vs with the heauenlie father. For there is a certaine cõmunicating of mẽ with God, whereby they entring into ỹ ſanctuarie of heauen, do in his own preſence cal to him touching his promiſes: that the ſame thing which they beleeued him affirming onely in word not to be vaine, they may when neede ſo requireth finde in experience. Therfore we ſee that there is nothing ſet forth to vs to be looked for at the hand of the Lord, which we are not alſo commanded to craue with prayers: ſo true it is that by prayer are digged vp the treaſures, which our faith hath looked vpõ being ſhewed to it by the goſpell of the Lord. Now how neceſſarie and how manie waies profitable this exerciſe of prayer is, it can by no words be ſufficiẽtlie declared. Vndoubtedly it is not without cauſe ỹ the heauenly father teſtifieth, that the only fortres of ſaluation is in the calling vpon his name, namely whereby vve call to vs the preſence both of his prouidence, by which he watcheth to take care of our matters: and of his power, by which he ſuſteineth vs being weake and in a manner fainting: and of his goodnes,

by

by which he receiueth vs into fauour being miserably loaden with sinnes: finally whereby we call him all whole, to giue himselfe present to vs. Hereby groweth singular rest and quietnesse to our consciences. For when we haue disclosed to the Lorde the necessitie which distressed vs, wee largely rest though it were but in this onely that none of our euils is hidden from him, whom we are perswaded both to be most wel willing toward vs, and most able to prouide wel for vs.

3 But (wil some man say) did not he know without any to put him in mind of it, both in what part we be distressed, and what is expedient for vs: so that it may seeme after a certaine manner superfluous, that hee should be troubled with our prayers, as though he winked or slept, vntill hee were awaked with our voice? But they which so reason, marke not to what ende the Lorde hath instructed them that be his to pray: for he ordeined it not so much for his owne cause as rather for ours. He willeth in deede, as right it is, that his due be rendred to him, when they acknowledge to come from him whatsoeuer men require or doe perceiue to make for their profite, and doe testifie the same with wishinges. But the profite also of this sacrifice wherewith hee is worshipped, commeth to vs. Therefore howe much more boldly the holy fathers gloriously talked both to themselues and other of the benefites of GOD, so much the more sharpely they were pricked forwarde to pray. The onely example of *Elias* shall bee enough for vs, which beeing sure of the counsell of God, after that hee not rashly had promised raine to *Achab*, yet busily prayeth betwene his knees, and sendeth his seruant seuen times to espie it: not for that hee did discredit the oracle of God, but because he knewe that it was his dutie, least his faith should waxe drowsie and sluggish, to lay vp his desires with God. Wherefore although while wee lie senselesse and so dull that wee perceiue not our owne miseries, hee waketh & watcheth for vs; and sometime also helpeth vs vndesired, yet it much behoueth vs, that he be continually called vpon of vs, that our heart may be enflamed with earnest & feruent desire to seeke, loue, & worship him, while we accustome our selues in euery necessitie to flee to him as to our shoote anchare. Againe, that no desire & no wish at al may enter into our mind, wherof we should be ashamed to make him witnesse, while wee learne to present our wishes, yea & to poure out our whole heart before his eyes. Then ỳ we may be framed to receiue al his benefits with true thankfulnes of mind, yea & with outward thanksgiuing, of which wee are put in minde by our prayer ỳ they come to vs from his hand. Moreouer, that when we haue obteined that which we desired, being perswaded that he hath answered to our prayers, we may be therby the more feruently caried to think vpon his kindnes, & therwithal embrace with greater pleasure those things which wee acknowledge to haue ben obteined by praier. Last of al, that verie vse and experience may according to the measure of our weaknes assure our minds of his prouidéce when we vnderstand that he not onely promiseth that he will neuer faile vs, & that he doth of his own accord open vs the entrie to cal to him in the verie point of necessitie, but also hath his hande alway stretched out to helpe them that be his, & that he doth not feede them with words, but defendeth them with present help. For these causes, the most kinde Father, although

It is not a needelesse thing, to pray euen for those things which before we pray we knowe that God is purposed to bestowe.

1. King. 18. 42.

he neuer sleepeth or is sluggish, yet oftentimes maketh a shewe as though hee slept and were sluggish, that so hee may exercise vs, which are otherwise slouthfull and sluggish to come to him, to aske of him, to require him to our owne great benefite. Therefore they do too foolishly, which to call away the mindes of men from prayer, babble that the prouidence of GOD, which maketh for the safekeeping of all things, is in vaine wearied with our callings vppon him: Whereas the Lorde contrariwise not in vaine testifieth that he is nigh to all them that cal vpon his name in the trueth And of none other sorte is that which other doe triflingly say, that it is superfluous to aske those things which the Lorde is of his owne will readie to giue: whereas euen the verie same things which flowe to vs from his owne free liberalitie, he will haue vs acknowledge to bee graunted to our prayers. Which thing that notable sentence of the Psalme doeth testifie, wherewith many like sayings doe accorde. The eyes of the Lorde are vppon the righteous, and his eares vnto their prayers, Which saying so setteth out the prouidence of God bent of his owne accorde to prouide for the safetie of the godly, that yet he omitteth not the exercise of faith, whereby slouthfulnes is wiped from the mindes of men. The eyes of God therefore do walke, that hee may succour the necessitie of the blinde: but hee will againe on our behalfes heare our gronings, that he may the better prooue his loue toward vs. And so both are true, that the watchman of *Israel* sleepeth not, nor slumbereth, and yet that he sitteth stil as hauing forgotten vs when hee seeth vs dull and dumme.

Psal. 145. 18.

Psal. 34. 16.

Psal. 121. 8.

The first rule of framing rightly our prayers is to voide our cogitations as much as may be from all fleshly & earthlie cares.

4 Nowe, to frame prayer rightly and well, let this be the first rule, that we be no otherwise framed in minde and heart, than becommeth them that enter into talke with God. Which verily wee shall attaine as touching the minde, if the same being free from fleshly cares and thoughtes wherewith it may be called away or withdrawen from the right and pure beholding of God, doe not onely bend it selfe wholy to prayer, but also so much as is possible be lifted vp and caried aboue it selfe. Neither doe I here require a mind so at libertie, that it be pricked and nipped with no care, whereas contrariwise the feruentnesse of prayer must by such carefulnesse be kindled in vs (as we see that the holy seruants of God do sometime declare great tormentes, much more carefulnesses, when they say they vtter to the Lord a bewailing voice out of the deepe depth, and out of the middest of the iawes of death.) But I say that all strange and foraine cares must be driuen away, wherewith the minde it selfe wandring hither and thither is carried about, and being drawen out of heauen is pressed downe to the earth. I meane by this that it must be lifted vp aboue it selfe, that it may not bring into the sight of God any of those things which our blinde and foolish reason is wont to imagine, nor may holde it selfe bound within the compasse of her owne vanitie, but rise vp to purenes worthie for God.

The preparation of the minde vnto prayer is a thing of great both vweight and difficultie.

5 Both these things are specially worthie to be noted, that whosoeuer prepareth himselfe to pray, should therto applye all his senses & endeuours, and not (as men are wont) be diuersly drawen with wandering thoughtes: because there is nothing more contrarie to the reuerence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse and loose from

all

all feare. In which thing wee must so much more earnestly labour as we find it more hard. For no man cā be bent so to praie, but that he shal feele many bythoughts to creepe vpon him, either to breake off, or by some bowing and swaruing to hinder the course of his prayer. But here let vs cal to mind, how great an vnworthinesse it is, when God receiueth vs vnto familiar talk with him, to abuse his so great gentlenesse, with mingling holie and prophane things together, when the reuerence of him holdeth not our mindes fast bound vnto him: but as if we talked with some mean man, we do in the midst of our prayer, forsaking him, leape hither and thither. Let vs therefore know that none do rightly and well prepare themselues to prayer, but they whō the maiestie of God pearceth, that they come to it vncombred of earthlie cares and affections. And that is meant by the ceremonie of lifting vp of handes, that men should remember that they bee farre distant from God, vnles they lift vp their senses on high. As also it is said in the Psalm. To thee haue I lifted vp my soule. And the Scripture oftentimes vseth this maner of speech, to lift vp prayer: that they which desire to be heard of God, shoulde not sit still in their dregges. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluring vs to vnload our cares into his bosome, so much lesse excusable are we vnlesse his so excellent and incōparable benefite doe with vs ouerwey all other thinges and drawe vs vnto it selfe, that we may earnestly applie our endeuours and senses to pray: which can not be done vnlesse our minde by strongly wrastling with the hinderances doe rise vp aboue them. An other point we haue set foorth, that we aske no more than God giueth leaue. For though he biddeth vs to poure out our heartes, yet he doth indifferently giue loose reines to foolish & froward affections: and when he promiseth that he will doe according to the wil of the godly, he proceedeth not to so tender bearing with them that he submitteth himselfe to their will. But in both these pointes men doe commonly muche offende. For not onely the most part of men presume without shame, without reuerence, to speake to God for their follies, and shameleslly to present to his throne whatsoeuer liked them in their dreame: but also so great foolishnesse or senseleslie dulnes possesseth them, that they dare thrust into the hearing of God, euen all their most filthie desires, whereof they would greatly be ashamed to make men priuie. Some prophane men haue laughed to scorne, yea and detested this boldnesse, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen *Iupiter* to be their Patrone: couetous men, *Mercurie*: the desirous of learning, *Apollo* and *Minerua*: warriers, *Mars*: and Lecherous folke, *Venus*. Like as at this day (as I haue euen nowe touched) men doe in prayers graunt more licence to their vnlawfull desires, than when they sportingly talke with their Egals. But God suffereth not his gentlenesse to be so mocked: but claiming to himselfe his right, maketh our prayers subiect to his authoritie, and restraineth them with a bridle. Therefore we must keepe fast this saying of *Iohn*. This is our affiance, that if we aske anie thing according to his will, hee heareth vs. But forasmuch as our abilities are farre from beeing sufficient to performe so great perfection, wee must seeke a remedie to helpe vs. As we ought to bende the sight of our minde to God, so the affection of the heart

Psal. 25. 14

Psal. 62. 9.

1. Ioh. 5. 14

ought also to followe to the same ende. But both doe staie farre beneath it, yea rather doe faint and faile or be carried a contrarie waie. Therfore God to succour this weakenesse, in our prayers giueth the spirite to be our schole-
Rom. 8. 26. maister, to instruct vs what is right, and to gouerne our affections. For, because we know not what we ought to pray as we ought, the spirite commeth to our succour, and maketh intercession for vs with vnspeakeable groninges, not that it indeede either praieth or groneth but stirreth vp in vs affiance, desires, and sighings, which the strength of nature were not able to conceiue. And not without cause *Paul* calleth them vnspeakable groninges which so the faithfull sende foorth by the guiding of the spirite, because they which are truely exercised in prayers, are not ignorant that they bee so holden in perplexitie with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they goe about to vtter stammering wordes they sticke fast incombred. Whereupon it followeth, that the gift of praying rightly is a singular giste. These thinges are not spoken to this purpose, that we fauouring our owne slouthfulnes should giue ouer the charge of praying to the Spirite of GOD, and lie dull in that careles nes, to which we are too much inclined (as there are heard the wicked sayinges of some, that we must lie negligently gaping to waite vntill he preuent our mindes occupied elsewhere) but rather that we loathing our owne slouthfulnesse and sluggishnesse, should craue such helpe of the Spirite. Neither doeth *Paul*, when he biddeth vs to pray in Spirite, therefore cease to exhort
2. Cor. 14. 26. vs to wakefulnesse: meaning that the instinct of the Spirit so vseth his force to frame our prayers, that it nothing hindereth or slacketh our owne endeuour: because God will in this behalfe proue how effectually faith moueth our heartes.

A second rule for direction of praier in the sense and feeling of our owne wantes.

6 Let also an other lawe be, that in praying we alway feele our owne want, and that earnestly thinking howe we stande in neede of those thinges that wee aske, we ioyne with our prayer an earnest yea feruent affection to obtaine. For manie doe slightly for manners sake recite prayers after a prescribed forme, as though they rendered a certain taske to God: and although they confesse that this is a necessarie remedie for their euils, because it is to their destruction to be without the helpe of God which they craue: yet it appeareth that they doe this duetie for custome, forasmuch as in the meane time their mindes are cold, and doe not wey what they aske. The generall and confuse feeling indeede of their necessitie leadeth them hereunto: but it doth not stirre them as it were in a present case to aske releefe of their neede. Nowe what thinke wee to bee more hatefull or more detestable to God than this faining, when a man asketh forgiuenesse of sinnes, in the meane time either thinking that he is not a sinner, or not thinking vppon this that hee is a sinner, euen wherewith God himselfe is plainely mocked? But of such peruersenesse (as I haue saide) mankinde is full, that for manners sake they manie times aske many things of God, which they certainly iudge that without his liberality to come to the from some other where, or that they haue them alreadie remaining with them. The fault of some other seemeth to be lighter and yet not tollerable, that they which haue onelie conceiued this principle that we must sacrifice to GOD with

praiers

prayers, do assemble vp prayers without any musing of minde vppon them. But the godly must principally take heede, that they neuer come into the sight of God to aske any thing, but because they do both boyle with earnest affection of heart, and do therewithall desire to obtaine it of him. Yea, and also though in those things which wee aske onely to the glorie of God, wee seeme not at the first sight to prouide for our owne necessitie, yet the same ought to be asked with no lesse feruentnesse & vehementnes of desire. As, when we pray that his name be halowed, wee must (as I may so speake) feruently hunger & thirst for that hallowing.

7 If any man obiect, that wee are not alway driuen with like necessitie to pray, I graunt the same indeede: and this difference is profitably taught vs of *Iames*: Is anie man heauie among you? Let him pray. Who so is merie, let him sing. Therefore euen common feeling teacheth vs, that because we are too slothful, therefore, as the matter requireth we are the more sharply pricked forwarde of God to pray earnestly. And this *Dauid* calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discommodities, feares & other kinds of tentations do presse vs, so much freer accesse is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of *Paul*, that we must at al times: because how soeuer things prosperously flowe according to our heartes desire, and matter of mirth doeth compasse vs on euery side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundaunce of wine and wheate: yet sith he cannot enioy one morsell of breade but by the continuall grace of God, whole cellers or barnes full shall be no let why hee shoulde not craue daily breade. Nowe if wee call to minde howe many dangers do euery moment hang ouer vs, the verie feare it selfe wil teach vs that we haue no time free from prayer. But this we may better perceiue in spiritual things. For, when shal so many sinnes, wherof wee knowe our selues guiltie, suffer vs to sit stil without care and not in humblewise craue pardon both of the fault and the paine? When do tentations graunt vs truce, so that we neede not to hast vnto help? Moreouer the desire of the kingdome and glorie of God ought so to pluck vs to it selfe, not by fittes but continually, that it should alway be fit time for vs. Therefore not without cause wee are so oft commaunded to pray continually. I doe not yet speake of perseuerance in prayer, whereof mention shalbe made hereafter: but when ỹ scripture warneth vs that we ought to pray continually, it accuseth our slouthfulnes, because wee do not perceiue how necessarie this care & diligence is for vs. By this rule all hypocrisie and craftines of lying to God, is debarred, yea driuen farre away from prayer. God promiseth that he will bee neere to all them that cal vpon him in trueth, and he pronounceth that they shal finde him which seeke him with their whole heart. But they aspire not thither which please themselues in their owne filthinesse. Therefore a right prayer requireth repentance. Whereupon this is commonly said in the Scriptures, that God heareth not wicked doers, and that their praiers are accursed, like as their sacrifices also be: because it is rightfull that they finde the eares of GOD shutte, which doe locke vp their owne heartes, and that they should not finde God easie to bowe, which doe with their owne hardnesse

Although there be no time vvherin prayer needeth not, yet at some time vve see a speciall necessitie thereof, but reape no benefit thereby at any time vvithout a lothing of our owne filthinesse vvhich cannot be in vs but by repentance.
Iac. 5. 13.
Psal. 32. 6.
Ephe. 6. 18.

Esa.15.15. prouoke his stiffenesse. In *Esay* he threateneth after this manner. When yee shall multiplie your prayers, I will not heare you: for your handes are full of bloud. Againe in *Ieremie*: I haue cried and they haue refused to heare: they Iere.11.7.& 11. shal likewise crie, and I will not heare: because he taketh it for a most high dishonour, that wicked men should boast of his couenant, which doe in all Esa.29.9. their life defile his holy name. Wherefore in *Esaie* he complaineth that when the Iewes come neere to him with their lippes, their heart is farre from him. He speaketh not this of only prayers, but affirmeth that he abhorreth faining in all the partes of worshipping him. To which purpose maketh that Iam.4.3. saying of *Iames*. Yee aske, and receiue not: because yee aske ill, that yee may spende it vpon your pleasures. It is true in deede (as we shall againe shewe a litle hereafter) that the prayers of the godly which they powre out, 1.Iohn.3.22. doe not rest vpon their owne worthinesse: yet is not that admonition of *Iohn* superfluous, if wee aske any thing, we shall receiue it of him, because wee keepe his commaundements: forasmuch as an euill conscience shutteth the gate against vs. Whereupon followeth that none doe rightly pray, nor are heard, but the pure worshippers of God. Therefore whosoeuer prepareth himselfe to pray, let him be lothfull to himselfe in his owne euils, and (which cannot bee done without repentance) let him put on the person and minde of a begger.

The thirde rule of prayer is the vnfained humbling & abacing of our selues.

8 Hereunto let the third rule be ioyned, that whosoeuer presenteth himselfe before God to pray, should forsake all thinking of his owne glorie, put off all opinion of worthinesse, and finally giue ouer all trust of himselfe, giuing in the abacing of himsele the glorie wholy to God: least if wee take any thing be it neuer so little to our selues, we doe with our owne swelling fall away from his face. Of this submission which throweth downe al height, wee haue often examples in the seruants of God: among whome the holier that euerie one is, so much the more hee is throwne downe when hee commeth into the sight of the Lorde. So *Daniel*, whome the Lorde himselfe com- Dan.9.18. mended with so great a title of praise, said: We powre not out our prayers before thee in our righteousnesses, but in thy great mercies. Here vs Lord, Lord be merciful to vs: Heare vs, & do these things that we aske, For thine owne sake: because thy name is called vpō ouer the people & ouer thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle himselfe with the multitude as one of the people, but rather seuerally confesseth his owne guiltinesse and humbly fleeth to the sanctuarie of forgiuenes, as he expresly saith: When I confessed my sins & the sinnes of my people. And this humblenes *Dauid* also setteth out with his own example, when he saith, Psal.143.2. Enter not into iudgement with thy seruaunt, because in thy sight euery one Esa.74.5. that liueth shal not be iustified. In such manner *Esay* prayeth: Loe, thou art angrie because we haue sinned, the world is founded in thy wayes, therfore we shalbe saued: And we haue bin all filled with vncleanneſse, & al our righteousnes as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the wind: and there is none that calleth vpon thy name, that raiseth vp himselfe to take holde of thee: because thou hast hid thy face from vs, & hast made vs to pine away in the hande of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art

our fashioner, & we are the worke of thy hande. Be not angrie O Lord, neither remember wickednes for euer. Behold, look vpon vs, we are al thy people Lo, how they stand vpon no affiance at al, but vpon this only, ỳ thinking vpon this ỳ they be Gods, they despaire not that he will haue care of them. Likewise *Ieremie*. If our iniquities answere against vs, doe thou for thy names sake. For it is both most truly & most holy writtẽ, of whomsoeuer it be, which being written by an vnknowen author is fathered vpon the Prophet *Baruc*: A soule heauie & desolate for the greatnes of euil, crooked, & weake, a hungrie soule, & fainting eies giue glorie to thee O Lord. Not according to the righteousnesses of our fathers do we poure out praiers in thy sight, & aske mercie before thy face O Lord our God: but because thou art merciful, haue mercie vpon vs, because we haue sinned before thee. Ier. 14. 7.

9 Finally the beginning & also the preparing of praying rightly, is craning of pardon, with an humble & plaine confession of fault. For neither is it to be hoped, that euen the holiest man maie obtaine anie thing of God, vntil he be freely recõciled to him: neither is it possible that God may be fauourable to any but them whom he pardoneth. Wherefore it is no maruaile if the faithful do with this keie open to themselues the dore to pray. Which we learne out of many places of the Psalmes. For *Dauid* when he asketh an other thing, saith: Remember not the sinnes of my youth, remember me according to thy mercie for thy goodnesses sake O Lorde. Againe, Looke vpon my affliction, & my labour, & forgiue all my siunes. Where we also see ỳ it is not enough, if we euery seuerall day do call our selues to account for our new sinnes, if we do not also remember those sinnes which might seeme to haue beene long ago forgotten. For, the same Prophet in another place, hauing confessed one hainous offence by this occasion returneth euen to his mothers wombe wherin he had gathered the infection: not to make the fault seeme lesse by the corruption of nature, but that heaping together the sinnes of his whole life, how much more rigorous he is in condemning him selfe, so much more easie he may find God to entreat. But although the holy ones do not alway in expresse words aske forgiuenes of sinnes, yet if wee diligently weigh their praiers which the Scripture rehearseth, we shal easily find ỳ which I say, ỳ they gathered a mind to pray of the only mercy of god, & so alway tooke their beginning at appeasing him: because if euery man examine his owne conscience, so farre is he from being bold to open his eares familiarly with God, that he trembleth at euery comming toward him, except that he standeth vpon trust of mercie & pardon. There is also another speciall confession, where they aske release of paines, that they also praie to haue their sins forgiuen: because it were an absurditie to will that the effect be taken away while the cause abideth. For wee must beware that God be fauourable vnto vs, before that he restitue his fauour with outwarde signes: because both he himselfe will keepe this order, and it should litle profit vs to haue him beneficiall, vnlesse our conscience feeling him appeased shoulde throughly make him louely vnto vs. Which we are also taught by the aunswere of Christ. For whẽ he had decreed to heale the man sick of the Palsey, he said, Thy sinnes are forgiuen thee: lifting vp our mindes thereby to that which is chiefly to be wished, that God first receiue vs into fauour, and then shew

The preface of our praier must be the humble acknowledgement of sinne.

Psal. 25. 6. & 18.

Psal. 51. 7.

Math. 9. 2.

ſhew forth the fruite of reconciliation in helping vs. But beſide that ſpeciall confeſſion of preſent giltines, whereby the faithful make ſupplication to obtaine pardon of euery ſpecial fault and peine, that generall preface, which procureth fauour to praiers, is neuer to be omitted, becauſe vnleſſe they be grounded vpon the free mercie of God, they ſhal neuer obtain any thing of God. Whereunto may be referred that ſaying of *Iohn*: If we confeſſe our ſinnes, he is faithful & righteous to forgiue vs, and cleanſe vs from al iniquitie. For which cauſe it behoued praiers in the time of the law to be hallowed with expiation of bloud, that they might be acceptable, & that ſo the people ſhould be put in mind that they are vnworthie of ſo great a prerogatiue of honor, til being cleanſed from their defilings they ſhould of the only mercie of God conceiue affiance to pray.

1. Iohn. 1. 9.

Praier is fruitles vvhere there is not an vnfained aſpiring vnto godlines, ſuch as Dauid & Ezechiah mention in their praying as vvarranted thereby that they coulde not praie in vain. Pſal. 85. 2. Reg. 20. 2. Pſal. 34. 16. 1. Iohn. 3. Iohn. 9. 21.

10 But whereas the holie ones ſeeme ſometime for the entreating of God to alleadge the helpe of their owne righteouſnes (as when *Dauid* ſaith: Keepe my ſoule, becauſe I am good. Againe *Ezechias*: Remember Lorde I beſeech thee, that I haue walked before thee in truth, and haue done good in thine eies) by ſuch formes of ſpeaking they meane nothing elſe than by their verie regeneration to teſtifie themſelues to be the ſeruants & childrē of God, to whom he himſelfe pronounceth that he will be merciful. He teacheth by the Prophet (as we haue alreadie ſeene) that his eies are vpon the righteous, and his eares vnto their praiers. Againe by the Apoſtle, that we ſhall obtaine whatſoeuer we aske, if we keep his commandements. In which ſayings he doth not value prayer by the worthines of workes: but his will is ſo to ſtabliſh their affiance, whoſe own conſcience well aſſureth them of an vnfained vprightnes and innocencie, ſuch as all the faithfull ought to be. For the ſame is taken out of the verie trueth of God, which the blinde man that had his ſight reſtored, ſaith in *Iohn*, that God heareth not ſinners: if we vnderſtand ſinners after the common vſe of the Scripture, for ſuch as without all deſire of righteouſnes do altogether ſleepe and reſt vpon their ſins: foraſmuch as no heart can euer breake foorth into vnfained calling vpon God which doeth not alſo aſpire to godlineſſe. Therefore with ſuch promiſes accorde the prayers of the holie ones, wherein they make mention of their owne pureneſſe or innocencie that they maie feele that to be giuen them which is to be looked for of all the ſeruantes of God. Againe it is then commonly found that they vſe this kind of praier, when they do in the preſence of the Lorde compare themſelues with their enemies, from whoſe vniuſt dealing they wiſhed themſelues to be deliuered by his hande. In this compariſon it is no maruell if they brought forth their righteouſnes, & ſimplicitie of heart to moue him the rather by the rightfulnes of their cauſe to help them. This therefore we take not away from the godly heart of a good man, but that he may vſe the purenes of his conſcience before the Lord, to ſtrengthen himſelf in the promiſes wherwith the Lord comforteth & vpholdeth his true worſhippers: but our meaning is, ỳ the truſt of obtaining ſtand vpon ỳ only mercy of God, laying away al thinking of their own deſeruing.

The fourth rule of prayer is courage grounded vpon certaine hope

11 The fourth rule is, that beeing ſo throwen downe and ſubdued with true humilitie, we ſhould neuertheles with certaine hope of obtaining bee encouraged to praie. Theſe be things indeede contrarie in ſhew to ioyne

with the feeling of the iust vengeance of God sure affiance of fauour: which things do yet very well agree togither, if the onely goodnesse of God raise vs vp beeing oppressed with our owne euils. For, as wee haue before taught that repentance and faith are knit as companions togither with an vnseparable bonde: of which yet the one afraieth vs, the other cheareth vs: so in prayers they must mutuallie meete together. And this agreement *Dauid* expresseth in fewe wordes: I (saith he) will in the multitude of thy goodnesse enter into thy house: I will worship in the Temple of thy holines with feare. Vnder the goodnes of God he comprehendeth faith, in the meane time not excluding feare: because not onlie his maiestie driueth vs to reuerence, but also our owne vnworthinesse holdeth vs in feare forgetting all pride and assurednes. But I meane not such an affiance which should stroke the minde loosed from all feeling of carefulnesse with a sweete and full quietnesse. For, to rest so peaceably is the doing of them which hauing all things flowing as they would wish it, are touched with no care, are kindled with no desire, do swell with no feare. And it is a verie good spurre to the holie ones to call vpon God, when beeing distressed with their owne necessity, they are vexed with most great vnquietnesse, and are almoste dismaide in them selues, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they do in deede grone beeing wearied with weight of present euils, they are also in paine & grieued with feare of greater, yet being so vpholdē by it, they both releeue & comfort the hardnes of bearing them, & doe hope for escape & deliuerance. Therefore the praier of a godly mā must arise out of both affections, must also cōtain & shew both: namelie to grone for present euils, and to be carefullie afraid of new, and yet therwithall to fly to God, not doubting that he is ready to reach his helping hand. For God is maruellouslie prouoked to wrath by our distrustfulnesse, if we ask of him the benefits which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praiers, than ẏ this law be prescribed & appointed to them, that they breake not foorth rashly, but folow faith going before thē. To this principle Christ calleth vs all with this saying: I say vnto you, whatsoeuer things ye require, beleeue that ye shal receiue them, & they shall happē to you. The same also he cōfirmeth in another place. Whatsoeuer ye ask in praier beleeuing, yee shall receiue. Wherwith agreeth *James* saying, If any need wisdom, let him ask it of him which giueth to all mē freelie, and vpbraideth not: but let him ask in faith not doubting. Wherein setting douting as contrary to fayth, he doth most fitly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtain nothing which call vpon God in wauering & doubt, and do not determine in their heartes whether they shalbe heard or no. Whom he also compareth to waues which are diuerslie tossed and driuen about of the winde. Whereupon in another place he calleth a right prayer, the prayer of Faith. Againe when God so oft affirmeth that he wil giue to euerie one according to his faith, he signifieth that we obtaine nothing without faith. Finallie it is faith that obteineth whatsoeur is graunted by prayer. This is meant by that notable saying of *Paul*, which the foolish men doe take no heede vnto. Howe shall any man call vppon him, in whome hee hath not beleeued? But who shall beleeue,

and trust to obtein the thing we pray for.

Psal. 5.8

Mat. 11.24
Mat. 21.22

Iam. 5.15.

Rom. 10.14.

beleeue, vnleſſe he haue heard? But faith commeth of hearing, and hearing of the word of God. For conueying by degrees the beginning of prayer frō faith, he plainly affirmeth that God can not be ſyncerely called vpon of any other, than them to whom by the preaching of the Goſpell his mercifulnes and gentlenesſe hath beene made knowne, and familiarly declared.

It is a thing not abſurd but moſt neceſſarie, that they vvhich call vpon God haue an aſſured confidence in his fauour, and a ſted-faſt feeling of his good vill.

12 This neceſſity our aduerſaries do not thinke vppon. Therefore when we bid the faithful to hold with aſſured confidence of mind that God is fauourable and beareth good wil to them, they think ẏ we ſpeak a moſt great abſurdity. But if they had any vſe of true praier, they woulde truely vnderſtande that God can not be rightly called vpon without that ſtedfaſt feeling of Gods good will. Sith no man can well perceiue the force of faith, but he which by experience feeleth it in his hart: what may a man profit by diſputing with ſuch men which do openly ſhew, that they neuer had any thing but a vain imagination? For of what force, & how neceſſarie is that aſſurednes which we require, is cheefly learned by inuocation. Which who ſo ſeeth not, he bewrayeth ẏ he hath a very dul cōſciēce. Let vs therfore, leauing this kind of blind men, ſtick faſt in that ſaying of *Paul*, that God can not be called vpon of any other, but them that know his mercie by the goſpell, & are ſurely perſwaded that it is readie for them. For what maner of ſaying ſhould this be? O lord, I am verily in doubt whether thou wilt hear me: but becauſe I am diſtreſſed with carfulnes, I flee to thee, ẏ thou maiſt help me if I be worthy. This was not the wonted manner of all the holy ones, whoſe praiers we read in ẏ ſcriptures. Neither hath the holy ghoſt thus taught vs by the apoſtle which biddeth vs to go to the heauēlie throne with confidence, that we may obtain grace, & when in another place he teacheth that we haue boldnes & acceſſe in cōfidēce by the faith of Chriſt We muſt therfore hold faſt with both handes this aſſurednes to obtain what we ask (ſith both the Lord with his owne voice ſo commandeth vs, & al the holie ones teach it by their exāple) if we will pray with fruit. For, ẏ only praier is pleaſing to God which ſpringeth out of ſuch a preſumption of faith (as I may ſo call it) & is grouded vpon a dreadles certainty of faith. He might haue bin cōtent with the bare name of faith, but he not onlie added confidēce, but alſo furniſhed the ſame with libertie or boldnes, by this mark to put difference betwene vs & vnbeleeuers, which do in deede alſo pray to God as we do, but at aduenture. For which reaſon the whole church praieth in the pſalm: Let thy mercie be vpō vs, as we put our truſt in thee. The ſame condition is alſo ſpoken of in another place by the Prophet: In what day I ſhall crie, this I knowe that God is with me. Againe, In the morning I wil direct my ſelf to thee, & I wil watch. For of theſe words we gather, that praiers are in vain caſt into the aire, vnleſſe hope be adioined, from whence as out of a watchtour we may quietlie waite for the Lord. Wherewith agreeth the order of *Pauls* exhortation. For before that he moue ẏ faithfull to pray in ſpirite at al times with wakefulneſſe and diligence, he firſt of all biddeth them to take the ſhield of faith, the helmet of ſaluation, and the ſword of the ſpirite, which is the worde of God. Now let the readers here call to remēbrance that which I haue before ſaide, that faith is not ouerthrowne where it is ioined with acknowledging of our miſery, needines, and filthines. For with how heauie weight ſoeuer of

Heb 4.16.
Ephe. 3.11.

Pſal. 33.

Pſal. 66.10.
Pſal. 5.15.

Ephe. 6.16.

euill

euill doinges the faithfull feele themselues to be ouerloden or grieued, and ỹ they be not only voide of all things which may procure fauour with God, but also that they be burdened with many offences which may worthily make him dreadful to them: yet they ceasse not to present themselues, neither doth this feeling make them so afraide but that they still resort to him, for asmuch as there is no other way to come to him. For prayer was not ordained, whereby we should arrogantly aduaunce our selues before God, or esteeme at great value any thing of our owne, but whereby confessing our guiltines, we would bewaile our miseries to him, as children do familiarly open their complaints to their parents. But rather the vnmeasurable heape of our euils ought to be full of spurres or prickes to pricke vs forward to pray. As also the Prophet teacheth vs by his example, saying: Heale my soule, because I haue sinned against thee. I graunt in deede ỹ in such sayinges should be deadly prickings vnlesse God did helpe: but the most good father of his incomparable tender kindnes hath broght remedy in fit season, whereby appeasing all trouble, assuaging all cares, wiping away feares, he might gently allure vs to him, yea, & taking away all doutes (much more all stoppes) hee might make vs an easie way. Psal.64.5.

13 And first when he commandeth vs to pray, he doth by the very same commaundement accuse vs of wicked obstinacy, vnlesse we obey him. Nothing could be more precisely commanded, than that which is in the Psalm: call vpon me in the day of trouble. But forasmuch as among all the duties of godlines, the Scripture commendeth none more often, I neede not to tarry longer vpon this point. Aske (saith our master) & ye shall receiue: knocke, it shalbe opened to you. Howbeit here is also with the commandement ioyned a promise as it is necessarie. For though al men confesse ỹ the commandement ought to be obeyed, yet the most part would flee from God, when he calleth, vnlesse he promised ỹ he would be easie to be entreated, yea & would offer himselfe. These two things being stablished, it is certaine that whosoeuer make delaies ỹ they come not straight to God, are not onely rebellious & disobedient, but also ate proued giltie of infidelitie, because they distrust ỹ promises. Which is so much more to be noted, because hypocrites vnder the colour of humilitie & modesty do aswell proudly despise the commaundement of God, as discredite his gentle calling, yea & defraud him of ỹ chiefe part of his worship. For after that he hath refused sacrifices, in which at that time all holinesse seemed to stand, he declareth that this is the chiefe thing & most precious to him aboue all other, to be called vpon in the day of need. Therefore where he requireth his owne, & encourageth vs to cheerefulnes of obeying, there are none so gay colours of doubting that may excuse vs. Wherefore how many testimonies are commonly found in the scriptures whereby we are commanded to cal vpon God, so many standards are set vp before our eyes to put affiance into vs. It were rashnes to rush into the sight of God, vnlesse he did preuent vs with calling vs. Therefore he openeth vs the way with his owne voyce, saying: I will say to them, Ye are my people: and they shall say to mee, thou art our God. We see howe he preuenteth them that worship him, and willeth them to followe him, and therefore it is not to be feared that this should not be a verie sweete melodie which he tuneth,

Nothing should withholde vs frō praier, wherevnto we are both by the authoritie of his commandement bound, and encouraged by the sweet alluremēts of his promises to whom we pray.

Psal.50.15.
Matt.7.7.

Zach.13.9.

Pſal.65.3. tuneth. Specially let this notable title of God come in our minde, whereupon if we ſtay, we ſhal eaſily paſſe ouer all ſtoppes. Thou God that heareſt prayer, euen to thee ſhall all fleſh come. For what is more louely or more alluring, than that God be garniſhed with this title which may aſcertaine vs that nothing is more proper to his nature, than to graunt the deſire of humble ſuters? Hereby the Prophet gathereth that the gate ſtandeth open not onely to a fewe, but to all men: becauſe he ſpeaketh euen to all in this ſaying: Call vpon mee in the day of trouble: I will deliuer thee, and thou ſhalt glorifie me. According to this rule *Dauid* laieth for himſelfe that a promiſe was giuen him, that he may obtaine what he asketh: Thou Lord haſt reuealed into the care of thy ſeruaunt: therefore thy ſeruaunt hath founde his heart to pray. Whereupon we gather that he was fearefull, ſauing in ſo much as the promiſe had encouraged him. So in another place he armeth himſelfe with this general doctrine. He will do the will of them that feare him. Yea, and this wee may note in the Pſalmes, that as it were breaking his courſe of praying he paſſeth ouer ſometime to the power of God, ſometime to his goodnes, ſometime to the trueth of his promiſes. It might ſeeme that *Dauid* by vnſeaſonable thruſting in of theſe ſentences, made mangled prayers: but the faithful know by vſe and experience, that feruentnes fainteth vnleſſe they put newe nouriſhmentes vnto it, and therefore in praying the meditation both of the nature of God, and of his worde is not ſuperfluons. And ſo by the example of *Dauid*, let it not grieue vs to thruſt in ſuch thinges as may refreſh fainting hearts with new liuely ſtrength.

Pſal.50.15.

2 Sam.7.27.

Pſal.145.19.

Our ſluggiſhnes not withſtanding ſo many ſo effectuall motiues vnto this heauenly exerciſe.

14 And it is wonderfull that with ſo great ſweeteneſſe of promiſes wee are either but coldly or almoſt not at all mooued, that a great parte of men wandring about by compaſſes had rather leauing the fountaine of liuing waters, to digge for themſelues drie pittes, than to embrace the liberalitie of God freely offered them. An inuincible tower is the name of the Lorde, (ſaith *Salomon*) to it the righteous man ſhall flee, and he ſhalbe ſaued. And *Ioel*, after that he had prophecied of that horrible deſtruction which was at hand, added this notable ſentence. Whoſoeuer calleth vpon the name of the Lorde, ſhalbe ſafe: which ſentence wee knowe to pertaine properly to the courſe of the Goſpell. Scarcely euerie hundreth man is moued to go forward to meete God. He himſelfe crieth by *Eſay*: Ye ſhall call vpon mee, and I will heare you, yea, before that ye crie, I will anſwere you. And this ſame honour alſo in another place he vouchſaueth to giue in common to the whole Church, as it belongeth to all the members of Chriſt. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither yet (as I haue alreadie ſaide) is it my purpoſe to recken vp all the places, but to chooſe out the chiefe, by which we may take a taſte howe kindly God allureth vs vnto him, and with howe ſtraite bondes our vnthankfulneſſe is bound, when among ſo ſharpe prickings our ſluggiſhnes ſtill maketh delay. Wherefore let theſe ſayinges alway ſounde in our eares: The Lorde is nie to all them that cal vpon him, that call vpon him in trueth: alſo theſe ſayinges which wee haue alleaged out of *Eſaie* and *Ioel*, by which God affirmeth that he is heedefull to heare prayers, yea and is delited as with a ſacrifice of ſweete ſauour, when we caſt our cares vpon him

Pſal.91.15.

Pſal.145.

Prou.18.10.
Ioel.2.32.

Eſay.65.24.

him. This singular fruite wee receiue of the promises of God, when wee make our prayers not doutingly and fearefully: but trusting vpon his worde, whose maiestie would otherwise make vs afraide, wee dare call vpon him by the name of Father, forasmuch as he vouchsafeth to put this most sweete name into our mouthes. It remaineth that we hauing such allurementes shoulde knowe that wee haue thereby matter enough to obtaine our prayers: forasmuch as our prayers stande vppon no merite of our owne, but all their worthines and hope of obtaining are grounded vpon the promises of God, and hang vppon them: so that it needeth none other vnderpropping, nor looketh vpward hither or thither. Therefore we must determine in our mindes, that although wee excell not in like holinesse as is prayed in the holy fathers, prophets and Apostles, yet becawse the commaundement of prayer is common to vs, and faith is also common, if we rest vpon the worde of God, in this right we are fellowes with them. For God (as we haue before shewed) promising that he will bee gentle, and mercifull to all, giueth cause of hope to all euen the most miserable that they shall obtaine what they aske. And therefore the generall formes are to be noted, from which no man (as they say) from the first to the last is excluded: only let there bee present a purenes of hart, misliking of our selues, humilitie, and faith: let not our hypocrisie vnholilie abuse the name of God with deceitfull calling vpon it: the most good father will not put backe them, whome he not only exhorteth to come to him, but also moueth them by all the meanes that he can. Hereupon commeth the maner of praying of *Dauid* which I haue euen nowe rehearsed. Lo thou haste promised, Lorde, to thy seruaunt: for this cause thy seruant at this day gathereth courage, and hath found what praier he might make before thee. Now therefore O Lord God, thou art God, and thy words shalbe true. Thou hast spoken to thy seruant of these benefits: begin therefore, and doe them. As also in another place, Perfourme to thy seruaant according to thy worde. And al the Israelites together, so oft as they arm themselues with remembrance of the couenaunt, doe sufficiently declare that we should not pray fearefully, whereas the Lord so appointeth. And herein they followed the examples of the fathers, specially of *Iacob*, which after that hee had confessed that he was vnworthie of so many mercies which he had receiued at the hand of God, yet hee saith that hee is encouraged to require greater things becawse God had promised ẏ he woulde doe them. But whatsoeuer colours the vnbeleeuers do pretend, when they flee not to God so oft as necessitie presseth them, when they seeke not him nor craue his helpe, they do as much defraud him of his due houor as if they made to thẽselues newe Gods, and idols: for by this meane they deny that he is to thẽ ẏ author of al good things. On the other side, there is nothing stronger to deliuer the godly from al dour, than to be armed with this thought, that no stop ought to stay them while they obey the commaundement of God, which pronounceth that nothing is more pleasing to him than obedience. Here againe that which I saide before more clearely appeareth, that a dredles spirite to pray agreeth well with feare, reuerence, and carefulnes: and that it is no absurditie to say that God raiseth vp the ouerthrowne. After this maner those forms of speache agree well togither which in seeming are contrarie. *Jeremie*

2.Sam.7.27

Psal.119.76.

Gen.32.10.

and

and *Daniel* say that they throwe downe prayers before God. In another place *Ieremie* saith: Let our prayer fall downe in the sight of God, that hee may haue mercie on the remnant of his people. On the other side, the faithfull are oftentimes said to lift vp prayer. So speaketh *Ezechias*, requiring the prophet to make intercession for him. And *Dauid* desireth that his prayer may ascend as incense. For although they beeing persuaded of the fatherly loue of God, cheerfully commit themselues into his faithfull keeping, and doubt not to craue the help which he freely promiseth: yet doth not an idle carelesnesse lift them vp, as though they had cast away shame, but they ascende so vpwarde by degrees of promises, that they still remaine humble suppliants in the abacement of themselues.

Iere.42.9
Dan.9.18.
Iere.42.2
2.Kin.20.10
Psal.141.

15 Here are questions obiected more than one. For the Scripture reporteth that the Lord granted certaine desires which yet brake forth of a mind not quiet nor well framed. Verilie for a iust cause: *Ioatham* had auowed the inhabitants of *Sichem*, to the destruction which afterward came vpon them: but yet God kindled with feruentnes of anger & vengeaunce following his execration seemeth to allowe il-tempered violent passions. Such heat also carried *Sampson* when he said, Strenthen me O God, that I may take vengeance of the vncircumcised. For though there were some peece of good zeale mingled with it: yet a hote, and therefore faultie greedinesse of vengeance did beare rule therein. God graunted it. Wherupon it seemeth that it may be gathered, that although the prayers bee not framed according to the prescribed rule of the word, yet they obtaine their effect. I answere first that a general law is not taken away by singular examples: again, that somtime special motions haue bin put into a fewe men, whereby it came to passe that there was another consideration of them than of the common people. For the answere of Christ is to be noted, when the disciples did vndiscreetly desire to counterfait the example of *Elias*, that they knewe not with what spirite they were endued. But we must go yet further, and say that the prayers do not alway please God which he granteth: but that, so much as serueth for example that is by clere praise made playne which the scripture teacheth, namely that he succoureth the miserable, heareth the gronings of the which being vniustly troubled doe craue his helpe: that therefore hee executeth his iudgements, when the complaints of the poore rise vp to him, although they be vnworthy to obtaine any thing be it neuer so little For how oft hath hee taking vengeance of the cruelties, robberies, violence, filthy lustes, & other wicked doings of the vngodly, subduing their boldnes & rage, & also ouerthowing their tyrannous power, testified y hee helpeth the vnworthily oppressed, which yet did beat the ayre with praying to an vncertain godhead? And one Psalme plainely teacheth that the prayers want not effect, which yet do not pearce into heauen by faith. For hee gathereth togither those prayers which necessitie wringeth no lesse out of the vnbeleeuers than out of the godly by the verie feeling of nature: to which yet he proueth by the effect, that God is fauourable. Is it because hee doth with such gentleneſſe testify that they be pleasing to him? No. But to enlarge or to set out his mercie by this circumstance, for that euē to vnbeleeuers their praiers are not denied: and then the more to pricke forwarde his true worshippers to pray, when they

Some hauing praied otherwise than they should, haue neuertheleſſe at the handes of God obteined the things they haue praied for.
Iud.9.20
Iud 6.28.

Luk 9.55.

Psal.107.

they see that prophane wailings sometime want not their effect. Yet there is no cause why the faithfull should swarue from the lawe laid vpon them by God, or should enuie the vnbeleeuers, as though they had gotten some great gaine, when they haue obteined their desire. After this manner we haue sayd, that the Lord was bowed with the repentance of *Achab*, that he might shewe by this example how easie he is to entreate towarde his elect, when true turning is brought to appease him. Therfore in the Psalme he blameth the Iewes, that they hauing by experience proued him so easie to grant their prayers, yet within a litle after returned to the stubbornesse of their nature. Which also plainly appeareth by the historie of the Iudges: namely that so oft as they wept, although their teares were deceitfull, yet they were deliuered out of the hands of their enemies. As therefore the Lorde indifferently bringeth forth his sunne vpon the good and the euill: so doth he also not despise their weepinges, whose cause is righteous and their miseries worthy of helpe. In the meane time he no more heareth these to saluation, than herein ministreth foode to the despisers of his goodnes. The question seemeth to be somewhat harder of *Abraham* and *Samuel*: of whome the one being warranted by no word of God, prayed for the Sodomites: the other against a manifest forbidding prayed for *Saul*. Likewise is it of *Ieremie* which prayed that the citie might not be destroied. For thogh their requests were denied, yet it seemeth hard to take faith from them. But this solution shal (as I trust) satisfie sober readers: that they beeing instructed with the generall principles, whereby God commandeth them to be mercifull euen also to the vnworthy, were not altogether without faith, although in a speciall case their opinion deceiued them. *Augustine* writeth wisely in a certaine place. Howe (saith he) do the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Euen because they pray according to his will: not that hidden and vnchangeable will, but the will which he inspireth into them, that he may heare them after another manner: as he wisely maketh difference. This is well said: because after his incomprehensible counsel he so tempereth the successes of things, ỹ the prayers of the holy ones be not voide which are wrapped both with faith and errour together. Neither yet ought this more to auaile to be an example to followe, than it excuseth the holy ones themselues, whome I denie not to haue passed measure. Wherefore where appeareth no certaine promise, wee must aske of God with a condition adioyned. To which purpose serueth that saying of *Dauid*. Watch to the iudgement which thou hast commaunded: because he telleth that he was warranted by a spteciall oracle to aske a temporall benefite.

1.King.21.39. Psa.100.5. Gen.18.23. 1.Sam 11. Iere.31.16. Lib.de ciuit.Dei 22.cap.1. Psal.7.7.

16 This also it is profitable to note, that those thinges which I haue spoken of the foure rules of right prayer, are not so exactly required with extreeme rigor, that God refuseth the prayers in which he shall not finde either perfect faith or perfect repentance together with a feruentnes of zeale and well ordered requestes. We haue said that although prayer be a familiar talke of the godly with God, yet we must keepe a reuerence & modestie, that wee giue not loose reines to all requestes whatsoeuer they be, and that wee desire no more, than God giueth leaue: and then, least the maiestie of God

The rules of prayer must not be too rigorously applied.

should

ſhould growe in contempt with vs, that wee muſt lift our mindes vpwarde to a pure and vndefiled worſhipping of him. This no man hath euer perfourmed with ſuch pureneſſe as it ought to bee. For (to ſpeake nothing of the common ſort) how many complaintes of *Dauid* do ſauor of vntemperance: not that he meant of purpoſe to quarell with God, or carpe againſt his iudgments: but becauſe he fainting for weakeneſſe, found no other better comfort, than to caſt his ſorrowes into his boſome. Yea and God beareth with our childiſh ſpeech and pardoneth our ignorance, ſo oft as any thing vnaduiſedly eſcapeth vs: as truely without this tender bearing, there ſhoulde be no libertie of praying. But although *Dauids* minde was to ſubmit himſelfe wholly to the will of God, and he prayed with no leſſe patience than deſire to obtaine: yet there ariſe yea boile out ſometimes troubolous affections, which are much diſagreeing from the firſt rule that wee haue ſet. Specially we may perceiue by the concluſion of the xxxix. Pſame, with howe great vehemencie of ſorrowe that holy man was carried away, that he could not keepe meaſure Ceaſe (ſaith he) from me, till I goe away and be not. A man would ſay that he like a deſperate mā deſireth nothing els but that the hand of God ceaſſing, he might rot in his euils. He ſaieth it not for that hee with an auowed minde runneth into ſuch outrage, or (as the reprobate are wont) would haue GOD to depart from him: but onely he complaineth that the wrath of GOD is too heauie for him to beare. In theſe tentations alſo there fall out oftentimes requeſtes not well framed according to the rule of the worde of God, and in which the holy ones doe not ſufficiently weye what is lawfull and expedient. Whatſouer praiers are ſpotted with theſe faultes, they deſerue to be refuſed: yet if the holie ones doe bewaile, correct themſelues, and by and by come to themſelues again, God pardoneth thē. So they offend alſo in the ſeconde rule, becauſe they are oftentimes driuen to wraſtle with their owne coldeneſſe, and their neede and miſerie doth not ſharpely enough pricke them to praie earneſtly. And oftentimes it happeneth that their mindes do ſlippe aſide, and in a maner wander away into vanitie. Therefore in this behalfe alſo ther is neede of pardon, leaſt our faint, or vnperfect, or broken and wandering prayers haue a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted vpward. Hereuppon came the ceremonie of lifting vp of handes, as we haue before ſaide, which hath beene vſed in all ages and nations, as yet it is in vre. But how many a one is there, which when hee lifteth vp his hands, doth not in his own conſcience find himſelfe dull, becauſe his heart reſteth vpon the grounde? As touching the asking of forgiueneſſe of ſinnes, although none of the faithfull doe ouerpaſſe it, yet they which are truely exerciſed in prayers doe feele that they bring ſcarcelie the tenth part of that ſacrifice, of which *Dauid* ſpeaketh. An acceptable ſacrifice to God is a troubled ſpirite: a broken and humbled heart O God thou wilt not deſpiſe. So there is alway double pardon to be asked, both becauſe they knowe thēſelues giltie in conſciences of many faults, with feeling whereof they are not yet ſo touched, ỹ they miſlike themſelues ſo much as they ought: and alſo that, ſo much as it is giuen them to profit in repentaunce and in the feare of GOD, they being throwne downe with iuſt ſorrowe for their offences,

Pſal. 51. 19.

ſhoulde

should pray to escape the punishment of the iudge. Cheefely the feeblenes or imperfection of faith corrupteth the prayers of the faithfull, vnlesse the tender mercie of God did help them. But it is no maruel that God pardoneth this default, which doth oftentimes exercise them ỹ be his with sharpe instructions, as if he should of purpose quench their faith. This is a most hard tentation, when the faithful are compelled to cry: how long wilt thou be angrie vpon the paier of thy seruant? as though the verie prayers made God more angrie. So when *Ieremie* saieth: The Lord hath shut out my praier, it is no doubt that he was shaken with a violent pang of trouble. Innumerable such examples are commonly found in the scriptures, by which appeareth that the faith of the holy ones was oftentimes mingled & tossed with doubtings, that in beleeuing & hoping they bewrayed yet some vnfaithfulnes: but because they come not so far as it is to be wished, they ought to indeuour so much the more that their faults being amended, they may dayly come neerer to the perfect rule of praying, & in the meane time to feele in how great a depth of euils they be drowned, which euē in the very remedies do get to themselues newe diseases: sith there is no prayer, which the Lorde doth not worthily loth, vnlesse he winke at the spots wherewith they are all besprinkled. I rehearse not these things to this end that the faithful shoulde carelesly pardon themselues any thing, but that in sharply chastising themselues they should trauel to ouercome these stops, & although Satan labour to stop vp al the wayes, that he may keepe them fom praying, yet neuertheless they should breake through, being certeinly perswaded, that although they be not vncumbred of all hinderances, yet their indeuours doe please God, & their prayers are allowed of him, so that they trauaile & bend themselues thitherward, whither they do not by and by attaine.

Psal. 80.

Lam 3.8.

17 But forasmuch as there is no man worthie to present himselfe to God, and to come into his sight: the heauenly Father himselfe to deliuer vs both from shame & feare which shoulde haue throwne downe all our courages, hath giuen to vs his sonne Iesus Christ our Lorde, to be an aduocate & mediator with him for vs, by whose leading we may boldly come to him, trusting that we haue such an intercessor, nothing shall be denied vs which weaske in his name, as nothing can be denied him of the father. And hereunto must all bee referred whatsoeuer wee haue heretofore taught concerning faith: because as the promise setteth out vnto vs Christ for our Mediator, so vnlesse our hope of obteining stay vpon him, it taketh from it selfe the benefite of praying. For so soone as the terrible maiestie of God commeth in our minde, it is impossible but that we should tremble for feare, and the acknowledging of our owne vnworthinesse should driue vs farre away, till Christ come meane betweene vs and him, which may change the throne of dreadfull glorie into the throne of grace: as also the Apostle teacheth that we may be bolde to appeare with all confidence which shall obtaine mercye & find grace in help comming in fit season. And as there is a law set that we should call vpon God like as there is a promise giuen, that they shalbe heard which call vpon him: so are we peculiarly commaunded to call vpon him in the name of Christ, & we haue a promise set forth, that we shal obtaine that which we shal aske in his name. Hitherto (saith he) yee haue not asked any

That the conscience of our owne imbecillitie discourage vs not too much, vve are to releue our selues in prayer vvith the mediation of Christ Iesus besides vvhose name no other by vvay of intercession should be mentioned in our prayers

1. Tim. 1. 5

1. Iohn. 2. 1

Heb. 4. 15

Iohn. 14. 13. & 16. 24

thing in my name: aske & ye shal receiue. In ỹ day ye shal aske in my name, & whatsoeuer ye aske, I wil do, that the father may be glorified in the sonne. Hereby it is plaine without controuersie, that they which call vpon God in any other name than of Christ, do stubbornly breake his commandements, & regarde his will as nothing, & that they haue no promise to obtaine any thing. For (as *Paul* saith) all the promises of God are in Christ, yea & Amen, that is to say, they are confirmed & fulfilled.

2. Cor. 1. 20.

No prayer effectual vvhich hath not Christ an aduocate.

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone vp into heauen. In that houre (saith he) ye shal aske in my name. It is certaine that euen from the beginning none were heard that prayed, but by meane of the mediatour. For this reason the Lord had ordeined in the lawe, that the Priest alone entering into the sanctuarie, should beare vppon his shoulders the names of the tribes of *Israel*, and as many precious stones before his brest: but the people shoulde stande a farre off in the porch, and from thence shoulde ioyne their prayers with the priest. Yea and the sacrifice auailed hereto, that the prayers shoulde bee made sure and of force. Therefore that shadowish ceremonie of the lawe taught that wee are all shut out from the face of God, and that therefore wee neede a Mediatour, which may appeare in our name, and may beare vs vpon his shoulders, and hold vs fast bound to his brest, that wee may be heard in his person: then by sprinkeling of bloud our prayers are cleansed, which (as we haue alreadie saide) are neuer voide of filthinesse. And we see that the holy ones, when they desired to obteine any thing, grounded their hope vpon sacrifices, because they knewe them to bee the stablishinges of all requestes. Let him remember thy offering (saieth *Dauid*) and make thy burnt offering fatte. Herevpon is gathered ỹ God hath bin from the beginning appeased by the intercession of Christ, to receiue the praiers of the godlie. Why then doth Christ appoint a newe heire, when his Disciples shall beginne to praie in his name, but because this grace, as it is at this day more glorious, so deserueth more commendation with vs. And in this same sense he had saide a litle before. Hitherto yee haue not asked any thing in my name, nowe aske. Not that they vnderstoode nothing at all of the office of the Mediator (whereas all the Iewes were instructed in the principles) but because they had not yet clearely knowen that Christ by his ascending into heauen should be a surer patrone of the Church than hee was before. Therefore to comfort their griefe of his absence with some speciall fruite, hee claimeth to him selfe the office of an aduocate, and teacheth that they haue hitherto wanted the chiefe benefite, which it shall bee graunted them to enioye, when beeing ayded by his mediation, they shall more freelie call vppon GOD: as the Apostle saith that his newe waie is dedicate in his bloode. And so muche lesse excusable is our frowardnesse, vnlesse wee doe with both armes (as the saying is) embrace so inestimable a benefite, which is properly appoynted for vs.

Ioh. 16. 26

Exod. 28. 9. & 10. 21

Heb. 10. 20

The intercession of Christ withstandeth not but that vve maie be

19 Nowe whereas he is the onelie way, and the onelie entrie by which it is graunted vs to come in vnto God: who so do swarue from this waie and forsake this entrie, for the there remaineth no waie nor entry to God: there

is nothing left in his throne but wrath, iudgement, and terrour. Finally sith the Father hath marked him for our head, and guide, they which do in anie wise swarue or go away from him, do labour as much as in them lieth to race out and disfigure the marke which God hath imprinted. So Christ is set to be the onlie Mediator, by whose intercession the Father may be made to vs fauourable and easie to be entreated. Howbeit in the meane time the holy ones haue their intercessions left to them, whereby they doe mutually commende the safetie one of an other to God, of which the Apostle maketh mention: but those be such as hang vpon that one onelie intercession: so farre is it off, that they minish anie thing of it. For as they spring out of the affection of loue, wherewith we embrace one an other, as the members of one body: so they are also referred to the vnitie of the head. Sith therefore they also are made in the name of Christ, what doe they else but testifie that no man can be holpen by any prayers at al, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we maie with praiers be aduocates one for another: so let this remaine certaine, that al the intercessors of the whole Church ought to be directed to that onlie one. Yea and for this cause we ought specially to beware of vnthankefulnes, because God pardoning our vnworthines, doth not only giue leaue to euery one of vs to praie for himself, but also admitteth vs to be entreaters one of another. For, where God appointeth aduocates for his Church which deserue worthily to be reiected if they praie priuatly euerie one for himselfe: what a pride were it to abuse this libertie to darken the honour of Christ?

aduocates one for another: so that we knowe that the force of our mutual prayers dependeth wholly vpon him without whō it were in vain to intreat either for others or for our selues.

1.Tit.2.1.

10 Nowe it is a meere trifling, which the Sophisters babble, that Christ is the Mediatour of redemption, but the faithfull are Mediatours of intercession. As though Christ hauing performed a Mediation for a time, hath giuen to his seruantes that eternall Mediatourshippe which shal neuer die. Full curteously forsooth they handle him, that cut awaie so litle a portion of honour from him. But the Scripture saith farre otherwise, with the simplicitie whereof a godly man ought to be contented, leauing these deceiuers. For where *Iohn* saith, that if anie do sinne, we haue an aduocate with the Father, Christ Iesus: doth he meane that he was once in old time a patrone for vs, and not rather assigneth to him an euerlasting intercessiō? How saie we to this that *Paul* also affirmeth, that he sitteth at the right hand of God the father and maketh intercession for vs? And when in an other place he calleth him the onlie Mediatour of God and men: meaneth he not of praiers, of which he had a litle before made mention? For when he had before saide that intercession must be made for all men: for proofe of that saying, he by and by addeth, that of all men there is one God and one Mediatour. And none otherwise doeth *Augustine* expounde it, when he saith thus: Christian men doe mutually commende themselues in their praiers. But he for whom none maketh intercession, but he for all, he is the onelie and true Mediatour. *Paul* the Apostle, though he were a principal member vnder the heade (yet because he was a member of the bodie of Christ, and knewe that the greatest and truest priest of the Church entred, not by a figure, into the inwarde places of the vaile, to the holie of holie places,

Christ the onlie mediator not onlie of redemption but intercession also.

1.Iohn.2.2.

Rom.8.32.
1.Tim.2.5.
Rom.15.30.

Lib. contra Par. 2.cap.1.

Rom.15.30. Ephe.6.9. Col.4.3. 1.Cor.12.25. but by expresse and stedfast truth into the innermost places of heauen, to a holinesse not shadowish but eternall) commendeth himselfe also to the praiers of the faithfull. Neither doth he make himselfe a Mediatour betweene the people and God, but praieth that all the members of the body of Christ should mutually pray for him: because the members are carefull one for another: and if one member suffer, the other suffer with it, And that so the mutuall prayers one for an other of all the members yet trauailing in earth, may ascende to the heade which is gone before into heauen, in whome is appeasement for our sinnes. For if *Paul* were a Mediatour, the other Apostles should also be Mediatours: and if there were many Mediatours, then neither should *Paules* owne reason stande fast, in which he had saide, Ephe.4.3. For there is one God, one Mediatour of one GOD and mee, the man Christ, in whom we also are one if wee keepe the vnitie of faith in the bonde of peace. Againe in another place. But if thou seeke for a Priest, In Psal 94. he is aboue the heauens, where he maketh intercession for thee, which in earth died for thee. Yet doe we not dreame that he falleth downe at the fathers knees and in humble wise entreateth for vs: but we vnderstand with the Apostle, that he so appeareth before the face of GOD, that the vertue of his death auaileth to be a perpetuall intercession for vs: yet so that being entred into the sanctuarie of heauen, vnto the end of the ages of the world he alone carrieth to God the praiers of the people abiding a farre off in the porch.

No Saint hath entrie vnto God but by Christ: and therfore we cannot without intrie vnto him, make them our intercessors.

21 As touching the Saintes, which being dead in the flesh doe liue in Christ, if we giue any prayer at all to them, let vs not dreame that they themselues haue anie other way of asking, than Christ which onlie is the waie, or that their praiers be acceptable to God in anie other name. Therefore sith the Scripture calleth vs backe from al to Christ onelie: sith the heauenly fathers wil is to gather together all in him: it was a point of too much dulnesse, I will not say madnesse, so to desire to make for our selues an entrie by them, that we should be led away from him without whom euen they them selues haue no entrie open. But, that this hath beene vsually done in certaine ages past, & that it is at this day done whereseoeuer Papistry reigneth, who can denie? Their merites are from time to time thrust in, to obteine the good will of God: and for the most part, Christ being passed ouer, God is praied to by their names. Is not this, I beseech you, to conuey awaie to them the office of that onlie intercession, which we haue affirmed to belong to Christ alone? Againe, what Angell or Diuell euer reuciled to any man anie one syllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truelie when the witte of man so seeketh for it selfe succoures, wherewith we are not certified by the word of God, it plainlie bewraieth his owne distrustfulnes. If we appeale to all their consciences that are delighted with the intercession of saints, we shall finde that the same cómeth from no other ground, but because they are grieued with carefulnesse, as though Christ were in this behalfe either too weake or too rigorous. By which doutfulnesse first they dishonor Christ, and robbe him of the title of only Mediatour, which as it is giuen him of the Father for a singular prerogatiue, so

ought

ought not also to be conueyed away to any other. And in this verie doing they darken the glorie of his birth, they make voide his crosse, finally whatsoeuer he hath done or suffered they spoile and defraud of the due praise thereof: for all tend to this end that he may be in deede and be accompted the only Mediator. And therewith they cast away the goodnesse of God, which gaue himselfe to be their Father. For he is not their father, vnles they acknowledge Christ to be their brother. Which they vtterly denie vnlesse they thinke that he beareth a brotherly affection toward them, than which there can nothing be more kinde or tender. Wherefore the Scripture offereth only him to vs, sendeth vs to him, and stayeth vs in him. He (saith *Ambrose*) is our mouth, by which we speake to the Father: our eye, by which wee see the Father: our right hand, by which we offer vs to the father, otherwise than by whose intercession neither we nor al the Saints haue any thing with God. If they answere that the common prayers which they make in Churches, are ended with this conclusion adioyned, Through Christ our Lorde: this is a trifling shift: becaufe the intercession of Christ is no lesse prophaned when it is mingled with the prayers and merites of dead men, than if it were vtterly omitted and only dead men were in our mouth. Againe, in all their Letanies, Hymnes, & Proses, where no honour is left vngiuen to dead saints, there is no mention of Christ. Lib. de Isa. & anima.

22 But their foolish dulnesse proceeded so farre, that here we haue the nature of superstition expressed, which when it hath once shaken off the bridle, is wont to make no end of running astray. For after that men once begun to looke to the intercession of Saints, by litle and litle there was giuen to euery one his special doing, that according to the diuersitie of businesse, sometime one & sometime another should be called vpon to be intercessor: then they tooke to themselues euery one his peculiar Saint, into whose faith they committed themselues as it were to the keeping of safegarding Gods. And not only (wherewith the Prophet in the old time reproched *Israel*) gods were set vp according to the number of Cities, but euen to the number of persons. But sith the Saints referre their desires to the onely will of God, & behold it and rest vppon it: he thinketh foolishly, and fleshly, yea and slaunderously of them, which assigneth to them any other prayer, than whereby they pray for the comming of the kingdom of God: from which that is most farre distant which they faine to them, that euery one is with priuate affection more partially bent to his owne worshippers. At length many abstained not from horrible sacriledge, in calling nowe vpon them not as helpers but as principall rulers of their saluation. Loe whereunto foolish men do fall when they wander out of their true standing, that is, the worde of God. I speake not of the grosser monstruousnesses of vngodlinesse, wherin although they be abhominable to God, Angels, and men, they are not yet ashamed nor wearie of them. They falling downe before the image or picture of *Barbara, Catherine*, and such other, doe mumble *Paser noster*, Our father. This madnes the Pastors doe so not care to heale or restraine, that being allured with the sweete sauour of gaine they allowe it with reioysing at it. But although they turne from themselues the blame of so hainous an offence, yet by what coulour will they defende this that *Ley* or *Medard* are prayed *How farre superstition hath gon in prayer vnto Saints.* Iere. 2, 28. & 11, 13.

vnto,to looke downe vpon and helpe their ſeruantes from heauen? that the holy Virgin is prayed vnto, to commaund her ſonne to doe that which they aske?In the olde time it was forbidden in the Councell at *Carthage*, that at the altar no direct prayer ſhoulde be made to Sainctes. And it is likely that when the holy men could not altogether ſuppreſſe the force of the naughty cuſtome, yet they added at leaſt this reſtraint that the publike prayers ſhould not be corrupted with this forme: Saint *Peter* praye for vs. But how much further hath their diueliſh importunacie ranged, which ſticke not to giue away to dead men that which properly belongeth onely to God and Chriſt?

Vaine labouring to ground the interceſſion of Saincts vpon Scripture.

23 But whereas they trauel to bring to paſſe that ſuch interceſſion may ſeeme to be grounded vpon the authoritie of Scripture,therein they labour in vaine. We reade oftentimes(ſay they) of the prayers of Angels: and not that onely:but it is ſaide that the prayers of the faithfull are by their hands caried into the ſight of God But if they liſt to compare holy men departed out of this preſent life,to angels:they ſhould proue that they are miniſtring ſpirits,to whom is committed the miniſterie to looke to our ſafetie,to whom the charge is giuen to keepe vs in all our wayes,to go about vs, to admoniſh and counſell vs,to watch for vs: all which thinges are giuen to Angels, but not to them. How wrongfully they wrap vp dead holy men with Angels,appeareth largely by ſo many diuers offices,whereby the ſcripture putteth difference betweene ſome and other ſome. No man dare execute the office of an aduocate before an earthly iudge,vnleſſe he be admitted, from whence then haue wormes ſo great libertie,to thruſt vnto God thoſe for patrons to whome it is not read that the office is enioyned? Gods will was to appoint the Angels to looke vnto our ſafetie,wherefore they doe both frequent holy aſſemblies,and the Church is a ſtage to them, wherein they wonder at the diuerſe and manifold wiſedome of God. Who ſo conuey away to other that which is peculiar to them,verily they confound and peruert the order ſet by God,which ought to haue ben inuiolable. With like hanſomneſſe they proceede in alleaging other teſtimonies. God ſaid to *Ieremie*: If *Moſes* and *Samuel* ſhould ſtand before me,my ſoule is not to this people. How (ſay they) could he haue ſpoken thus of dead men,vnleſſe he knew that they made interceſſion for the liuing? But I on the contrarie ſide gather thus, that ſith it thereby appeareth that neither *Moſes* nor *Samuel* made interceſſion for the people of Iſrael, there was then no interceſſion at all of dead mē. For which of the Saints is to be thought to be careful for the ſafetie of the people, whē *Moſes* ceaſſeth, which in this behalfe farre paſſed all other when he liued. But if they follow ſuch ſleight ſuttleties, to ſay that the dead make interceſſiō for the liuing,becauſe the Lord ſaid, If they ſhould make interceſſiō: I will much more colourablie reaſon in this manner:In the extreme neceſſitie of the people *Moſes* made not interceſſion, of whom it is ſaid, if he ſhall make interceſſion,Therefore it is likely that none other maketh interceſſion,ſith they are al ſo farre from the gentleneſſe,goodnes,and fatherly carefulneſſe of *Moſes*. This forſooth they get with cauilling,that they be worſted with the ſame weapons,wherewith they thought themſelues gaily fenſed. But it is verie fonde that a ſimple ſentence ſhoulde ſo bee wreſted, becauſe the

Heb.1.14
Pſal.91.11.
Pſal 34 8

Iere.15.1

the Lord pronounceth onely that he will not spare the offences of the people, although they had seene *Moses* to be their patrone, or *Samuel*, to whose prayers he had shewed him selfe so tender. Which sense is most clearly gathered out of a like place of *Ezechiel*. It (saith the Lorde) these three men were in the citie, *Noe*, *Daniel*, and *Iob*, they shall not deliuer their sonnes and daughters in their righteousnes: but they shall deliuer onely their owne soules. Where it is no doubt that he meant if two of them should happen to reuiue againe, for the third was then aliue, namely *Daniel*, who (as it is knowen) did in the first florishing of his youth shew an incomparable example of godlinesse: let vs then leaue them whom the Scripture plainely sheweth to haue ended their course. Therefore *Paul*, when he speaketh of *Dauid*, teacheth not that he doth with praiers helpe his posterity, but only that he serued his owne time. Eze. 14. 14. Act. 13. 36.

24 They answere againe: shal we then take from them al praier of charitie, which in the whole course of their life breathed nothing but charity & mercie? Verilie as I will not curiously search what they doe, or what they muse vpō: so it is not likely that they are caried about hither & thither with diuerse & particular requests: but rather that they do with a staied and vnmoued will, long for the kingdom of God, which standeth no lesse in the destruction of the wicked, than in the saluation of the godlie. If this be true, it is no doubt that their charitie is conteined in the communiō of the bodie of Christ, & extēdeth no further, than the nature of that communion beareth. But now though I graunt that they praie in this manner for vs, yet they do not therefore depart from their owne quietnesse, to be diuersly drawen into earthly cares: and much lesse must we therefore by and by call vpon them. Neither doth it thereby followe that they must so doe, because men which liue in earth may commend one another in their praiers. For this doing serueth for nourishing of charity among them, when they doe as it were parte and mutually take vpon them their necessities among themselues. And this they do by the commandement of the Lord, and are not without a promise, which two things, haue alway the chiefe place in prayer. All such considerations are farre from the dead, whome when the Lord hath conueyed frō our companie, he hath left to vs no enterchange of doinges with them, nor to them with vs, so farre as we may gather by coniectures. But if any man allege, that it is impossible but that they must keepe the same charitie toward vs, as they be ioyned in one faith with vs: yet who hath reueiled that they haue so long eares to reach to our voices? & so pearcing eyes to watch our necessities? They prate in their shadowes I wot not what of ỹ brightnesse of the countenance of God extending his beames vpon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirme that, specially with such boldnesse as they dare, what is it else but to giue about by the drunken dreames of our owne braine, without his word to pearce & breake in to the hidden iudgements of God, & to tread the Scripture vnder feete which so oft pronounceth that the wisedome of the flesh is enemie to the wisedome of God, which wholly condemneth the vanitie of our natural wit, which willeth all our reason to be throwen downe, and the only will of God to be looked vnto of vs. *A third argument for intercession of Saintes answeared.* Ecc. 9. 5. & 6. Rom. 8. 6.

A fourth argument.

25 The other testimonies of Scripture which they bring to defend their lie, they most naughtily wrest. But *Iacob* (saide they) praieth that his name and the name of his Fathers *Abraham* & *Isaac* be called vpon ouer his posteritie. Gen.48.16. First let vs see what forme of calling vppon this is among the Israelites. For they cal not vpō their Fathers, to help them: but they beseech God to remember his seruants *Abraham*, *Isaac*, and *Iacob*. Therefore their example maketh nothing for them that speake to the Saintes themselues. But because those blockes (such is their dulnes) neither vnderstand what it is to call vpon the name of *Iacob*, nor why it is to be called vpon, it is no maruell if in the verie forme also they so childishly stumble. This maner of speach is not seldome found in the Scriptures. Esa.4.1. For *Esaie* saieth that the name of the men is called vpon ouer the women, when they haue them as their husbāds ynder whose charge & defence they liue. Therefore the calling vpon of the name of *Abraham* vpon the Israelites, standeth in this when they conuey their pedegree from him, & do with solemne memorie honor him for their author & parent. Neither doth *Iacob* this because he is careful for the enlarging of the renoume of his name: but for asmuch as he knew that the whole blessednesse of his posteritie consisted in the inheritaunce of the couenant which God had made with him: he wisheth that ỹ which he seeth should be the chiefe of all good things to them, that they be accounted in his kinred: For, that is nothing els but to conuey to them the succession of the couenant. They againe when they bring such remembrance into their prayers, do not flee to the intercessions of dead men: but do put the Lord in mind of his couenant, wherby the most kinde father hath promised ỹ he wil be fauorable and beneficiall to them, for *Abraham*, *Isaac*, and *Iacobs* sake. How litle the holy ones did otherwise leane vpon the merits of their father, the common saying of the Church in the Prophet testifieth, Thou art our Father, & *Abraham* knewe vs not, and *Israel* was ignorant of vs. Thou Lord art our Father & our redeemer. Esa.63.16. And when they say thus, they adde therewithall, Returne O Lord for thy seruants sakes: yet thinking vpon no intercession, but bending their mind to the benefite of the couenant. But nowe sith we haue the Lord Iesus, in whose hand the eternall couenant of mercie is not onelie made, but also confirmed to vs: whose name should we rather vse in our praiers? And because these good masters wil haue the Patriarches to be by these wordes made intercessours, I would faine knowe of them why in so great a route *Abraham* the Father of the Church hath no place at al among them. Out of what sinke they fetch their aduocates, it is not vnknowen. Let them answere me, how fit it is that *Abraham*, whom God preferred aboue al other, & whō he aduanced to the highest degree of honor, should be neglected & suppressed. Verily when it was euident that such vse was vnknowen to the old Church, they thought good for hiding of the newnesse to speak nothing of the olde Fathers: as though the diuersitie of names excused the new and forged manner. But whereas some obiect that God is praied vnto, to haue mercie on the people for *Dauids* sake, it doth so nothing at all make for defence of their error, that it is a most strong prose for the confutation thereof. For if we consider what person *Dauid* did beare: he is seuered from al the assembly of ỹ Saintes, that God should stablish the couenant which he hath made

made in his hand. So both the couenant is rather considered than the man and vnder a figure the onely intercession of Christ is affirmed. For it is certaine that that which belonged only to *Dauid*, in so much as he was the image of Christ, accordeth not with any other.

16 But this forsooth mooueth some, that it is often times red that the praiers of Saintes haue beene heard. Why so? Euen because they praied. They trusted in thee (saith the Prophet) & they were saued: they cried, and they were not confounded. Therefore let vs also pray as they did, ỹ we may be hard as they were. But these men, otherwise than they ought, do wrongfullie reason, that none shalbe heard but they that haue once beene heard. How much better doth *Iames* say? *Elias* (saith he) was a man like to vs: and he prayed with praier that it should not rain, & it rained not vpon the earth in three yeres & sixe moneths. Againe he praied, & the heauen gaue raine, & the earth gaue her fruite. What? doth he gather any singular prerogatiue of *Elias*, to which we ought to flee? No. But he teacheth what is the continuall strength of godly & pure praier, to exhort vs likewise to pray. For wee do niggardlie construe the readines & gentlenesse of God in hearing them, vnlesse we be by such experiences cõfirmed into a more sure affiance of his promises, in which he promiseth that his eare shalbe enclined not to one, or two, nor yet to a fewe, but to alỹ call vpon his name. And so much lesse excusable is this foolishnes, because they seeme as it were of set purpose to despise so many admonitions of Scripture. *Dauid* was oft deliuered by the power of God Was it ỹ he should draw ỹ power to himself, ỹ we should be deliuered by his help? He himself affirmeth farre otherwise: The righteous looke for me, til thou render to me. Againe, The righteous shall see, & they shal reioyce, & trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalmes many such praiers, in which to craue that which he requireth, he moueth god by this maner, that the righteous be not made ashamed, but manie by his example be raised vp to hope wel. Let vs now be contented with this one example. Therefore euery holie one shall pray to thee in fit time. Which place I haue so much the more willinglie rehearsed, because the lewd babblers which do let out to hire the seruice of their waged tongue haue not beene ashamed to alleage it to prooue the intercession of the dead. As though *Dauid* meant anie thing else, than to shewe the fruit that shall come of the mercifulnes and gentlenes of God, when he shall be heard. And in this kinde we must learne, that the experience of the grace of God, as well towarde our selues as other, is no slender helpe to confirme the credite of his promises. I haue vnrehearsed many places, where *Dauid* setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalms shal commonly find them without seeking. This selfe same thing had *Iacob* before taught by his owne example: I am vnworthie of all thy mercies, and of the trueth which thou hast performed to thy seruant. I with my staffe haue passed ouer this *Iordane*, & now I come forth with two bandes. Hee alleageth in deede the promise, but not alone: but he also ioyneth the effect, that he may the more courageously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are wearie of their liberalitie, or whose abilitie

A fifth Argument.

Psal.22.5

Iam.6.17.

Psal.142.8.

psal.52.8.

psal.34.7.

psal.32.6.

Gen.38.10.

Psal.31. 6. abilitie is wasted: but he is to be weighed by his own nature, as *Dauid* wisely doth, where he sayth, Thou hast redeemed me, O God that speakest trueth. After that he hath giuen to God the praises of his saluation, he addeth ẏ he is a true speaker: because vnlesse he were continuallie like him selfe, there could not be gathered of his benefites a sufficiently strong reason of affiãce and calling vpon him But when we knowe that so oft as he helpeth vs, hee sheweth an example and proofe of his goodnes, we neede not to fear that our hope shall be put to shame or disapoint vs,

The directing of prayers vnto Saints departed is the offering of iniury vnto God, & of disgrace vnto Christes intercession, vvhich by the mutuall praiers of Saintes as yet liuing is not preiudiced.

27 Let this be the summe. Whereas the scripture setteth out this vntovs for the cheefe point in the worshippinp of God, (as refusing all sacrifices, he requireth of vs this dutie of godlines) prayer is not without manifest sacriledge directed to other. Wherfore also it is saide in the Psalme. If we stretch forth our hands to a strange God, shal not God require these things? Again, whereas God will not bee called vpon, but of Fayth, and expresly commandeth prayers to be framed according to the rule of his word: finallie whereas Faith founded vpõ the word, is the mother of right praier: so soon as we swarue from the word, our prayer must needs be corrupted. But it is already shewed, ẏ if the whole scripture be sought, this honor is therin challenged to God only. As touching the office of intercession, we haue also shewed ẏ it is peculiar to Christe, and ẏ there is no praier acceptable to God, but which ẏ mediator halloweth. And though the faithful do one for another offer praiers to God for their brethrẽ, we haue shewed that this abateth nothing frõ the only intercession of Christ: because they altogether standing vpon it do commend both themselues and other to God. Moreouer we haue taught ẏ this is vnfitly drawn to dead men, to whom we neuer read ẏ it hath bin cõmanded that they should pray for vs. The scripture doth oftentimes exhort vs to mutuall doings of this dutie one for another: but of dead men there is not so much as one syllable: yea and *Iames* ioyning these two thinges together, that we should confesse ourselues among our selues, and mutually pray one for another, doth secretely exclude dead men. Therefore to condemne this errour, this one reason sufficeth, that the beginning of praying rightly, springeth out of faith, and that Faith commeth of the hearing of the word of God, where is no mention of the fained intercession, because superstition hath rashlie gotten to it selfe patrons which were not giuen thẽ of God. For whereas the Scripture is full of many formes of prayer, there is no example found of this patronship, without which in the papacy they beleue ẏ there is no praier. Moreouer it is certaine that this superstitiõ hath grown of distrustfulnes either because they were not content with Christ to be their intercessor, or haue altogether robbed him of his praise. And this latter point is easilie prooued by their shamelesnes: because they haue no other stronger argument to proue that we haue need of the intercession of Saints, than when they obiect that we are vnworthie of familiar accesse to God. Which we in deede grant to be most true: but thereupon we gather, that they leaue nothing to Christe, which esteeme his intercession nothing woorth, vnlesse there be adioyned *George*, *Hypolite*, or such other visors.

Iam.5.8.

The kindes of prayer.

28 But although prayer properlie signifieth only wishes and petitions: yet there is so great affinity betwene petition & thanksgiuing, that they may be fitly

fitly comprehended both vnder one name. For, these speciall sortes which *Paul* rehearseth, fall vnder the first part of this diuision. With asking & craving wee powre forth our desires before GOD, requiring as well those thinges that seeme to spread abroade his glorie and set foorth his name, as the benefits ỹ are profitable to our vse. With giuing of thankes, we doe with due praise magnifie his good doings toward vs, acknowledging to bee receyued of his liberalitie whatsoeuer good things do come to vs. Therefore *Dauid* comprehended these two partes togither, saying: Call vpon mee in the day of necessitie: I will deliuer thee, & thou shalt glorifie me. The Scripture not in vaine commandeth vs to vse both. For we haue said in another place, ỹ our nedines is so great, & the experience it self crieth out ỹ we are on euery side pinched & pressed with so many & so great distresses, ỹ all haue cause enough why they should both sigh to God, & in humble wise call vpon him. For though they be free from aduersities, yet the giltines of their wicked doings, & their innumerable assaults of tentations ought to pricke forward the most holy to aske remedie. But in the sacrifice of praise & thanksgiuing there can be no interruption without hainous sinne, forasmuch as God cesseth not to heape vpon diuerse men diuerse benefites to driue vs though we be slack and slowe, to thankfulnes. Finally so great and so plenteous largesse of his benefits doeth in a manner ouerwhelme vs: there are so many and so great miracles of his seene on euerie side which way soeuer thou turne thee, ỹ we neuer want ground and matter of prayse & thanksgiuing. And, that these things may be somewhat plainelier declared: sith all our hopes and wealth stand in God (which we haue before sufficiently proued) ỹ neither we nor all our things can be in prosperitie but by his blessing: we must continually commit our selues and all our things to him. Then, whatsoeuer we purpose, speake, or do, let vs purpose, speake, & do vnder his hand & wil, finally vnder the hope of his help. For, all are pronounced accursed of God, which deuise or determine any purposes vpon trust of themselues or of any other, which without his willl, & without calling vpon him do enterprise or attempt to begin any thing. And whereas we haue diuerse times alreadie said, that hee is duely honoured when he is acknowledged the authour of all good thinges: therupon followeth that all those thinges are so to be receiued at his hande, that we yeld continuall thanks for them: & that there is no other right way for vs to vse his benefits, which flow & proceed from his liberalitie to no other end, but ỹ we should be continually busied in confessing his praise & giuing of thankes. For *Paul*, when he testifieth that they are sanctified by the word & prayer, doth therewithall signifie that they are not holy & cleane to vs without ỹ word & praier, vnderstanding by ỹ word, faith by figure. Therefore *Dauid* saith verie wel, when hauing receiued ỹ liberalitie of the Lord, he declareth that there is giuen him into his mouth a new song: whereby verily he signifieth that it is a malitious silence, if we passe ouer any of his benefits without praise: sith he so oft giueth vs matter to say good of him, as he doth good to vs. As also *Esey* setting out the singular grace of God, exhorteth the faithfull to a newe & vnwonted song. In which sense *Dauid* saith in another place, Lord open thou my lippes, and my mouth shall shewe foorth thy praise. Likewise *Ezechias* and *Ionas* testifie that this shalbe to them the end of their

Psal. 50. 15.

Iohn. 4. 14. Esa. 30. 1. and 31. 1.

1. Tim. 4. 5 Metonymia. Psal. 40. 4.

Esay. 2. 20. Psal. 51. 17. Esay. 38. 20.

of their deliuerance, to celebrate the goodnes of God with songs in the temple. This same lawe *Dauid* prescribeth to all the godly. What shall I repay to the Lorde (saith he) for all the things that he hath bestowed vpon me? I will take the cup of saluations, and will call vpon the name of the Lord. And the same lawe the Church followeth in another Psalme, Saue vs our God, that we may confesse to thy name and glorie in thy praise. Again, he hath looked vnto the prayer of the solitarie, and he hath not despised their prayers. This shalbe written to the generation that shall followe, and the people created shal praise the Lord, that they may declare his name in him and his prayse in *Hierusalem*. Yea so oft as the faithful beseech God to doe for his names sake: as they professe themselues vnworthy to obtaine any thing in their owne name, so thy bind themselues to giue thankes, and they promise that this shalbe to them the right vse of the bountifulnes of God that they shalbe publishers of it. So *Osee* speaking of the redemption to come of the Church, saith: Take away iniquitie O God, and lift vp good: and we will pay the calues of lippes. And the benefits of God do not onely claime to themselues the prayse of the tongue, but also do naturally procure loue. I haue loued (saith *Dauid*) because the Lord hath heard the voyce of my prayer. Againe, in an other place, rehearsing the helpes which he had felt, he saith: I wil loue thee O God my strength, Neither shall the prayses euer please God, which shall not flow out of this sweetenes of loue. Yea and also we must holde fast this saying of *Paul*, that all prayers are wrongful and faultie to which is not adioyned giuing of thankes. For thus he saith, in all prayer and beseeching with thanksgiuing let your petitions, be knowen with God. For sith testines, tediousnes, impatience, bitternes of griefe, and feare do moue many in praying to murmure, he commandeth that our affections be so tempered, that the faithful ere they haue obtained that which they desire, should neuertheless cheerefully blesse God. If this knot ought to haue place in things in a maner contrarie, with so much more holy band doeth God bind vs to sing his praises, so oft as he maketh vs to enioy our requestes. But as wee haue taught that our prayers are hallowed by the intercession of Christ, which otherwise should be vncleane: so the Apostle, where he commaundeth vs to offer a sacrifice of praise by Christ, putteth in mind ỹ we haue not a mouth cleane enough to praise the name of God, vnlesse the priesthoode of Christ become the meane. Whereupon we gather that men haue beene monstrously bewitched in the papacie, where the greater part marueileth ỹ Christ is called an aduocate. This is ỹ cause why *Paul* commandeth both to pray and to giue thanks without ceasing: namely for that he willeth that with so great continuing as may be, at euerie time in euerie place, in all matters and businesses, the prayers of al men should be lifted vp to God, which may both looke for all things at his hand & yeld to him the praise of all thinges, as he offereth vs continuall matter to praise and pray.

Iohn.11.10. Psal.116.12. Psal.106.47. Psal.110.18. Osee.14.13. Psal.116.1. Psal.18.1. Phil.4.6. Heb.13.15. 1.Thess.5.13.

Order for assiduitie of prayer both priuate and publique in the Church.

29 But this continuall diligence of praying, although it spetially concerne the proper and priuate prayers of euery man, yet somewhat also pertaineth to the publike prayers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order ỹ shall by common consent be agreed vpon among all. I grant the same in deede,

deede. For therfore certaine houres are set & appointed, as indifferent with God, so necessary for the vses of men, that the commoditie of all men may be prouided for, & all things (according to the saying of *Paul*) may be cõli- 1.Cor.15.40.
ly and orderly done in the Church. But this maketh nothing to the contrarie but that euerie Church ought both from time to time to stirre vp it selfe to often vse of prayers, & when it is admonished by any greater necessity, to be feruent with more earnest endeuour. As for perseuerance which hath a great affinitie with continuall diligence, thete shall be a fitte place to speak of it about the end. Nowe these make nothing for the much babling which Christe willed that we should be forbidden. For he forbiddeth not to continue long, nor oft, nor with much affection in prayers, but that we shoulde not trust that we may wring anie thing out of God, by dulling his eares with Math.6.7.
much babling talke, as if he were to be perswaded after the maner of men. For we know that Hypocrites, because they do not consider that they haue to doe with God, doe no lesse make a pompous shewe in their prayers than in a triumph. For, the Pharisee which thanked God that he was not like to other men, without doubt reioyced at himselfe in the eyes of men, as if hee would by prayer seek to get a fame of holinesse. Hereupon came that much babling, which at this day vpon a like cause is vsed in the papacie: while some do vainlie spend the time in repeating the same prayers, & other some do set out themselues among the people with a long heape of words. Sith this babling childishlie mocketh God, it is no maruel that it is forbidden out of the Church, to the end that nothing shoulde there be vsed but earnest and proceeding from the bottome of the heart. Of a neere kind and like to this corruption is there another, which Christ condemneth with this, namely that hypocrites for boasting sake doe seeke to haue manie witnesses, and do rather occupie the market place to pray in, than their praiers shoulde want the praise of the worlde. But whereas we haue already shewed that this is the marke that prayer shooteth at, that our mindes may be carried vpward to God, both to confession of praise and to crauing of help: thereby we may vnderstand that the cheefe duties thereof doe stande in the minde and the heart, or rather that praier it self is properly an affectiõ of the inward hart, which is powred forth & laid open before God the searcher of harts. Wher- Math.6.6.
fore (as it is alreadie said) the heauenly schoolemaster, when he minded to set out the best rule of praying, commanded vs to go into our chamber, and there the doore being shut to pray to our father which is in secret, that our Father which is in secrete may heare vs. For when he hath drawne them away from the example of hypocrits, which with ambitious boasting shew of praiers sought the fauor of men, he therwithal addeth what is better, namelie to enter into our chamber, and there to pray the doore being shutte. In which words (as I expound them) he willed vs to seeke solitary being, which may help vs to descend and to enter throughly with our whole thought into our heart, promising to the affections of our heart that God shal be nere vs whose temples our bodies ought to be. For he meant not to denie but that it is expedient also to pray in other places: but he shewerh that praier is a certain secret thing, which both is cheefly placed in the soule, & requireth the quiet therof far from al troubles of cares. Not without cause ther-

fore

fore the Lorde himſelfe alſo, when he was diſpoſed to applie him ſelfe more earneſtly to praier conueyed himſelfe into ſome ſolitarie place far from the troubleſom company of men: but to teach vs by his exãple that theſe helps are not to be deſpiſed, by which our mind being too ſlippery of it ſelfis more bent to earneſt applying of praier. But in the meane time euen as he in the middeſt of the multitude of men, abſteined not from praying, if occaſion at any time ſo ſtrued: ſo ſhould we in al places where need ſhal be, lift vp pure
1.Tim.2.8 hands. Finallie, thus it is to be holden, that whoſoeuer refuſeth to pray in the holy aſſembly of the godly, he knoweth not what it is to pray apart, or in ſolitarines, or at home. Again, that he that neglecteth to pray alone or priuatlie how diligẽtly ſoeuer he haũt publike aſſemblies, doth ther make but vain praiers: becauſe he giueth more to the opinion of mẽ than to ỹ ſecret iudgment of God. In the meane time, that the common praiers of the Churche ſhould not grow into contempt, God in olde time garniſhed them with glo-
Eſai.56.7 rious titles, ſpeciallie where he called the temple the houſe of praier. For, by this ſaying he both taught that the chiefe part of the worſhipping of him is the dutie of praier: and that to the end that the faithfull ſhoulde with one conſent exerciſe thẽſelues in it, the temple was ſet vp as a ſtandard for thẽ.
Pſal.65.2 There was alſo added a notable promiſe: There abideth for thee, O God, praiſe in *Sion:* & to thee the vowe ſhalbe paide. By which words the Prophet telleth vs, that the prayers of the Church are neuer void: becauſe the Lord alway miniſtreth to his people matter to ſing vpon with ioy. But although the ſhadowes of the lawe are ceaſed: yet becauſe the Lordes will was by this ceremonie to nouriſh among vs alſo the vnity of faith, it is no doubt that the ſame promiſe belongeth to vs, which both Chriſte hath ſtabliſhed with his owne mouth, and *Paul* teacheth that it is of force for euer.

Churches ordeined to be houſes of praier.

30 Now as the Lord by his word commandeth the faithfull to vſe common praier: ſo there muſt be cõmon temples appointed for the vſing of thẽ: where who ſo refuſe to cõmunicate their praier with ỹ people of God, there is no cauſe why they ſhould abuſe this pretence, that they enter into their
Mat.18.20 chamber that they may obey the cõmandemẽt of the Lord. For he that promiſeth that he will do whatſoeuer two or three ſhall ask being gathered together in his name, teſtifieth that he deſpiſeth not praiers openly made: ſo that boaſting and ſeeking of glorie of men be abſent, ſo that vnfained and true affection be preſent which dwelleth in the ſecret of the heart. If this be the right vſe of temples (as truely it is) wee muſt again beware that neither (as they haue begun in certain ages paſt to be accounted) we take them for the proper dwelling places of God from whence he may more nerelie bend his eare vnto vs: nor faine to them I wote not what ſecrete holineſſe, which may make our praier more holy before God. For ſith we our ſelues be the true temples of God we muſt pray in our ſelues if we wil cal vpon God in his owne holie temple. As for that groſſeneſſe, let vs which haue a commaundement to call vpon the Lorde in Spirite and trueth without difference of
Iohn.4.23. place, leaue it to the Iewes or the Gentiles. There was in deede a Temple in old time by the commaundement of God for offring of praiers and ſacrifices: but ỹ was at ſuch time as the truth lay hid figured vnder ſuch ſhadows, which being now liuely expreſſed vnto vs doth not ſuffer vs to ſticke in any

materiall temple. Neither was the temple giuen to the Iewes themselues with this condition, that they should inclose the presence of God, within the walles thereof, but whereby they might be exercised to beholde the image of the true temple. Therefore they, which in any part thought that God dwelleth in temples made with handes, were sharpely rebuked of *Esay* and *Stephen*.

Esay.66.1.

Act.7.48.

The sound of the voyce without the inwarde feeling of the hart in prayer auaileth not.

31 Here moreouer it is more than euident, that neither voyce nor song, if they be vsed in prayer, haue any force, or do any whit profite before God, vnlesse they proceede from the deepe affection of the heart. But rather they prouoke his wrath against vs, if they come onely from the lippes and out of the throte: forasmuch as that is to abuse his holy name, and to make a mockerie of his maiestie: as we gather out of the wordes of *Esay*, which although they extende further, yet pertaine also to reproue this fault. This people (saith he) commeth neere to me with their mouth, and honoreth me with their lippes: but their heart is farre from mee: and they haue feared me with the commaundement and doctrine of men. Therefore beholde I will make in this people a miracle great and to be wondered at. For, wisdome shall perish from their wise men, and the prudence of the Elders shall vanish away. Neyther yet doe wee here condemne voice or singing, but rather do highly commende them, so that they accompanie the affection of the minde. For so they exercise the minde and holde it intentiue in thinking vpon God: which as it is slipperie and rolling, easily slacketh and is diuersely drawen vnlesse it be stayed with diuerse helpes. Moreouer whereas the glorie of God ought after a certaine manner to shine in all the partes of our bodie, it specially behoueth that the tongue be applied and auowed to this seruice both in singing and in speaking which is properly created to shewe foorth and display the praise of God: But the cheefe vse of the tongue is in publike prayers, which are made in the assemblie of the godly: which tende to this ende, that we may al with one common voyce, and as it were with one mouth together glorifie God whome we worshippe with one spirite and one faith: and that openly, that all men mutually, euerie one of his brother, may receiue the cõfession of Faith, to the example whereof they may bee both allured and stirred.

Esai.9.13. Matt.15.8.

The vse of singing in the Church.

32 As for the vse of singing in Churches (that I may touch this also by the way) it is certaine that it is not only most auncient: but that it was also in vse among the Apostles, wee may gather by these words of *Paul*, I wil sing in Spirite, I will sing also in minde. Againe to the *Colossians*, Teaching and admonishing you, mutually in hymnes, Psalmes, and spirituall songes, singing with grace in your heartes to the Lorde. For in the first place hee teacheth that we should sing with voyce and heart: in the other hee commendeth spirituall songes, wherewith the godly doe mutually edifie themselues. Yet that it was not vniuersall, *Augustine* testifieth, which reporteth that in the time of *Ambrose* the Church of *Millian* first began to sing, when while *Iustina* the mother of *Valentinian* cruelly raged against the true faith, the people more vsed watchinges than they were wont: and that afterward the other westerne Churches followed. For he had a litle before sayde that this manner came from the Easterne Churches. He telleth also in his seconde

1.Cor.14.13.

Confess.lib.9. cap.7.

cond booke of Retractations that it was in his time receiued in *Africa*. One *Hilarie* (saith he) a ruler did in euerie place whereſoeuer he could, with malicious blaming raile at the manner which then began to be at *Carthage*, that the hymnes at the altar ſhould be pronounced out of the booke of Pſalmes, either before the oblation, or when that which had ben offered was diſtributed to the people. Him I anſwered at the commaundement of my brethren. And truly if ſong be tempered to that grauitie which becommeth the preſence of God and Angels, it both procureth dignitie and grace to the holy actions, and much auaileth to ſtirre vp the mindes to true affection and feruentnes of praying. But we muſt diligently beware that our eares be not more heedefully bent to the note, than our mindes to the ſpirituall ſenſe of the wordes. With which perill *Auguſtine* in a certrine place ſaith that he was ſo mooued, that hee ſometime wiſhed that the manner which *Athanaſius* kept ſhould be eſtabliſhed, which commanded that the reader ſhould ſound his words with ſo ſmal a bowing of his voyce, that it ſhould be liker to one ỹ readeth than to one that ſingeth. But when he remembred howe much profite he himſelf had receiued by ſinging, he inclined to the other ſide. Therefore vſing this moderation, there is no doubt that it is a moſt holy and profitable ordinance. As on the other ſide what ſonges ſo euer are framed onely to ſweeteneſſe and delight of the eares, they both become not the maieſtie of the Church, and cannot but highly deſpleaſe God.

Confeſſ. lib. 10. cap. 33.

Publique prayer in vvhat tongue and vvith vvhat geſture to be made.

33 Whereby it alſo plainely appeareth that common prayers are to bee ſpoken not in Greeke among Latine men, not in Latine among Frenchmen or Engliſhmen (as it hath heretofore beene ech where commonly done) but in ỹ peoples mother tongue, which cõmonly may be vnderſtod of the whole aſſemblie: foraſmuch as it ought to be done to the edifying of the whole Church, which receiue no fruite at all of a ſound not vnderſtanded. But they which haue no regarde neither of charitie nor of humanitie, ſhould at leaſt haue beene ſomewhat mooued with the authoritie of *Paul*, whoſe words are nothing doubtfull. If thou bleſſe (ſaith he) in ſpirit, how ſhall he that filleth the place of an vnlearned man anſwere Amen to thy bleſſing, ſith he knoweth not what thou ſayſt? For thou in deede giueſt thankes, but the other is not edified. Who therefore can ſufficiently wonder at the vnbridled licentiouſnes of the Papiſtes, which, the Apoſtle ſo openly crying out againſt it, feare not to roare out in a ſtrãge tongue moſt babling praiers, in which they themſelues ſometime vnderſtande not one ſyllable, nor would haue otherfolkes to vnderſtand it? But *Paul* teacheth that wee ought to do otherwiſe. How then? I will pray (ſaith he) with ſpirite, I will pray alſo with mind: I will ſing with ſpirit: I wil ſing alſo with minde: ſignifying by the name of ſpirite, the ſinguler gift of tongues, which many beeing endued with, abuſed it, when they ſeuered it from the mind, that is, from vnderſtanding. But this we muſt altogether thinke, that it is by no meane poſsible, neither in publike nor in priuate prayer, but that the tongue without the heart muſt highly diſpleaſe God. Moreouer we muſt think that the mind ought to be kindled with feruentnes of thought, that it may far ſurmount all that the tongue may expreſſe with vtterance. Finally that the tongue is not neceſſarie at all for priuate prayer, but ſo farre as the inward feeling either is not able to ſuffice

1. Co. 14. 16.

to

to enkindle it self, or the vehemencie of inkindling violently carieth ỹ worke of the tongue with it. For though verie good prayers sometime be without voice, yet oftentimes betideth, that when the affection of the minde is fervent, both the tongue breaketh foorth into voice, and the other members into gesturing without excessiue shewe. Hereupon came the muttering of *Hanne*, & such a like thing al the holy ones alway feele in themselues, when they burst out into broken & vnperfect voices. As for the gestures of the bodie which are wont to be vsed in prayer (as kneeling & vncouering of the head) they are exercises by which we endeuour to rise vp to a greater reuerencing of God. 1.Sam.1.13.

34 Nowe wee must learne not onely a more certaine rule, but also the verie forme of praying: namely the same, which the heauenly father hath taught vs by his beloued sonne: wherein wee may acknowledge his vnmeasurable goodnesse & kindnesse. For beside this he warneth and exhorteth vs to seeke him in al our necessitie (as children are wont to flie to their fathers defence, so oft as they be troubled with any distresse) because hee sawe that he did not sufficiently perceiue this, howe slender our pouertie was, what were meete to be asked, and what were for our profite: he prouided also for this our ignorance, and what our capacitie wanted, he supplied & furnished of his owne. For he hath prescribed to vs a forme wherin he hath as in a Table set out whatsoeuer we may desire of him, whatsoeuer vaileth for our profite, and whatsoeuer is necessarie to aske. Of which his gentlenesse wee receiue a great fruite of comfort that we vnderstande that we aske no inconuenient thing, no vnseming or vnfit thing, finally nothing that is not acceptable to him, sith we aske in a maner after his owne mouth. When *Plato* saw the follie of men in making requests to God, which being graunted, it many times befell much to their owne hurt: he pronounced that this is the best maner of praying taken out of the olde Poete, King *Iuppiter* giue vnto vs the best things both when we aske them, and when wee doe not aske them, but commaund euil things to be away from vs euen when we aske them. And verily the heathen man is wise in this, that he iudgeth howe perillous it is to aske of the Lord that which our owne desire moueth vs: and therewithal he bewrayeth our vnhappie case, that wee cannot once open our mouthes before God without danger, vnlesse the spirite do instruct vs to a right rule of praying. And in so much greater estimation this priuilege is worthie to bee had of vs, sith the onely begotten sonne of God ministreth wordes into our mouth which may deliuer our mind from all doubting. *A prescript forme of prayer deliuered by Christ.* Mat.6.9. Luk.11.9. Alcib.vel de voto. Rom.8.26.

35 This whether you cal it forme or rule of praying is made of fixe petitions. For, the cause why I agree not to them that diuide it into seuen partes, is this, that by putting in this aduersatiue word (But) it seemeth that the Euangelist meant to ioyne these two peeces together, as if he had said: Suffer vs not to be oppressed with tentation, but rather helpe our weaknes, & deliuer vs, that we faint not. The old writers also think on our side, so that nowe that which is in *Matthew* added in the seuenth place, is by way of declaratiõ to be ioyned to the fixt petition. But although the whole prayer is such that in euery part of it regard is specially to be had of the glorie of God, yet the three first petitions are peculiarly appointed to Gods glory, which alone we *The diuision of the Lords prayer into partes.* Aug. in Enchi. ad Laur. ca. 116. Chrys. aut. oper. imperf.

ought in them to looke vnto without any respect (as they say) of our owne profite. The other three haue care of vs, and are properly assigned to aske those things that are for our profit. And when we pray that the name of god be hallowed: because God will prooue whether hee be loued and honoured of vs freely or for hope of rewarde, we must then thinke nothing of our own commoditie, but his glorie must be set before vs, which alone wee must beholde with fixed eyes: and no otherwise ought wee to bee minded in the other prayers of this sort. And euen this turneth to our great profite, that when it is sanctified as wee praye, it is also likewise made our sanctification. But our eyes (as it is saide) must winke and after a certaine manner bee blinde at such profite, so as they may not once looke at it: that if all hope of our priuate benefite were cut off, yet wee shoulde not cease to wish and pray for this sanctification and other things which pertaine to the glorie of God. As it is seene in the examples of *Moses* and *Paul*, to whome it was not greeuous to turne away their mindes and eyes from themselues, & with vehement and inflamed zeale to wish their owne destruction, that though it were with their owne losse they might auaunce the glorie & kingdome of God. On the other side when wee pray that our daily breade bee giuen vs: although wee wishe that which is for our owne commoditie, yet here also wee ought cheefely to seeke the glorie of God, so that wee should not aske it vnlesse it might turne to his glorie. Nowe let vs come to the declaring of the payer it selfe.

Exo.32.32.
Rom.9.3.

Our Father which art in heauen.

A comfort vnto Christians that they may call God their father.

36 First in the verie entrie wee meete with this which wee saide before that all prayer ought none otherwise to be offered of vs to God than in the name of Christ, as it can by no other name be made acceptable vnto him. For since wee call him father, truely wee alledge for vs the name of Christ. For by what boldnesse might any man call God, Father? who shoulde burst foorth into so great rashnesse, to take to himselfe the honour of the Sonne of God, vnlesse we were adopted the children of grace in Christ? Which being the true Sonne, is giuen of him to vs to be our brother: that that which he hath proper by nature, may by the benefite of adoption be made ours, if we doe with sure faith embrace so great bountifulnesse. As *Iohn* sayth, that power is giuen to them which beleeue in ỹ name of the only begotten sonne of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, and will be so called of vs, by this sweetenesse of name deliuering vs from all distrust, sith there can no where be founde any greater affection of loue than in a father. Therefore hee could by no surer example testifie his vnmeasurable deare loue towarde vs than by this that wee are named the sonnes of God. But his loue is so much greater & more excellent towarde vs than all loue of our parentes, as hee passeth all men in goodnesse and mercie: that if al the fathers that are in the earth, hauing shaken off all feeling of fatherly naturalnesse, woulde forsake their children, yet hee will neuer faile vs, because hee cannot denie himselfe. For wee haue his promise, If you being euill can giue good giftes to your children, how

Iohn.1.12.
1.Iohn.3.1
Psa.27.10
Esa.63.16.
2.Tim.2.13

Matt.7.11.

howe much more can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his childrē: then as a child cannot giue himself into the tuition of a stranger & forein man, vnlesse he cōplaine either of the crueltie or pouertie of his father: so we cannot seek succours from els where thā from him alone, vnlesse we reproch him with pouertie and want of ability, or with crueltie or too extreame rigorousnesse. Esa. 39. 15.

37 Neither let vs alleadge that we are worthily made feareful with conscience of sinnes, which may make a Father be he neuer so merciful & kind, daily to be displeased. For if among men the sonne can with no better aduocate pleade his cause to his Father, and by no better meane get & recouer his fauour being lost, than if he himselfe humbly and lowly, acknowledging his fault, do beseech his fathers mercie (for then the fatherly bowels cā not hide thēselues but must be moued at such praiers) what shall that father of mercies do, and the God of al comfort? shal not he rather heare the teares and groninges of his children intreating for themselues (specially sith hee doth cal and exhort vs to doe so) than anie other intercessions whatsoeuer they be to the succour whereof they doe so fearefully flee, not without some shewe of despaire, because they distrust of the kindnes and mercifulnesse of their father? This ouerflowing plentie of fatherlie kindnes he depainteth & setteth out vnto vs in the parable, where the Father louingly embraceth the sonne that had estranged himselfe from him, that had riotously wasted his substance, that had euery waie grieuously offended against him: and he tarieth not til he do with words craue pardon, but he himselfe preuenteth him, knoweth him a farre off returning, of his own will goeth to meete him, comforteth him and receiueth him into fauour. For, setting out in a man this example of so great gentlenes, he minded to teach vs how much more plentifull kindnes we ought to looke for at his hande, who is not onely a Father, but also the best and most mercifull of all Fathers, howsoeuer we be vnkind, rebellious and naughty childrē: so that yet we cast our selues vpon his mercie. And that he might make it to be more assuredly beleeued, that he is such a Father to vs, if we be Christians: he willed not onlie to be called Father, but also by expresse name Our Father: as if we might thus talke with him, O Father which hast so great naturall kindenesse toward thy children, so great easinesse to pardon, wee thy children call to thee and praie to thee, beeing assured and fully perswaded, that thou bearest no other affection to vs than fatherly, howsoeuer we be vnworthie of such a father. But because the small capacities of our heart conceiue not so great vnmeasurablenesse of fauour, not onlie Christ is to vs a pledge and earnest of our adoption, but also he giueth vs the Spirit for witnesse of the same adoption, through whom we maie with a free and lowd voice crie *Abba*, Father. So oft therefore as anie delay shall withstand vs, let vs remember to aske of him, that correcting our fearfulnesse he will set before vs that Spirit of couragiousnes to be our guide to praie boldlie. Luk. 15. 20. Gal. 4. 6.

What the name of a father doeth import & teach.

2. Cor. 1. 3.

38 Whereas we are not so taught that euery one should seuerally cal him his owne father, but rather that we should al in common together call him Our Father: thereby we are put in minde, how great affection of brotherly

When we call God our Father the holy felowshippe which

vvee haue one vvith another u commended and vve admonished to praie for others not onlie for our selues.

loue ought to be among vs, which are altogether by one same right of mercy and liberality, the children of such a Father. For we al haue one common Father, from whom commeth whatsoeuer good thing may betide vnto vs: there ought to be nothing seuerall among vs, which wee are not readie with great cheerefulnesse of minde to communicate one to another, so much as neede requireth. Nowe if we be so desirous, as we ought to be, to reach our hand and help one to another, there is nothing wherein we may more profit our brethren, than to commende them to the care and prouidence of the most good father, who being well pleased and fauoring, nothing at all can be wanted. And verily euen this same we owe to our Father. For as he that truly & hartily loueth any Father of household, doth also embrace his whole household, with loue and good will: likewise what loue and affection we beare to this heauenlie Father, we must shew toward his people, his household & his inheritance, which he hath so honored, that he hath called it the fulnesse of his onelie begotten Sonne. Let a Christian man therefore frame his praiers by this rule, that they be common, and maie comprehende all them that be brethren in Christ with him: and not onelie those whom he presently seeth and knoweth to be such, but al men that liue vpon earth: of whom, what God hath determined, it is out of our knowledge: sauing that it is no lesse godly than naturall to wish the best to them, & hope the best of them. Howbeit we ought with a certain singular affection to beare a speciall inclination to the of the household of faith, whom the Apostle hath in euery thing peculiarly commended vnto vs. In a summe, All our praiers ought to be so made, that they haue respect to that communitie which our Lord hath stablished in his kingdome and his house.

Mat. 23. 9.

Ephe. 1. 24.

Gal. 6. 10.

The conteiuing of praier in common u no hinderin e to the priuat & particular commēding of our owne or our brethrens necessities vnto God.

39 Yet this withstandeth not, but that we maie specially praie both for our selues and for certaine other: so that yet our minde depart not from hauing an eie to this communitie, nor once swarue from it, but apply al things vnto it. For though they be singularly spoken in forme, yet because they are directed to that marke, they cease not to be common. Al this maie be easily vnderstoode by a like example. The commaundement of God is general, to relieue the neede of al poore: and yet they obey this commandement which to this end doe helpe their pouerty whom they knowe or see to be in neede, although they passe ouer many whō they see to be pressed with no lesse necessitie: either because they can not knowe all, or be not able to help al. After this maner they also do not against the wil of God, which hauing regard vnto & thinking vpon this common fellowship of the Church, do make such particular praiers, by which they do with a cōmon mind in particular words, commend to God themselues or other, whose necessitie God willed to bee more neerely knowen to them. Howbeit al thinges are not like in praier & in bestowing of goods. For, the liberality of giuing cānot be vsed but toward them whose need we haue perceiued: but with praiers we may help euen thē that are most strange & most vnknowē to vs, by how great a space of ground soeuer they be distant from vs. This is done by the general forme of prayer, wherein all the children of God are contained, among whom they also are. Hereto we may apply ẏ which *Paul* exhorteth the faithful of his time, ẏ they lift vp euery where pure hands without strife: because whē he warneth thē ẏ strife

1. Tm. 2. 8.

ſtrife ſhutteth the gate againſt prayers, he willeth them with one minde to lay their petitions in common together.

40 It is added, that he is in heauen. Wherupon it is not by and by to be gathered that he is bound faſt incloſed & compaſſed with the circle of heauen, as within certaine barres. For *Salomon* alſo confeſſeth that the heauens of heauens cannot containe him. And he himſelfe ſaith by the Prophet that heauen is his ſeate, and the earth his footeſtoole. Whereby verily he ſignifieth that he is not limitted in any certaine coaſt, but is ſpred abroad through out all things. But becauſe our minde (ſuch is the groſſenеſſe of it,) coulde not otherwiſe conceiue his vnſpeakable glory, it is ſignified to vs by the heauen, than which there can nothing come vnder our ſight more ample or fuller of maieſtie. Sith therefore whereſoeuer our ſenſes comprehende any thing, there they vſe to faſten it: God is ſet out of all place, that when we wil ſeeke him we ſhould be raiſed vp aboue al ſenſe both of body & ſoule. Againe by this maner of ſpeaking he is lifted vp aboue all chaunce of corruption & change: finally it is ſignified that hee comprehendeth and conteineth the whole worlde & gouerneth it with his power. Wherefore this is all one as if he had ben called of infinite greatnes or height, of incomprehenſible ſubſtãce, of vnmeaſurable power, of euerlaſting immortalitie. But while we haue this, we muſt lift vp our mind higher when God is ſpoken of, that we dreame not any earthly or fleſhly thing of him, that we meaſure him not by our ſmal proportions, nor draw his wil to the rule of our affections. And therwithal is to be raiſed vp our affiance in him, by whoſe prouidence & power we vnderſtand heauen & earth to be gouerned. Let this be the ſumme, that vnder the name of father is ſet before vs that God which hath in his owne image appeared to vs, ỳ he may be called vpon with aſſured faith: & that the familiar name of Father is not only applied to ſtabliſh affiance, but alſo auaileth to holde faſt our mindes ỳ they be not drawen to doubtful or fained Gods, but ſhould from the only begotten ſonne climbe vp to the only father of Angels & of the Church: then, that becauſe his ſeate is placed in heauen, wee are by the gouernance of the world put in mind that not without cauſe wee come to him which with preſent eare commeth of his own wil to meete vs. Who ſo come to God (ſaith ỳ Apoſtle) they muſt firſt beleeue that there is a God then ỳ he is a rewarder to all them that ſeeke him. Both theſe things Chriſt affirmeth to be proper to his father, ỳ our faith may be ſtaied in him: then, that we may be certeinly perſwaded that hee is not careleſſe of our ſafetie: becauſe he vouchſafeth euen to vs to extend his prouidence. With which introductions *Paul* prepareth vs to pray rightly. For before that he biddeth our petitions to be opened before God he ſaith thus. Be ye carefull for nothing, the Lord is at hand. Whereby appeareth that they doubtfully & with perplexitie toſſe their prayers in their mind which haue not this well ſetled in them, that the eye of God is vpon the righteous.

How God is ſaid to be in heauen, and a triple vſe which this doctrine hath.

1. King. 8. 37
Eſa. 66. 1.
Act. 7. 49.
& 17. 24.

Heb. 11. 6.

Phil. 4. 6

The hallowing of the name of god which is the firſt petition both in that which he teacheth & that which he worketh, earneſtly to be longed for and craued in prayer.

41 The firſt petition is, That the name of God be hallowed, the neede whereof is ioyned with our great ſhame. For what is more ſhamefull than that the glorie of God ſhoulde be partly by our vnthankfulneſſe, partly by our malicioufines darkned: and (ſo much as in it lieth) by our boldneſſe and furious ſtubborneſſe, vtterly blotted out? Though al the wicked would burſt

Pſal. 33. 18

themselues with their wilfulnesse full of sacriledge, yet the holinesse of the name of God gloriously shineth. And not without cause the Prophet crieth out, As thy name O God, so is thy praise into all the ends of the earth. For wheresoeuer the name of God is knowē, it cannot be but that his strengths, power, goodnes, wisedome, righteousnes, mercie, & trueth must shewe forth themselues, which may drawe vs into admiration of him, and stirre vs vp to publish his praise. Sith therefore the holinesse of God is so shamefully taken from him in earth, if we be not able to rescue it, we be at the least commaunded to take care of it in our prayers. The summe is, that we wish the honour to be giuen to God which he is worthie to haue, that men neuer speake or thinke of him without most high reuerence: whereunto is contrarie the vnholy abusing, which hath alway beene too common in the worlde, as at this day also it rangeth abroad. And hereupon commeth the necessitie of this petition, which if there liued in vs any godlines, though it were but a little, ought to haue beene superfluous. But if the name of God haue his holinesse safe, when being seuered from all other, it breatheth out nothing but glorie, here wee are commaunded not onely to pray that God will deliuer that holy name from all contempt and dishonour, but also that hee will subdue all mankinde to the reuerence of it. Nowe whereas GOD discloseth himselfe to vs, partly by doctrine, and partly by workes, hee is no otherwise sanctified of vs, than if wee giue to him in both behalfes that which is his, and so embrace whatsoeuer shal come from him: and that his seueritie haue no lesse praise among vs than his mercifulnesse, forasmuch as hee hath in the manifolde diuersitie of his workes imprinted markes of his glorie which may worthily drawe out of all tongues a confession of his praise. So shall it come to passe that the Scripture shall haue full authoritie with vs, and that no successe shall hinder the blessing which God deserueth in ỹ whole course of the gouerning of the worlde. Againe, the petition also tendeth to this purpose, that all vngodlinesse which defileth this holy name, may bee destroyed and taken away: that whatsoeuer thinges doe darken and diminish this sanctifying, as well slaunders as mockings, may be driuen away: and when God subdueth all sacriledges, his glory may thereby more and more shine abroad.

Psal. 48. 11.

The partes and processe of the kingdome of God amongest men: vvhich is the second petition.

42 The seconde petition is, that The kingdome of God may come: which although it conteine no newe thing, is yet not without cause seuered from the first: because if we consider our owne drowsines in a thing greatest of all other, it is profitable that the thing which ought of it selfe to haue beene most well knowen, be with many wordes oft beaten into vs. Therefore after that wee haue beene commaunded to pray to God to bring into subiection, and at length vtterly to destroye whatsoeuer spotteth his holy name: now is added a like and in a manner the same request, that his kingdome come. But although wee haue alreadie set foorth the definition of his kingdome, yet I nowe breefly rehearse, that God reigneth when men as well with forsaking of themselues as with despising of the worlde and of the earthly life, doe so yelde themselues to his righteousnesse, that they aspire to the heauenly life. Therfore there are two parts of this kingdom: the one that God correct with the power of his Spirit al corrupt desires of the flesh, which

which doe by multitudes make warre against him: the other, that he frame al our senses to the obedience of his gouernement, Therfore none do keepe right order in this prayer, but they which beginne at themselues, that is to say, that they be cleansed from all corruptions which trouble the quiet state of the kingdome of God, and infect the pureneſſe thereof. Now because the worde of God is like a kingly sceptер, wee are here commanded to pray that he will subdue the mindes and heartes of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirite hee vttereth the effectuall force of his worde, that it may be aduanced in such degree as it is worthie. Afterward we must come downe to the wicked which do obstinatly and with desperate rage resist his authoritie. God therefore setteth vp his kingdome by humbling the whole world: but that in diuerse maners: because he tameth the wantonnesses of some, and of other some he breaketh the vntamed pride. This is daylie to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the worlde, to enlarge and encrease them in number, to enrich them with his giftes, to stablish right order in them: on the other side to ouerthrowe all the enemies of pure doctrine and religion, to scatter abroade their counsels, to cast downe their enterprises. Whereby appeareth that the endeuour of dailie proceeding is not in vaine commaunded vs: because the matters of men are neuer in so good case, that filthinesse being shaken awaie and cleansed, full pureneſſe florisheth and is in liuely force. But the fulneſſe of it is differred vnto the last comming of Christ, when *Paul* teacheth that God shall be all in all. And so this praier ought to withdrawe vs from all the corrupt ones of the world, which do seuer vs from God that his kingdome shoulde not florish in vs, and also to kindle our endeuour to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God wil in this wise haue his kingdome spread abroad. Neither ought we to take it miscontentedly that the outward man be destroyed, so that the inward man be renewed. For this is the nature of the kingdome of God, when wee submit our selues to the righteousneſſe thereof, to make vs partakers of his glorie. This is done when brightly setting foorth his light and trueth with alwaie new encreases, whereby the darkneſſe and lies of Satan and his kingdome, maie vanish away, be destroied and perish, he defendeth them that be his, with the help of his Spirite, directeth them to vprightneſſe, and strengtheneth them to continuance: but ouerthroweth the wicked conspiracies of his enemies shaketh abroad their treasons and deceites, preuenteth their malice, and beateth downe their stubbornneſſe, till at length he kill Antichrist with the Spirit of his mouth and destroie all vngodlineſſe with the brightneſſe of his comming. 1. Cor. 15. 28.

43 The third petition is, That the will of God be done in earth as it is in heauen. Which although it hangeth vpon his kingdome, and cannot be seuered from it, is not in vaine added seuerally, for our grosseneſſe, which doeth not easily or by and by conceiue what it is that GOD reigne in the worlde. It shall therefore be no absurditie if this be taken by way of plainer exposition: that God shall then be king in the worlde when all things shall submit themselues to his will. Nowe here is not meant of his secrete will, where-

Our requesting in the third petition that the will of God maie be obeied is a renouncing of our owne carnall wils and desires.

whereby he gouerneth all things & directeth them to their end. For though Saran & men are troublesomly carried against him, yet he can by his incõprehensible counsel not only turne aside their violẽt motions, but also drive them into order that he maie do by them that which he hath purposed. But heere is spoken of an other will of God, namely that, whereunto answereth willing obedience: and therefore the heauen is by name compared with the earth: becausse the Angels, as it is saide in the Psalme, do willingly obey God & are diligently bent to do his commandements. We are therefore commanded to wish that as in heauen nothing is done but by the becke of God, & the Angels are quietly framed to all vprightnesse: so the earth, all stubbornnesse & peruersnesse being quenched, may be subiect to such gouernement. And when we require this, we renounce the desires of our owne flesh: becausse whosoeuer doth not resigne and yeld his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing commeth out of vs but faultie. And we are againe by this praier framed to the forsaking of our selues, that God maie gouern vs after his wil: & not that onlie, but that he may also create in vs new mindes, & new hearts, our old being brought to nought: that we maie feele in our selues none other motion of desire than a mere consent with his will: summarily that we maie will nothing of our selues, but that his Spirite maie gouerne our heartes, by whom inwardly teaching vs we maie learne to loue those things that please him, & to hate those things that displease him. Wherupon this also followeth, that whatsoeuer affections fight against his will, he maie make them vaine and void. Loe here be the first three chiefe points of this praier, in asking whereof wee ought to haue the onelie glorie of God before our eies, leauing the respect of our selues, and hauing no regard to anie of our owne profit, which although it come hereof largely vnto vs, yet wee ought not here to seeke it. But albeit al these things, though we neither thinke of them, nor wish them, nor aske them, must neuertheless come to passe in their due time, yet wee must wish them and require them. And this to doe is no small profit for our trauaile, that we maie so testifie and professe our selues to be the seruantes and children of God, as much as in vs lieth endeuouring and being truelie and throughly giuen to set foorth his honour, which is due to him beeing both a Lorde and a Father. Who so therefore do not with affection and zeale of auauncing the glorie of God, pray that the name of God bee hallowed, that his kingdome come, that his will be done, they are not to be accounted among the children and seruauntes of God: and as all these things shalbe done against their willes, so they shall turne to their confusion and destruction.

Psal.103.20.

The sense of the fourth petition wherein our corporal & earthlie necessities are cõmended vnto God.

44 Nowe followeth the seconde parte of the prayer, in which we come downe to our owne commodities: not that bidding fare well to the glorie of God (which as *Paul* witnesseth, is to be regarded euen in meate & drinke) we shoulde seeke onelie what is profitable for our selues: but we haue alreadie giuen warning that there is this difference, that God peculiarly claiming three petitions to himselfe doeth drawe vs to himselfe wholly, that he may in this wise proue our godlinesse. Then he graunteth vs also to haue an eye to our owne commodities, but with this condition, that wee aske

1.Cor.10 31.

nothing

nothing for ourselues but to this end that whatsoeuer benefits he bestoweth vpon vs, they may set foorth his glory: forasmuch as nothing is more rightfull than that we liue and die to him. But in this petition we aske of God generally all thinges which the vse of the bodie needeth vnder the elements of this world, not only wherewith we may bee fed & clothed, but also what soeuer he forseeth to be profitable for vs, that we may eat our bred in peace. By which prayer breefely we yeelde our selues into his care, and commit vs to his prouidence, that he may feede, cherish, and preserue vs. For the most good Father disdaineth not to receiue also our bodie into his faithful safegard and keeping, to exercise our Faith in these small things, when we look for all things at his hands euen to a crumme of bread and a droppe of water. For whereas it is come to passe I wote not howe by our iniquitie, that we be moued and vexed with greater care of the flesh than of the soule: many which dare trust to God for their soule, are yet careful for their flesh, are yet in doubt what they shall eate, and wherewith they shall be clothed: and if they haue not plentie of wine, wheate, and oile aforehande, they tremble for feare. So much more doe we esteeme the shadowe of this life which lasteth but a moment, than that euerlasting immortalitie. But who so trusting to God haue once cast away that carefulnesse for the prouision of the flesh, do also by and by looke for saluation and euerlasting life at his hande, which are greater thinges. It is therefore no small exercise of Faith, to hope for those thinges of God, which otherwise do so much holde vs in care: & we haue not smaly profited, whē we haue put off this vnbeleeuingnes which sticketh fast within the bones almost of all men. As for that which some do beare teach of trāsubstantiall bread, it seemeth but smally to agree with the meaning of Christ: yea but if wee did not euen in this fraile life giue to God the office of a nourishing Father, our praier should be vnperfect. The reason which they bring is too much prophane: that it is not meete that the children of God, which ought to be spirituall, should not onely cast their minde to earthly cares, but also wrappe God therein with them. As though his blessing and fatherlie fauour doth not also appeare in the sustenance of our life, or as though it were written in vaine that godlinesse hath promises not onelie of the life to come, but also of this present life. But although the foregiuenesse of sinnes is of much greater value than the sustenances of the body, yet Christ hath set the inferior thing in the first place, to the entent to lift vs vp by degrees to the other two petitions which do properly belong to the heauenlie life, wherein he had regard to our grossenesse. We are commaunded to aske Our breade, that we should be content with the quantity which our heauenly father vouchsafeth to giue to vs, & should not seek for gaine by vnlawfull crafty meanes. In the meane time we must learne that it is made Ours by Title of gifte, because neither our diligence, nor our trauaile, nor our handes (as it is sayde in *Moses*) doe by them selues get vs any thing, vnlesse the blessing of God be present: yea the plenty of bread should nothing at all profite vs, vnlesse it were by God turned into nourishment. And therefore this liberalitie of GOD is no lesse necessarie for the riche than for the poore: because hauing their cellars and their barnes full, they shoulde yet faint for drines and emptinesse, vnlesse they did by his grace

1. Tim. 4 8

Leuit. 26. 20.

enioy

enioy their bread. The worde *This Day*, or euery day as it is in the other Euangelist, and also the adiectiue *Dailie*, do bridle the too much greedines of fraile things, wherewith we are wont to burne out of measure, & whereunto are ioyned other euils: sith if we haue plentifull abundance, we do gloriously powre it out vpon pleasure, delights, bosting, and other kinds of riotous excesse. Therefore we are commaunded to ask only so much as is enough for our necessity, & as it were from day to day, with this affiance, that when our heauenly Father hath fedde vs this day, hee will also not fail vs to morrowe. Therefore how great plenty of things soeuer do flowe vnto vs, yea when our barnes be stuffed and our cellars full: yet we ought alway to aske our dayly bread: because we must certainlie beleeue that all substance is nothing, but insomuch as the Lorde doth by powring out of his blessing with continuall encrease make it fruitful: & that the very same substance that is in our hand, is not our owne, but insomuch as hee doth euerie houre giue vs a portion & graunt vs the vse of it. This whereas the pride of men doth most hardlie suffer it selfe to be perswaded: the Lord testifieth that he hath shewed a singular example therof for all ages, when he fed his people with *Manna* in the wildernesse, to teach vs that man liueth not in bread onelie, but rather in the worde that commeth out of his mouth. Whereby is declared, that it is his power alone by which our life and strengthes are susteined, although he do minister it vnto vs vnder bodilie instruments. As hee is wont also to teach vs by the contrarie example, when he so oft as hee will, breaketh the strength and (as he calleth it) the staffe of bread, that men eating may pine with hunger, and drinking may be dried vp with thirst. But whoso not being contented with daily bread, but with vnbrideled greedinesse are gaping for endlesse store, or whoso being full with their aboundance, and careless by reason of the heape of their riches, doe neuertheless sue to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would not obtaine, yea that which they most of all abhorre, that is, to haue onely dailie bread, and so much as in them lieth they dissemblingly hide from God the affection of their couetousnesse: whereas true prayer ought to powre out before him the verie whole minde it selfe, and whatsoeuer inwardlye lieth hidden. But the other sorte do aske that which they looke not for at his hande, namelie that which they thinke that they haue with themselues. In this that it is called *Ours* the bountifulnes of God (as we haue saide) so much more appeareth, which maketh that ours that is by no right due to vs. Yet that exposition is not to be reiected which I haue also touched, that by our bread is meant that which is earned with rightfull & harmelesse trauaile, and not gotten with deceites and extortions: because that is alway other mens which we get to our selues with any ill doing. Whereas we pray that it be giuen vs, thereby is signified that it is the onely and free gift of God, from whence soeuer it come to vs, yea when it shall most of all seeme to be gotten by our owne pollicie and trauaile, and earned with our owne hands: forasmuch as it commeth to passe by his onlie blessing that our labours prosper well.

Deut. 8. 3
Mat. 3. 4.

Leuit. 26. 26.

The fift petition wherein our sins

45 Now followeth, Forgiue vs our dettes: in which petition and the next

next following, Christ hath briefely conteined whatsoeuer maketh for the heauenly life: as in these two partes aboue standeth the spirituall couenant which God hath made for the saluation of his Church, I will write my lawes in their hearts, and I will be merciful to their iniquitie. Here Christ beginneth the forgiuenesse of sinnes: after this, he will by and by adioyne the second grace, that God defend vs with the power of his Spirit, & sustaine vs w his help, that we may stand vnouercome against al tentations. And sinnes he calleth debtes, because we are debound to pay the penaltie of them, & were by no meanes able to satisfie it, vnlesse we were acquited by this forgiuenes. Which pardon is of his free mercie, when he himselfe liberally wypeth out these dettes, taking no payment of vs, but with his owne mercie satisfying himselfe in Christ, which hath once giuen himselfe for recompence. Therefore whoso trust that God shalbe satisfied by their owne or other mennes merites, and that with such satisfactions the forgiuenesse of sinnes is recompensed and redeemed, they haue no parte of communicating of this free forgiuenesse: and when they call vppon God in this manner, they doe nothing but subscribe to their owne accusation, yea and seale their owne condemnation with their owne witnesse. For they confesse themselues debters, vnlesse they be acquited by the benefit of forgiuenesse, which yet they do not receiue, but rather refuse, when they thrust vnto God their owne merites and satisfactions. For, so they do not beseech his mercie, but do appeale to his iudgement. As for them that dreame of a perfection in themselues, which taketh away neede to craue pardon, let them haue such disciples whome the itching of their eares driueth to errours: so that it be certaine that so many disciples as they get, are taken away from Christe: forasmuch as he instructing all to confesse their guiltinesse, receiueth none but sinners: not for that he cherisheth sinnes with flatteringes, but because he knew that the faithfull are neuer throughly vnclothed of the vices of their flesh, but that they alway remaine subiect to the iudgement of God. It is in deede to be wished, yea and to be earnestly endeuoured, that we hauing performed al the partes of our durie may truely reioyce before God that we are cleane from all spot: but forasmuch as it pleaseth God by litle and litle to make againe his image in vs, that there alway remaineth some infection in our flesh, the remedie ought not to haue bene despised. If Christ by the authoritie giuen to him of his Father, commaundeth vs throughout the whole course of our life, to flee to crauing of pardon of our guiltinesse: who shall be able to suffer these newe masters, which goe about with this imagined ghost of perfect innocencie, to dasell the eyes of the simple, to make them to trust y they may be made free from al fault? Which, as *Iohn* witnesseth, is nothing else but to make God a lier. And with all one worke these lewd men by cancelling one article do teare in sunder & by y meane doe weaken from the verie foundation the whole couenant of God, wherein we haue shewed y our saluation is conteined: so as they be not only robbers of God, because they seuer those things so conioyned, but also wicked and cruell because they ouerwhelme poore soules with dispaire: and traitours to themselues and other, that be like them, because they bring themselues into a slothfulnesse directly contrarie to the mercie of God. But whereas, some obiect, that in

are confessed to be debtes, our imperfections acknowledged during the terme of this present life, a profession made of our owne willingnesse to veide out our heartes of all reuengeful cogitations towards them that haue priuately iniuried vs.

Iere. 31. 33. and 33. 8. Rom. 3 29.

1. Iohn. 1. 10.

in wishing the comming of the kindome of God, wee doe also aske the put-ting away of sinne: that is too childish, because in ỳ first table of this praier is set forth vnto vs most high perfectiõ, but in this part is set forth our weakenesse. So these two things do fitly agree together, that in a spring toward the marke we despise not the remedies which our necessitie requireth. Finally, we pray that we may be forgiuen as wee our selues doe forgiue our debters, that is, as we do forgiue and pardon all of whomesoeuer wee haue beene in any thing offended, either vniustly handled in deede, or reprochfully vsed in word. Not that it lyeth in vs to pardon the guiltines of the fault & offence which pertaineth to God alone: but this is our forgiuing, of our owne willingnesse to lay away out of our mind wrath, hatred, and desire of reuengement, and with voluntarie forgetfulnesse to treade vnder foote the remembrance of iniuries. Wherefore we may not aske forgiuenesse of sinnes at the hande of God, if we do not also forgiue their offences towarde vs which either do or haue done vs wrong. But if wee keepe any hatreds in our heartes, and purpose any reuengementes, and imagine by what occasion wee may hurt, yea, and if we do not endeuour to come into fauour againe with our enemies, and to deserue well of them with all kinde of friendly doinges, & to winne them vnto vs: we do by this prayer beseech God that he doe not forgiue vs. For we require that he graunt to vs the same forgiuenesse which we graunt to other. But this is to pray that he graunt it not to vs, vnlesse wee graunt it to them. Whoso therefore be such, what doe they obtaine by their prayer but a more grieuous iudgement? Last of al it is to be noted, ỳ this cõdition ỳ he forgiue vs as we forgiue our debters, is not therefore added for ỳ we deserue his forgiuenesse by the forgiuenesse which we graunt to other, as if that cause of forgiuenesse to vs were there expressed: but by this worde partly the Lordes will was to comfort the weakenesse of our Faith, for he added this as a signe whereby we may be assured that he hath as surely graunted to vs forgiuenesse of our sinnes, as we surely know in our conscience that we haue graunted the same to other, if our mind be voide and cleansed of all hatred, enuie, and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not bee bolde to call vpon him as their Father, which being headlong hasty to reuenge, & hardly entreated to pardon, do vse stiffely continuing enmities, and do cherish in themselues the same displeasure towarde other which they pray to be turned from themselues. Which is also in *Luke* expresly spoken in the wordes of Christ.

Esay 43.29.

The sixt petition of aide & succour against the power of those meanes which prouoking vnto euill we are not able of our selues to withstand.

46 The sixt petition (as we haue saide) answereth to the promise of engrauing the lawe of God in our heartes. But because we do not without continuall warrefare and harde and great striuinges obey to God, wee doe here pray to be furnished with such weapons and defended with such succor, that wee maie be able to get the victorie: whereby wee are warned that we stand in neede not onelie of the grace of the Spirit, which may soften, bowe, & direct our heartes to the obedience of God, but also of his helpe, whereby hee may make vs inuincible against both all the traiterous entrappinges and violent conflictes of Satan. But now of tentations there are manie and diuerse sortes. For, both the peruerse thoughtes of minde prouoking vs to

Iam. 1. 2. & 14.

trespassing

treſpaſſing againſt the law, which either our own luſt doth miniſter vnto vs, Mat.4.1.& 3.
or the deuil ſtirreth vp, are tentations: and alſo thoſe things which of their
owne nature are not euill, yet by the craft of the deuill are made tentatiõs,
when they are ſo ſet before our eyes, ỹ by the occaſion of them we be drawn
away or do ſwarue from God. And theſe tentations are either on the right
hand or on the left. On the right hande, as riches, power, honours, which 2.Theſ.3.5
commonlie do with their gliſtering and ſhewe of good ſo daſell the ſight of
men, and catche them with the baited hooke of their flatteringes, that be-
ing entrapped with ſuch deceites, or dronk with ſuch ſweteneſſe, they may
forget their God. On the left hand, as pouertie, reproches, deſpiſings, trou-
bles, and ſuch other: that they being grieued with the bitternes & hardnes
thereof may be vtterlie diſcouraged, caſt away faith and hope, and finally be
altogether eſtraunged from God. To theſe tentations of both ſortes, which
fight with vs either being kindled in vs by our own luſt, or being ſet againſt
vs by the craft of Satan, we pray to our heauẽly Father that he ſuffer vs not
to yeelde: but rather that hee vpholde vs and raiſe vs vp with his hande,
that being ſtrong by his ſtrength, we may ſtand faſt againſt all the aſſaultes
of the malicious enimie, whatſoeuer thoughtes he put into our minde: then,
that whatſoeuer is ſet before vs on either ſide, we may turne it to good, that
we neither be puffed vp with proſperitie, nor throwne downe with aduerſi-
tie. Neither yet doe wee heare require that we may feele no tentations
at all, with which we haue great neede to be ſtirred vp, pricked, and pinch- Pſal.26.2.
ed, leaſt by too much reſt we growe dull. For not in vaine did *Dauid* wiſhe Gen.22.1.
to be tempted: and not without cauſe the Lord daylie tempteth his elect, Deu.8.2 & 13.3
chaſtiſing them by ſhame, pouertie, trouble, and other kindes of Croſſe.
But God tempteth after one manner, and Satan after another: Satan, to
deſtroy, damne, confounde, and throwe downe headlong: but God, that by
prouing them that be his he may haue a trial of their vnfainedneſſe, and by
exerciſing them may confirme their ſtrength, to mortify, purge by fire, and
ſeare their fleſh, which vnleſſe it were in this wiſe reſtrained, would waxe
wanton, and would wildely outrage aboue meaſure. Moreouer Sathan aſſai-
leth men vnarmed and vnreadie, that hee may oppreſſe them vnware: God 1.Cor.10.13.
euen with tempting worketh the effect, that they which be his may pacient-
lie beare whatſoeuer he ſendeth vpon them. By the name of the *Euill*, whe-
ther we vnderſtande the Deuill or ſinne, it maketh little matter. Satan in 2.Pet.2. 9.
deede himſelfe is the enimie that lieth in waite for our life: but with ſinne 1.Pet.5.8
he is armed to deſtroy vs. This therefore is our requeſt, that we may not
bee ouercome or ouerwhelmed with any tentations, but may by the power
of the Lord ſtande ſtrong againſt al contrarie powers wherewith we are aſ-
ſailed: which is, not to yeeld vs vãquiſhed to tentations, that being receiued
into his keeping & charge, and being ſafe by his protection: we may endure
vnouercome ouer ſinne, death, the gates of hel, and the whole kingdome of
the deuil: which is to be deliuered from euil. Where it is alſo to be diligently
marked, that it is aboue our ſtrength to matche with the deuill ſo greate a
warrier, & to beare his force and violence. Otherwiſe we ſhould but vainely
or as it were in mockage ask that which we had alreadie in our ſelues. Sure-
ly, they which prepare them to ſuch a battle with truſt of them ſelues, doe

not

not ſufficiently vnderſtand with how fierce and well armed an enimy they haue to doe. Now wee pray to be deliuered from his power, as out of the mouth of a mad and raging lyon, whereas we ſhould be torn in peeces with his teeth and pawes, and ſwallowed with his throte, vnleſſe the Lord do deliuer vs out of the middeſt of death: yet therewithal knowing this that if the Lorde ſhall ſtande by vs, and fight for vs when we are ouerthrowne, we ſhal in his ſtrength ſhewe ſtrength. Let other truſt as they liſt to their owne abilities and ſtrengths of freewill, which they thinke that they haue of them ſelues: but let it ſuffice vs that we ſtand and are ſtrong by the only ſtrength of God But this prayer conteineth more than at the firſt ſight it beareth in ſhewe. For if the ſpirite of God be our ſtrength to fight out our combat with Satan, we ſhall not be able to get the victorie vntill we being filled with that Spirite ſhall haue put off all the weakeneſſe of our fleſh. When therefore we pray to be deliuered from Satan and the Deuill, we pray to be from time to time enriched with newe encreaſes of the grace of God, till being fully ſtuffed with them we may triumph ouer all euill. It ſeemeth harde and rough to ſome, that we craue of God that he lead vs not into tentation, foraſmuch as it is contrary to his nature to tempt, as *Iames* witneſſeth. But this queſtion is already partly aſſoiled, where we ſaid that our owne luſt is properly the cauſe of all the tentations wherewith wee are ouercome, & therefore worthilie beareth the blame thereof. Neither doth *Iames* meane any thing elſe, but that the faultes are without cauſe and wrongfully layde vpon God, which we are driuen to impute to our ſelues, becauſe we know our ſelues in our conſcience guilty of them. But this withſtandeth not but that God may when it pleaſeth him make vs bond to Satan, caſt vs away into a reprobate ſenſe, and to filthy luſtes, and ſo leade vs into tentation by his iudgement which is righteous in deede but yet oftentimes ſecret: foraſmuch as the cauſe of it is often hid from men, which is yet certainly known with him. Whereupon is gathered that this is no vnfit manner of ſpeaking, if wee bee perſwaded that he doth not without cauſe ſo oft threaten, that when the reprobate ſhall be ſtriken with blindneſſe and hardning of heart, theſe ſhall be ſure tokens of his vengeance.

Pſal. 60. 14.

Iames. 1. 13.

That vvhich is added in the Lordes praier, concerning his kingdome powuer & glorie to vvhom vve pray, giueth vs both boldneſſe to aske & great truſt to obtaine that vve pray for.

47 Theſe three petitions, wherewith we do peculiarlie commend vs & our thinges to God, doe euidently ſhew this which we haue before ſaid, that the praiers of Chriſtians ought to be common and to tend to the common edifying of the Church, and to the encreaſe of the communion of the faithfull. For ther doth not euery man pray to haue any thing priuatly giuen, but all in common together do pray for Our bread, for forgiueneſſe of ſins, that we may not be led into tentation, that we may be deliuered from euil. There is furthermore adioyned a cauſe why wee haue both ſo greate boldneſſe to aske, and ſo great truſt to obtaine: which although it be not in the latine copies, yet it agreeth more fitly in this place than that it ſhould ſeeme worthy to be omitted, namely that his is the kingdome, and the power and the glorie for euer. This is the perfect and quiet reſt of our ſoule. For if our praiers were to be commended to God by their own worthineſſe, who ſhould be ſo bolde, as once to open his mouth before him? Now howſoeuer we bee moſte miſerable, howſoeuer moſt vnworthie of all men, howſoeuer voide of all com-

commendation: yet we shall neuer want cause to pray, & neuer be destitute of confidence: forasmuch as our father cannot haue his kingdome, power, and glory taken away from him. At the end is added Amen, whereby is expressed our feruentnes of desire to obteine these things that we haue asked of God, and our hope is confirmed that al such things are alreadie obteined & shal surely be giuen vs because they are promised of God, which can not deceiue. And this agreeth with that manner of prayer which we haue here before rehearsed, Doe it Lorde for thy names sake, not for our sakes or our righteousnes: whereby the holy ones do not only expresse the ende of their praiers, but also confesse that they are vnworthy to obtein vnlesse God fetch the cause from himselfe, and that their trust to speed commeth of the onely nature of God.

The perfection of the Lords prayer, and the danger of presuming to craue thinges vvithout the compasse thereof.

48 Thus haue wee whatsoeuer we ought yea or in any wise may aske of God, set foorth in this forme & as it were a rule of praying taught by ỹ best scholemaister Christe, whom the Lord hath set ouer vs to be our teacher, and whome alone he hath willed to be harkened vnto. For he both alway hath beene his eternall wisedome, and being made man is giuen to men the Angell of great counsell. And this prayer is in all pointes, so fully perfect, that whatsoeuer foreine or strange thing is added which cannot be referred to it, it is vngodly and vnworthy to be allowed of God. For in this summe he hath set foorth, what is meete for him, what is pleasing to him, what is necessary for vs: finally what he will graunt. Wherefore who so dare go further, and to aske any thing of God beside these, first they will adde of their owne to the wisedome of God (which can not be done without mad blasphemie) then they holde not themselues vnder the will of GOD, but despising it doe with greedinesse wander further: finally they shal neuer obtaine any thing, forasmuch as they pray without faith. And there is no doubt ỹ all such prayers are made without faith, because here wanteth the worde of GOD, vpon which vnlesse faith be grounded, it can in no wise stand. But they which forsaking the maisters rule, doe followe their owne desires, are not onely without the worde of God, but also so much as they be able with their whole endeuour, are against it. Therefore *Tertullian* no lesse fitly than truly hath called this a lawfull prayer, secretely signifying that all other are lawlesse and vnlawfull.

Mat.17. 5.
Esa 11.2.
See August. Of praier to Proba.

De fuga in persecut.

Our requestes vvhen vve pray are not tied to the vvords and syllables, but to those thinges vvhich are conteined vvithin the compasse of the Lords prayer.

49 We would not haue these things so taken as though we were so bound with this forme of prayer, that we may not change a worde or a syllable. For there are echwhere read many praiers in the Scriptures, farre differing from this in wordes, yet written by the same Spirit, and which are at this day profitable to be vsed of vs. Many are cõtinually put into ỹ mouthes of the faithfull by the same Spirit, which in likenesse of wordes doe not so much agree. This onely is our meaning in so teaching, that no man should seeke, looke for, or aske any other thing at all than that which is summarily comprehended in this prayer, & which though it most differ in words yet differeth not in sense. Like as it is certaine that all the prayers which are founde in the Scriptures, & which do come out of godly hearts, are applied to this, so verily none can any where be found, which may match, much lesse passe, the perfectnesse of this prayer. Here is nothing left out, that might be thought

vpon

vpon to the prayſes of God, nothing that ought to come into ỹ mind of man for his owne profits: and the ſame ſo fully that all hope is worthily taken away from all men to attempt to make any better. In a ſumme, let vs remember that this is the doctrine of the wiſdome of God, which hath taught what he willed, and willed what was needfull.

The neceſſity of prayer and of ſet times for that purpoſe.

50 But although we haue aboue ſayd, that we ought alway to breath vpward with mindes lifted vp to God, and pray without ceaſing: yet foraſmuch as ſuch is our weakeneſſe, as needeth to be vpholden with many helps: ſuch is our dulneſſe, as needeth to be pricked forwarde with many ſpurres: it is good that euerie one of vs appoint to himſelfe priuatly certain houres which may not paſſe away without prayer, and which may haue the whole affections of our minde throughly buſied to that purpoſe: as, when we riſe in the morning, before that we goe to our dayes worke, when we ſitte downe to meate, when we haue beene fedde by the bleſſing of God, when we take vs to reſt. Onely let this not be a ſuperſtitious obſeruing of houres, by which, as paying a taske to God, we may thinke our ſelues diſcharged for the other houres: but a training of our weakeneſſe, whereby it may ſo be exerciſed and from time to time ſtirred vp. Specially we ought carefully to looke that ſo oft as either we our ſelues are in diſtreſſe, or wee ſee other to be in diſtreſſe with any hardneſſe of aduerſitie, we runne ſtreight way to him, not with feet but with heartes: then, that we ſuffer not any proſperitie of our owne or other mens, to paſſe but that we teſtifie that we acknowledge it to be his with prayſe and thankeſgiuing. Finally, this is diligently to be obſerued in all prayer, that we go not about to binde God to certaine circumſtances, nor to appoint to him, what he ſhal doe, at what time, in what place, and in what maner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condition, but to leaue to his wil that thoſe thinges which he will do, he may doe in what maner, at what time, & in what place it pleaſeth him. Wherefore ere we make any prayer for our ſelues, we firſt pray that his will be done: where we doe alreadie ſubmitte our will to his: with which when it is reſtrained as with a bridle put vpon it, it may not preſume to bring GOD into rule, but make him the iudge and gouernour of all her deſires.

Conſtancie and patience in prayer needefull.

51 If we do with mindes framed to this obedience, ſuffer our ſelues to be ruled with the lawes of Gods prouidence, we ſhal eaſily learn to continue in prayer, and with longing deſires patiently to waite for the Lorde: being aſſured that although he appeare not, yet he is alway preſent with vs, and will when he ſeeth his time declare howe not deafe eares he gaue to the prayer, which in the eyes of men ſeemed to be deſpiſed. And this ſhalbe a moſt preſent comfort, that we faint not & fall downe by deſpaire, if at any time God doe not anſwere at our firſt requeſtes. Like as they are wont to do, which while they are caried with their ſodaine heate, doe ſo cal vpon GOD, that if he come not to them at their firſt bruntes and bring them preſent helpe, they by and by imagine him to be angry and hatefully bent againſt them, and caſting away all hope of obteining do ceaſe to cal vpon him. But rather differring our hope with a well tempered euenneſſe of minde, let vs goe forward in that perſeuerance which is ſo much commended to vs in Scriptures.

For

For in the Psalmes we may oftentimes see how *Dauid* & other faithful men, when they seeme in a manner wearied with praying, did beate the aire, because they threwe away their wordes to God that hearde them not, and yet they cease not from praying: because the worde of God hath not his full authoritie maintained, vnlesse the credite thereof be set aboue all successes of things. Moreouer let vs not tempt God and prouoke him against vs being wearied with our importunacie, which many vse to doe, which doe nothing but indent with God vpon a certaine condition, and binde him to the laws of their couenanting, as though he were seruant to their desires: which if he do not presently obey, they disdaine, they chafe, they carp against him, they murmure, they turmoile. Therefore to such oftentimes in his furor he being angrie graunteth that, which to other in his mercie he being fauourable denieth. An example hereof are the children of *Israel*, for whome it had beene better not to haue beene heard of the Lorde, than with flesh to eate vp his wrath. Num. 11. 18

Our praiers not fruitelesse though the fruite thereof be not alwayes sensible.

52 But if yet at length after long looking for it our sense do not perceiue what we haue preuailed with praying, and feeleth no fruite thereof: yet our faith shal assure vs of that, which cannot be perceiued by sense, namely that wee haue obteined that which was expedient for vs, forasmuch as the Lord doeth so oft and so certainely take vpon him that hee will haue care of our greeues, after that they haue beene once laide in his bosome. And so he will make vs to possesse aboundance in pouertie, comfort in affliction. For howsoeuer all other things do faile vs, yet God will neuer faile vs, which suffreth the waiting and patience of them that be his to be disappointed. Hee alone shall suffice vs in steede of all thinges, forasmuch as hee conteineth in himselfe all good things, which hee shall one day disclose vnto vs at the day of iudgement when hee shall plainly shewe foorth his kingdome. Beside this although God grant to vs, yet hee doeth not alway aunswere according to the expresse forme of our request, but holding vs after outwarde seeming in suspense, yet by a meane vnknowen hee sheweth that our prayers were not vaine. This is meant by the words of *Iohn*, If wee knowe that he heareth vs when we aske any thing of him, we know that we haue the petitions which we aske of him. This seemeth a weake superfluousnesse of words: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle and fauourable to our prayers, that the hope which resteth vpon his worde may neuer disapoint vs But with this patience the faithfull doe so farre neede to bee susteined, that they shoulde not long stand vnlesse they did stay vpon it. For the Lord doeth by no light trials prooue them that be his, and not tenderly doeth exercise them: but oftentimes driueth them into the greatest extremities, and when they are driuen thither hee suffereth them long to sticke fast in the mire, ere hee giue them any taste of his sweetenesse: and, as *Hanna* sayeth, hee slayeth, and quickeneth: hee leadeth downe to the helles, and bringeth backe againe. What coulde they heere doe but bee discouraged, and fall headlong into dispaire: vnlesse when they are in distresse and desolate and alreadie halfe deade, this thought did raise them vp, that God doeth looke vpon them, and that there shall be at hande an ende of their euils? But 1. Iohn. 5. 15 1. Sam. 2. 6

howsoeuer they ſtand faſt vpon the aſſuredneſ of that hope, they ceaſe not in the meane time to pray: becauſe if there be not in prayer a ſtedfaſtnes of continuance, we nothing preuaile with praying.

The xxj. Chapter.

Of the eternall Election, vvhereby God hath predeſtinate ſome to ſaluation, and other ſome to deſtruction.

The neceſſitie of knowing the trueth in the queſtion of predeſtination that God may be glorified, our mindes both humbled & confirmed, & the danger of curious vvading therein beyond the bounds of ſcripture.

BVt nowe whereas the couenant of life is not equally preached to al men, and with them to whome it is preached it doth not either equally or continually find like place: in this diuerſitie the wonderous deapth of the iudgement of God appeareth. For neither is it any doubt but that this diuerſitie alſo ſerueth the free choiſe of Gods eternal election. If it be euident that it is wrought by the wil of God that ſaluation is freely offered to ſome, & other ſome are debarred from comming to it: here by & by ariſe great & hard queſtions which cannot otherwiſe be diſcuſſed, than if the godly mindes haue certainly ſtabliſhed which they ought to holde concerning election & Predeſtination. This is (as many thinke) a comberſome queſtion: becauſe they thinke nothing to bee leſſe reaſonable than of the common multitude of men ſome bee foreordeined to ſaluation, other ſome to deſtruction. But howe they wrongfully encomber themſelues, ſhall afterwarde bee euident by the framing of the matter together. Beſide that in the verie ſame darkneſſe which maketh men afraide, not only the profitablenes of this doctrin, but alſo the moſt ſweete fruite ſheweth foorth it ſelfe. Wee ſhall neuer bee clearly perſwaded as wee ought to bee, that our ſaluation floweth out of the fountaine of the free mercie of God, til his eternall election bee knowen to vs, which by this compariſon brightly ſetteth foorth the grace of God, that he doeth not without difference adopt all into the hope of ſaluation, but giueth to ſome that which he denieth to other. How much the ignorance of this principle diminiſheth of the glorie of God, howe much it withdraweth from the true humilitie, it is plaine to ſee. But *Paul* denieth that that which is ſo neceſſarie to be knowen, is poſſible to be knowen, vnleſſe God leauing altogether the reſpect of woorkes doe chooſe them whome hee hath determined with himſelfe. In this time (ſaieth he) the remnantes were ſaued according to the free election. If by Grace, then not of workes: foraſmuch as Grace ſhould then not be Grace. If of works, then not of grace: foraſmuch as worke ſhould now not be worke. If we muſt be brought backe to the beginning of election, that it may be certaine that ſaluation commeth to vs from no other where than from the mere liberalitie of god: they which will haue this principle quenched, do niggardly ſo much as in thē lyeth darken that which ought glorioufly and with full mouth to haue beene publiſhed, and they plucke vp the verie roote of humilitie. *Paul*, where the ſaluation of the remnant of the people is aſcribed to free election, cleerely teſtifieth that onely then it is knowen that God doth by his meere good pleaſure ſaue whome he will, and not render rewarde which cannot bee done. They which ſhut the gates, that none may be bolde to come to the taſting

Rom. 11. 5.

of this doctrine, do no lesse wrong to men than to God: because neither shal any other thing suffice to humble vs as we ought to be, neither shall we otherwise feele from our heart howe much we are bounde to God. Neither yet is there any other where the vpholding staie of sound affiance, as Christ himselfe teacheth, which to deliuer vs from all feare, and to make vs vnuanquishable among so manie dangers, ambushes, & deadly battels, promiseth that whatsoeuer he hath receiued of his Father to keepe, shalbe safe. Whereof we gather that they shall with continuall trembling be miserable, whosoeuer they be that knowe not themselues to be the proper possession of God: and therefore that they do verie ill prouide both for themselues and for all § faithful, which being blind at these three profits which we haue touched, wold wish the whole foundatiō of our saluatiō to be quite taken from among vs. Moreouer, hereby the Church appeareth vnto vs, which otherwise (as *Bernarde* rightly teacheth) were not possible to be found, nor to be knowen among creatures: because both waies in maruelous wise it lieth hidde within the bosome of blessed predestinatiō, & within the Masse of miserable dānation. But ere I enter into the matter it self, I must before hande in two sortes speak to two sorts of men. That the intreating of predestinatiō, wheras of it self it is somwhat combersome, is made verie doubtful yea & dangerous, the curiousnes of men is the cause: which can by no stops be restrained frō wandring into forbidden compasses, & climbing vp on high: which, if it may, wil leaue to God no secret which it wil not search and turn ouer. Into this boldnesse and importunacie forasmuch as we commonly see many to run headlong, & among those some that are otherwise not euil mē: here is fit occasion to warne them what is in this behalf the due measure of their duetie. First therfore let thē remēber, that when they enquire vpon Predestinatiō, they pearce into the secret closets of the wisedome of God: whereinto if any man do careleslie and boldly breake in, he shall both not attaine wherewith to satisfie his curiousnesse, and he shall enter into a maze whereof he shall finde no waie to get out againe. For neither is it meete that man shoulde freely search those thinges which God hath willed to bee hidden in himselfe, and to turne ouer from verie eternitie the height of wisedome, which hee willed to be honored and not be conceiued, that by it also he might be maruellous vnto vs. Those secrets of his wil which he hath determined to be opened vnto vs, he hath disclosed in his word: and he hath determined, so far as he foresaw to pertaine to vs and to be profitable for vs.

Iohn.10.29.

Ser.in Cant.78.

Gods vvoorde the onelie safe vvaie to vvalke in, & the light to direct our vvalking in matters of so great hardnesse as this is.

2 We are come (saith *Augustine*) into the waie of Faith, let vs stedfastly holde it. It bringeth into the Kinges chamber, in which all the treasures of knowledge and wisedome are hidden. For, the Lord himselfe Christ did not enuie his excellent and most chosen disciples, when hee saide, I haue manie thinges to be said to you,, but ye cannot beare them now. We must walke, we must profit, we must increase, that our harts may be able to conceiue those thinges which now we cānot conceiue. If the last day find vs profiting, there we shall learne that which here we could not. If this thought be of force with vs, that the word of the Lord is the onely way, that maie leade vs to search whatsoeuer is lawfull to be learned of him, that it is the only light, which maie giue vs light to see whatsoeuer wee ought to see of him: it shall easilie

Hom.in Ioh.35.

Iohn.8.26.

holde backe and restraine vs from all rashnesse. For wee shall knowe that so soone as we be gone out of the boundes of the worlde, we run out of the waie, and in darkenesse, in which race wee must needes oftentimes straie, slippe, and stumble. First therefore let this be before our eyes, that to couet any other knowledge of Predestination than that which is set foorth by the worde of God, is a point of no lesse madnesse than if a man haue a will to go by an vnpasseable waie, or to see in darkenesse. Neither let vs bee ashamed, to be ignorant of somwhat in it wherein there is some learned ignorãce. But rather let vs willingly abstein from the searching of that knowledge, whereof the excessiue coueting is both fooliſh & perillous, yea & deadly. But if the wantonnesse of wit prouoke vs, it shal be profitable alway to set this against it, wherby it may be beaten backe, that as too much of honie is not good, so the searching of glorie doth not turne vnto glorie to the curious. For there is good cause why we should be frayed awaie from that boldnes, which can do nothing but throw vs downe headlong into ruine.

Pro. 25. 27.

The doctrine of predestination not vtterly to be shunned and buried in silence.

3 There be other which when they haue a will to remedy this euill, doe commaund all mention of Predestination to bee in a manner buried, at the least they teach men to flee from euerie manner of questioning thereof as from a rock. Although the moderatiõ of these men be herein worthily to be praised that they iudge that mysteries shold be tasted of with such sobrigty: yet becausse they descẽd too much beneath the mean: they litle preuail with ỹ wit of man, which doth not lightly suffer it selfe to be restrained. Therfore, that in this behalf also we may keep a right end, we must return to the word of the Lord, in which we haue a sure rule of vnderstanding. For the scripture is the schole of the holie Ghost, in which as nothing is left out which is both necessarie & profitable to be knowen, so nothing is taught but that which is behouefull to learne. Whatsoeuer therfore is vttered in the Scripture concerning predestination, wee must beware that we debarre not the faithfull from it, least we should seem either enuiously to defraud them of the benefit of their God, or to blame & accuse the holy Ghost who hath published those things which it is in anie wise profitable to be suppressed. Let vs (I say) giue leaue to a Christian man, to open his minde and his eares to all the sainges of God which are directed to him, so that it be done with this temperance, that so soone as the Lorde hath closed his holy mouth, hee maie also foreclose to himselfe all the way to enquire further. This shalbe the best bonde of sobrietie, if not onely in learning we alway followe the Lorde going before vs, but also when hee maketh an ende of teaching, wee cease to will to learne. Neither is the danger which they feare of so great importance, that we ought therfore to turne away our minds from the oracles of God. Notable is the saying of *Salomon*, that the glorie of God is to conceale a worde. But sith both godlinesse and common reason teacheth that this is not generally meant of euerie thing, wee must seeke a difference, least brutish ignoraunce should please vs vnder colour of modestie and sobrietie. That difference is in fewe wordes plainely set out by Moses. To the Lorde our God (saith he) belong his secretes: but to vs and to our children hee hath disclosed these things. For we see how he commendeth to the people the study of the doctrine of the law, only by reason of the decree of God, because it

Pro. 25. 2.

Deut. 29. 26.

plea-

pleased God to publish it: and how hee withholdeth the people within those bounds, by this only reason, because it is not lawful for mortal men to thrust themselues into the secretes of God.

4 Prophane men (I grant) do in the matter of Predestination sodainly catch holde of somewhat which they may carpe, or cauil, or barke, or scoffe at. But if their waiwardnes do fray vs away from it, the chiefe articles of the faith must be kept secrete, of which there is almost none which they or such as they be do leaue vntouched with blasphemie. A frowarde wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if hee heare that God foresawe what shoulde become of man when he created him. Neither will they absteine from laughing, when they shall vnderstande that there is litle more than fiue thousande yeares passed since the creation of the world: for they will aske why the power of God was so long idle and asleepe. Finally there can be nothing brought forth, which they wil not scoffe at. For the restraining of these sacrileges, must wee holde our peace of the Godhead of the Sonne, and of the holy Ghost? or must wee passe ouer in silence the creation of the world? Yea but the trueth of God is both in this behalfe and euery where mightier than that it neede to feare the euil speaking of the wicked: as *Augustine* strongly mainteineth in his worke of the good of Perseuerance. For we see that the false Apostles coulde not by defaming & slandering the true doctrine of *Paul*, make him to be ashamed of it. But whereas they say that this whole disputation is perillous also for godly minds, because it maketh against exhortations, because it shaketh faith, because it troubleth the hearer it selfe: this is vaine. *Augustine* sticketh not to confesse that for these causes he was wont to be blamed, for that he did too freely preach Predestination: but, as he had in readines wherewithall, he largely confuteth them. But we, because many & diuerse absurdities are thrust into this place, had rather to reserue euery one to be wiped away in place fit for it. Only this I desire generally to obteine of them, ỹ those things which the lord hath laid vp in secret, we may not search: those things which he hath brought openly abroad, we may not neglect: least either on ỹ one part we be condemned of vaine curiositie, or on the other part, of vnthankfulnes. For, this also is verie wel said of *Augustine*, that wee may safely follow the scripture, which as with a motherly pace goeth stoupingly, least it should forsake our weaknes. But whoso are so ware & so fearefull that they would haue Predestination to be buried, least it should trouble weake soules: with what colour, I beseech you, will they couer their arrogancie, when they indirectly accuse God of fooliſh vnaduisednesse, as though he foresawe not the danger, which they thinke themselues to haue wisely met with? Whosoeuer therefore trauelleth to bring the doctrine of Predestination into misliking, he openly saith euil of God: as though somewhat had vnaduisedly slipped from him which is hurtfull to the Church.

Predestination not therefore to be concealed because prophane mẽ carp, or barke, or scoffe at it, as they doe also at other parts of Christian doctrine which are not for that cause to be ouerpast.

Cap. 15. vsque ad 20.

De bono perseuer. cap. 14.

Lib. 5. de Gen. ad lit.

The doctrine of predestination obscured by such as make Gods foreknowledge, the cause thereof: what knowledge is and what predestination, examples of both.

5 Predestination whereby God adopteth some into the hope of life, & iudgeth some to eternal death, no man that would be accompted godly dare simply deny: But they wrap it vp with many cauillatiõs, specially they which make foreknowledge the cause of it. We in deede do say that they be both in God, but wee say that the one is wrongfully made subiect to the other.

When we giue foreknowledge to God, we meane that all things alway haue beene and perpetually do remaine vnder his eyes, so that to his knowledge there is nothing to come or past, but all thinges are present, and so present that he doeth not imagine onely by conceiued formes (as those thinges are present to vs, whereof our minde holdeth fast the remembrance) but hee truely beholdeth and seeth them as set before him. And this foreknowledge extendeth to the whole compasse of the world and to al creatures. Predestination we cal the eternal decree of God, whereby he had it determined with himselfe what hee willed to become of euery man. For all are not created to like estate: but to some eternall life, and to some eternall damnation is foreappointed. Therefore as euery man is created to the one or other end, so we say that he is predestinate either to life or to death. But this predestination God hath not only testified in euery seuerall person, but hath shewed an example thereof in the whole issue of *Abraham*, whereby might plainly appeare that it lieth in his wil what shalbe the estate of euery nation. When
Deut. 32.8 the Highest diuided the nations, and seuered the children of *Adam*, his part was the people of *Israel*, the cord of his inheritance. The separation is before the eyes of all men: in the person of *Abraham* as in a drie stocke one people is peculiarly chosen, all other being refused: but the cause appeareth not, sauing that *Moses*, to cut off all occasion of glorying from posteritie, teacheth that they excell only by the free loue of God. For he assigneth this
Deut. 4.37 to be the cause of their deliuerance, for that God loued the fathers, & chose their seede after them. More plainly in another Chapter: Hee was pleased
Deut. 7.8 Deut. 10.14 in you to choose you, not because you passed other nations in number, but because he loued you. The same admonition is often repeated with him, Behold, to the Lorde thy God belongeth the heauen, the earth, and whatsoeuer things are in it: and hee hath pleased himselfe onely in your Fathers, and hath loued them, and hath chosen you their seede. Againe in another
Deut. 23.5 Psal. 47.5 place sanctification is commaunded them, because they are chosen to bee a peculiar people. And againe in another place, Loue is affirmed to bee the cause of protection. Which also the faithfull do declare with one voice, saying: He hath chosen for vs our inheritance, the glory of *Iacob*, whom he hath loued. For they do all impute to free loue all the gifts wherewith they were garnished of God: not only because they knew that they themselues had obtained them by no deseruings, but also that euen the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posteritie so great a prerogatiue of honor. And, the more strongly to tread downe al pride, he vpbraided them ỳ they haue deserued no such thing, forasmuch as they are a stubborne and hard-necked people. And oftentimes the Pro-
Deut. 9.6 phets doe hatefully and as by way of reproche cast the Iewes in the teeth with this election, because they had fowly departed from it. Whatsoeuer it be, now let thē come forth which wil bind the election of God either to the worthines of men, or to the merites of workes. When they see one nation to be preferred before al other, & when they heare that God was led with no respect to be more fauourably bent to a few & vnnoble, yea and froward & disobedient men: will they quarell with him, because his will was to shewe such an example of mercy? But they shall neither with their pratling voices him-

hinder his work, nor with throwing stones of tauntes into heauen shal hit or hurt his righteousnesse, but rather they fall backe vpon their owne heads. Moreouer the Israelites are called backe to this principle of the free couenant, when either thanks are to be giuen to God, or their hope to be raised vp against the time to come. He made vs, & not we our selues (saith the Prophet) his people & the sheepe of his pastures. The negatiue is not superfluous, which is added to exclude vs, that they may knowe that of all the good things wherewith they excell, God is not onely the author, but fetched the cause thereof from himselfe, because there was nothing in them worthie of so great honor. Also he biddeth them to be contented with the meere good pleasure of God, in these wordes. The seede of *Abraham* are his seruauntes: the children of *Iacob* his elect. And after ỹ he hath rehearsed the continuall benefits of God as fruites of the election, at length he concluded, that he dealt so liberally because he remẽbred his couenant. With which doctrine agreeth the song of the whole Church, Thy right hande and the light of thy countenance gaue the land to our fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the land, it is a visible signe of the secret seuering wherein the adoption is contained. To the same thankefulnesse *Dauid* in another place exhorteth the people, saying, Blessed is the nation whose God the Lord is, the people which he hath chosen for an inheritaunce to himselfe. And *Samuel* encourageth them to good hope, saying, The Lorde will not forsake you, for his owne great names sake, because it pleased him to create you for a people to himselfe. Likewise *Dauid* when his faith is assailed, armeth himselfe to fight, saying, Blessed is he whom thou hast chosen, he shall dwell in thy courtes. But forasmuch as the election hidden in God was stablished as well by the first deliuerance as by the second, and other meane benefits: in *Esay* the word of Electing is transferred to this, God shall haue mercie on *Iacob*, and he shall yet choose out of Israel: because he signifying the time to come, saith that the gathering together of the remnant of the people which he seemed to haue forsaken, shall be a signe of the stable and stedfast election, which once seemed to haue bene fallen away. When also it is said in another place, I haue chosen thee & haue not cast thee away: he setteth out the continual course of the notable liberalitie of his fatherly good wil. And yet more plainly the Angel saith in *Zacherie*, God shall yet choose *Ierusalem*: as though in hardly chasting it, he had reiected it: or as though the exile were an interrupting of the election: which yet remaineth inuiolable, although the signes thereof do not alway appeare.

Psal. 105.6.
Psal. 44.4.
Psal. 33.12. 1.Sa 20.22.
Psal. 65 5.
Esa. 14.2.
Esa. 41.9. Zach. 2.12.

6 There is to be added a second degree more narrowly restrained, or in which was seene a more speciall grace of God: when of the same kinred of *Abraham* God refused some, & other som by nourishing them in the church he shewed that he retained among his children. *Ismael* had at the beginning obtained egall degree with his brother *Isaac*, because the spirituall couenant had beene no lesse sealed in him by the signe of Circumcision. He is cut off, and then *Esau* at the last an innumerable multitude and almost Israel. In *Isaac* was the seede called: the same calling endured in *Iacob*. A like exãple God shewed in reiecting *Saul*; which thing is also gloriously set forth

Of election and Predestination both generall and speciall.

Psal.78.69. in the Psalm, He hath put backe the tribe of *Ioseph*, & the tribe of *Ephraim* he hath not chosen, but he hath chosen the tribe of *Iuda*. Which the holy historie diuerse times repeateth, that the wonderfull secret of the grace may the better appeare in this change *Ismael*, *Esau*, and such other, (I graunt) fell from the adoption by their own fault & guiltines: because there was a condition adioyned, that they should faithfully keep the couenant of God, which they falsely brake. But this was yet a singuler benefit of God, that he vouchsaued to preferre them aboue the other Gentiles: as it is said in the Psalme, Psal. 47.20. He hath not so done to other nations, nor hath opened his iudgementes to them. But here I haue not without cause said that there be two degrees to be noted: because now in the choosing of the whole nation God shewed ỹ he is in his own meere liberalitie bound to no lawes: but he is free, so that equal portion of grace is not to be required at his hand: the vnequalitie whereof sheweth that it is truely of free gift. Therefore *Malachie* amplifieth the vnthankfulnesse of Israel, because they beeing not onelie chosen out of all mankinde, but also seuered out of a holy house to be a peculiar people, doe vnfaithfully and wickedly despise God so beneficiall a Father. Was not *Esau* the brother of *Iacob*? (saith he) and yet *Iacob* I loued, but *Esau* I hated. Mal. 1.2. For, God taketh it for confessed, that when either of them was borne of a holy Father, and successour of the couenant, finally a branch of the holie roote: nowe the children of *Iacob* were more than commonly bond, which were taken into that dignitie. But when *Esau* the first begotten being refused, their Father which was by nature inferior was made the heire, hee proueth them doublely vnthankfull, and complaineth that they were not holden with that double bond.

Election outwarde and inwarde, in the generall body of men outwardly elected sundry, which inwardly are not elected in the spirite.

7 Although it be alreadie sufficiently euident, that God doth by his secret counsell freely choose whom he will, reiecting other, yet his free election is hitherto but halfe shewed, till we come to all particular persons, to whom God not onely offereth saluation, but so assigneth it, that the certaintie of the effect thereof is not in suspense or doubtfull. For, these are accounted in that onely seede, whereof *Paul* maketh mention. For although the adoption was left in the hand of *Abraham*, yet because manie of his posteritie were cut off as rotten members: that the election maie be effectuall and truely stedfast, we must needes ascend to the head, in whom the heauenlie Father hath bound togither his elect one with another, and hath knit them to himselfe with a knot impossible to be loosed. So in the adoption of the kinred of *Abraham*, shined the liberall fauour of God, which he denied to other men: yet in the members of Christ, appeareth a much more excellent strength of grace, because they being graffed into their head do neuer fall away from saluation. Therefore *Paul* doth fitly reason out of the place of *Malachie* which I euen now alleaged: that where God with making a couenant of eternall life calleth any people to himselfe, there is in part a speciall maner of election, that he doth not choose all effectually with common grace. Whereas it is saide, I haue loued *Iacob*, this pertaineth to the whole issue of the Patriarch, which the Prophet there setteth in cõparison against the posteritie of *Esau*. Yet this withstandeth not but ỹ in the person of one mã was set foorth to vs an example of the election, which cannot slippe away, but must

must come to the marke that it tendeth to. These *Paul* doth not vainly note to be called remnãts: because experience teacheth that of a great multitude many slide and vanish away, so that oftentimes there remaineth but a small portion. But why the generall election of a people is not alway firm and stedfast, there is a reason offring it selfe in readinesse: because with whome God couenanteth he doth not by and by giue to them the spirit of regeneration by the power whereof they may continue in the couenant to the end: but the outward changing without the inwarde effectualnesse of grace, which might be of force to holde them in, is a certaine meane thing betweene the forsaking of whole mankinde, and the election of a small number of the godly. The whole people of Israell was called the inheritaunce of God, of whom yet there were many strangers. But because God had not for nothing made couenant with them that he would be their father and redeemer, he rather hath respect to his owne free fauour than to the vnfaithfull falling away of many: by whome also his trueth was not abolished: because where he reserued any remnãt, it appeared that his calling was without repẽtãce. For whereas God did from time to time choose vnto himselfe a Church rather out of the children of *Abraham*, than out of the prophane nations, hee had regarde to his couenant, which beeing broken of the whole multitude he restrained to a fewe, that it should not vtterly fall away. Finally the common adoption of the seede of *Abraham* was a certain visible image of a greater benefite, which God hath vouchsafed to graunt to fewe out of many. This is the reason why *Paul* so diligently putteth difference betwene ỹ childrẽ of *Abrahã* according to the flesh, & his spirituall childrẽ which were called after the example of *Isaac*. Not that it was a vaine and vnfruitefull thing simply to be the childe of *Abraham* (which might not be said without dishonour of the couenant) but because the vnchangeable councel of God, wherby he hath predestinate whome he woulde, is by it selfe effectuall onely to this latter lotte vnto saluation. But I warne the readers that they bring not a foreconceiued iudgement on either side, till it appeare by the places of scripture brought foorth what is to bee thought. That therefore which the Scripture cleerely sheweth, we say ỹ God by eternall and vnchangeable counsell hath once appointed whome in time to come he would take to saluation, and on the other side whome he woulde condemne to destruction. This counsell as touching the elect, wee say to bee grounded vppon his free mercie without any respect of the worthinesse of man, but whome hee appointeth to damnation, to them by his iust in deed and irreprehensible, but also incomprehensible iudgement, the entry of life is foreclosed. Now in the elect we set vocation, to be the testimony of election: and the iustification to be an other signe of the manifest shewing of it, til they come to glorie wherin is the fulfilling of it. But as by vocation and electiõ God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his spirite, he doth as it were by these marks open what iudgement abideth for them. I will here passe ouer many fained inuentions, which fooliſh men haue forged to ouerthrow predestination. For they need no confutation, which so soon as they are brought forth, do largly bewraie their owne falsenesse. I will tary onely vppon those, which either

are

are in controuersie among the learned, or which may bring any hardnesse to the simple, or which vngodlinesse with faire seeming shew pretendeth, to scoffe at the righteousnesse of God.

The xxii. Chapter.

A confirmation of the doctrine by testimonies of the Scripture.

God vvas not moued vvith the foresight of mans merites to predestinate, neither is to be grudged at for preferring some, and passing by others, vvhome particularlie and freelie he hath chosen.

ALL these thinges which we haue set are not without controuersie among many, specially the free election of the faithfull: which yet can not bee weakened. For the common sorte doe thinke that GOD, as hee foreseeth that euerie mans deseruing shall bee, so maketh difference betweene men: that therefore whome hee foreknoweth that they shall be not vnworthy of his grace, them he adopteth into place of children: and whose natures he espieth that they will bee bent to wickednesse and vngodlinesse, them he appointeth to the damnation of death. So by cloking it with the veile of foreknowledge they doe not onely darken election, but faine that it hath beginning from elsewhere. And this opinion receiued of the common sort is not the opinion of the common sort alone: for in all ages it hath had great maintainers. Which I doe plainlie confesse, to the entent that no man shoulde trust that it shall much hurt our cause if their names be obiected against vs. For, the trueth of GOD herein is more certaine, than that it may bee shaken: more cleare, than that it may bee darkened with the authoritie of men. But some other neither exercised in the scripture, nor worthy of any voice, doe raile at this doctrine with greater maliciousnesse, than that their forward pride ought to be suffered. Because God choosing some after his owne will, leaueth other some, they picke a quarrell against him. But if the thing it selfe be knowne for true, what shall they preuaile with brawling against God? We teach nothing but that which is approued by experience, that it was alway at libertie for GOD, to bestow his grace to whome hee will. I will not enquire whereby the posteritie of *Abraham* excelled other, but by that vouchsafing, whereof there is founde no cause elsewhere than in GOD. Lette them aunswere why they bee men rather than oxen or Asses. When it was in the hande of God to make them dogges, he fashioned them after his owne image. Will they giue leaue to bruit beasts to quarrel with god for their estate, as though the differéce were vnrighteous? Truly it is no more righteous, y they should enioy the prerogatiue which they haue obteined by no deseruings, than for God diuerslie to deale abroad his benefites according to the measure of his own iudgement. If they skip ouer to persons, where the inequalitie is more hateful to thē, at the least at the example of Christ, they ought to be afraide to prate so boldly of so high a mystery. He is conceiued of the seed of *Dauid*, a mortal mā: by what vertues wil they say that he deserued to be in the very wombe made the heade of Angelles, the only begotten sonne of God, the image and glorie of the Father, the light, righteousnesse, and saluation of the worlde? This thing *Augustine* wisely noted, that in the very heade of the Church is a most cleare mirror of free election, least it should trouble vs in the members: and that he was not by righteously liuing made the sonne of

De correpti. & grat ad Valent. c. 15. De bono perse. ca. vlt.

of God, but ỹ he had so great honour freely giuen him, that he might afterwarde make other partakers of his giftes. Here if any man aske why other were not the same that he was, or why all we are so farre distant from him, why al we be corrupt & he pure nes: such a mā shal bewray not only his madnesse, but therewithall also his shamelesnesse. But if they go forward to labor to take from God the free power to chose & refuse, let them also take away that which is giuen to Christ. Now it is worth the trauaile to consider what the scripture pronounceth of euerie one. *Paul* verily, when he teacheth that we were chosen in Christ, taketh away all respect of our owne worthinesse. For it is all one as if he had said: because in the whole seede of *Adam* the heauenly father found nothing worthie of his election, he turned his eyes vnto his Christ, to choose as it were members out of his body them whome he would take into the fellowship of life. Let this reason then be of force among the faithful, that we were therefore adopted in Christe into the heauenly inheritance, because in ourselues we were not able to receiue so great excellencie. Which also he touched in another place, when he exhorteth ỹ *Colossians* to giuing of thanks, for this that they were by God made fit to be partakers of the estate of the holy. If election go before this grace of God that we be made fit to obtaine the glorie of the life to come: what shal God himselfe now finde in vs whereby he may be moued to elect vs? My meaning shall yet be more openly expressed by another saying of his. He hath chosen vs (saith he) ere the foundations of the world were laid, according to ỹ good pleasure of his will, that we might be holy, and vnspotted, and vnreprouable in his sight: where he setteth the good pleasure of God against all our deseruings whatsoeuer they be.

De ver. Apo. ser. 8.

Eph. 1. 4.

Col. 1. 12.

Eph. 1. 4.

3 That the proofe may be more strong, it is worth the labour to note al the partes of that place, which being coupled togither do leaue no doubt. Where he nameth the elect, it is no doubt that he speaketh to the faithful, as he also by and by afterward affirmeth. Wherefore they doe with too foule a glose abuse that name, which wrest it to the age wherein the gospell was first published. Where he saith that they were elect before the beginning of the world, he taketh away al respect of worthines. For what reason of difference is there betweene them which yet were not, and those which afterwarde should in *Adam* be egall? Now if they be elect in Christ, it followeth that not onely euery man is seuered without himselfe, but also one of them from another, forasmuch as we see that not all are the members of Christe. That which is added, that they were elect that they might be holy, plainely confuteth the errour which deriueth election from foreknowledge, forasmuch as *Paul* cryeth out against it and sayeth that whatsoeuer vertue appeareth in men, it is the effect of election. Now if a higher cause be sought, *Paul* answereth, that God hath so predestinate, yea and that according to the good pleasure of his will. In which wordes he ouerthroweth whatsoeuer meanes of their election men do imagine in themselues. For he also teacheth that whatsoeuer things God giueth toward spiritual life, they flowe out of this one fountaine, because GOD hath chosen whom he would, and ere they were borne he had seuerally laide vp for them the grace which he vouchsaued to giue them.

Special & free election vvithout respect of merites going before or following after demonstrated out of S. Pauls vvords to the Ephesians.

3 But

Our sanctificatiō the end vvherunto, not the cause vvherefore vve vvere chosen.

2. Tim. 1. 9.

3 But whereſoeuer this pleaſure of God reigneth, there no workes come to be conſidered. He doth not here in deede purſue the compariſon of contraries, but it is to be vnderſtanded ſuch as he himſelfe declareth. Hee hath called vs (ſaith he) with a holy calling, not according to our workes, but according to his purpoſe and the grace which is giuen of Chriſte before the times of the world. And we haue already ſhewed that al doubt is taken away in this which followeth, that we might be holy and vnſpotted. For if thou ſay, becauſe he foreſawe that we ſhould be holy, therefore he choſe vs, thou ſhalt peruert the order of Paul. Thus therefore thou maiſt ſafely gather. If he choſe vs ỳ we might be holy: then he choſe vs, not becauſe he foreſawe ỳ we would be ſuch. For theſe two thinges are contrarie the one to the other: that the godly haue it of election that they be holy, and that they come to it by meane of workes. Neither is their cauillation here any thing worth to which they commonly flee, that the Lord doth not render the grace of election to any works going before, but yet graunteth it to works to come. For when it is ſaid that the faithfull were choſen, that they might be holy: therwithall is ſignified that the holineſſe which was to come in them tooke beginning at election. And how ſhall this ſaying agree together, that thoſe things which are deriued from election gaue cauſe to election? The ſame thing which he ſaid he ſeemeth afterward to confirme more ſtrongly, where he ſaith, According to the purpoſe of his will which he had purpoſed in him ſelfe. For, to ſay that God purpoſed in himſelfe, is as much in effect as if it had bene ſaid, that without himſelf he conſidered nothing whereof hee had any regard in decreeing. Therefore he by and by addeth, ỳ the whole ſumme of our election tendeth to this end, ỳ we ſhould be to the prayſe of the grace of God. Truly the grace of God deſerueth not to be praiſed alone in our election, vnleſſe our election be free. But free it ſhal not be, if God in electing his, do conſider what ſhalbe the works of euerie one. Therfore we find that that which Chriſt ſaid to his diſciples, hath place vniuerſally among all the faithfull, Ye haue not choſen me, but I haue choſen you. Where hee not onely excludeth deſeruings paſt, but alſo ſignifieth that they had nothing in themſelues why they ſhould be choſen, if hee had not preuented them with his mercie. Like as this ſaying of *Paul* is alſo to be vnderſtoode: Who firſt gaue to him, & ſhall receiue recompence? For he meaneth to ſhewe that ỳ goodneſſe of God ſo preuenteth men, that it findeth nothing in them neyther paſt nor to come, whereby he may be wonne to be fauourable to them.

Ephe. 1. 5.

Iohn 15. 16.

Rom. 11 35.

Speciall & free election proued out of Saint Paul to the Romanes.

Rom. 9. 6.

4 Now to the *Romanes*, where he fetcheth this queſtion further off, and followeth it more largely, he denieth that all they are Iſraelites, which are iſſued of Iſrael: becauſe although by right of inheritance they were all bleſſed, yet the ſucceſſion did not egally paſſe to them al. The beginning of this diſputation proceeded of the pride & deceitful glorying of the Iewiſh people. For when they claimed to themſelues the name of the Church, they would haue the credit of the Goſpell to hang vpon their will: as the Papiſtes at this day would gladly with this fained colour thruſt themſelues into the place of God. *Paul*, although he grant ỳ the offſpring of *Abraham* is holy by reaſon of the couenant, yet affirmeth ỳ the moſt part of them are ſtrangers in it: & ỳ not only becauſe they ſwarue out of kind, ſo that of lawfull children they

they become bastardes, but because the especiall election of God standeth aboue & reineth in the highest top, which alone maketh the adoptiō therof sure. If their owne godlinesse stablished some in the hope of saluation, and their owne falling away alone disherited other some: *Paul* verilie shoulde both fondly and vnconuenientlie lift vp the readers euen to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himselfe) maketh the one sort differing from the other, so that not all the children of Israel be true Israelites, it is vainly fained that euerie mans estate hath beginning in himselfe. Then hee further followeth the matter vnder the example of *Iacob* & *Esau*. For when they both were the sonnes of *Abraham*, both together enclosed in one mothers wombe, it was a mōster like change that the honour of first birth was remoued to *Iacob*, by which change *Paul* affirmeth that there was testified the election of ỹ one, and the reprobation of the other. The originall and cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, & vices of men. For this is an easy short way with them, that God shewed in the person of *Iacob*, that hee chooseth the worthy of his grace: and in the person of *Esau*, he refuseth them whom he foreseeth to be vnworthy. Thus they say boldly. But whar saith *Paul*? when they were not yet born, and had not done any good or euill, that according to election the purpose of God might abide, not of workes, but of him that calleth, it is said: The elder shall serue the yonger: as it is written, *Iacob* I haue loued, but *Esau* I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfitlie made of the time. Let vs graunt that *Iacob* was chosen, because he had worthines gotten by works to come: to what purpose should *Paul* say that he was not yet borne? And this now should be vnaduisedlie added, that he had yet done no good: because this shall bee readie answere, that nothing is hidden from God, & that so the godlines of *Iacob* was present before him. If works do win grace, they shoulde then worthily haue had their price before that *Iacob* was borne as if he had bene growne to full age. But the Apostle goeth forward in vndoing this knot, and teacheth that the adoption of *Iacob* was not made of workes, but of the calling of God. In workes he enterlaceth not the time to come or time past: & then he directly setteth them against the calling of god, meaning by stablishing of the one expresly to ouerthrowe the other: as if he had said that it is to be considered what hath pleased God, not what men haue brought of themselues. Last of all it is certain that by the words of election and Purpose, all causes whatsoeuer men are wont to faine elsewhere than in the secrete counsell of God, are quite remoued from this matter. Rom. 9. 11.

The doctrine is so cleare and the example so plaine vvhich S. Paule produceth, that there is no place at all left to cauil.

5 What colour will they bring to darken these thinges, who in election assigne some place to workes either past or to come? For this is vtterlie to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not vpon any consideration of workes, but vpon the meere calling of God, because it was put betweene them when they were not yet born. Neither had he beene ignorant of this their suttletie, if it had had any soundnes in it: but because he very wel knew, ỹ God can foresee no goodnes in man, but ỹ which he hath first determined by the benefit of his election to giue

giue him: hee fleeth not to that vnorderlie order, to set good workes before the cause of themselues. Thus haue we by the wordes of the Apostle ỳ the saluation of the faithfull is founded vpon the will of the onely election of God: and that the same fauour is not gotten hy works, but commeth of free calling. We haue also as it were an image of that thing set before vs. *Esau* & *Iacob* are brethren, issuing both of the same parentes, encloſed yet both in one wombe, not yet brought out into the worlde. In them all thinges are egall, yet of them the iudgement of God is diuers. For he taketh the one & forsaketh the other. There was nothing but the onelie first birth, by right whereof the one excelled the other. But this also being passed ouer, ỳ thing is giuen to the yonger which is denied in the elder. Yea, and in other also God seemeth alway as of set purpose to haue despised first birth, to cut off from the flesh all matter of glorying. Refusing *Ismael*, he cast his minde to *Isaac*. Plucking backe *Manasse*, he more honoured *Ephraim*.

Their election vvhome S. Paule speaketh of, vvas not onely to an earthlie inheritance but an heauenlie.

6 If any man interrupt me with saying that wee must not by these inferiour & smal benefites determine of the summe of the life to come, that he which hath bin aduanced to the honor of first birth, should therfore be reckoned to bee adopted into the inheritance of heauen: (for there bee some which spare not *Paul* himself, as though in alleaging these testimonies hee had wrested the scripture to a strãge sense:) I answere as I haue done herebefore, ỳ the apostle neither slipped by vnaduisednes, nor wilfullie abused ỳ testimonies of the scripture. But he saw (which they cãnot abide to cõsider) ỳ God minded by an earthly signe to declare the spirituall election of *Iacob*, which otherwise was hidden in his inaccessible throne. For vnlesse we refer the first birth graunted to him vnto the world to come, it should be a vaine & fond forme of blessing whereby he obtained nothing but manifolde miseries, discommodities, griefefull banishment, and many bitternesse of sorrow and cares. Therefore when *Paul* saw without douting, that God by outward blessing testified the blessing which he had in his kingdome prepared spirituall and neuer decaying for his seruant: he douted not for proofe of this spirituall blessing, to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adioyned the pledge of the heauenlie dwelling: so that it ought not at all to be douted that *Iacob* was graffed with the Angels into the body of Christ, that he might bee partaker of the same life. *Iacob* therefore is chosen, when *Esau* is reiected: and by the predestination of God is made different from him from whome he differed not in any deseruings. If you ask a cause, the apostle rendreth this, becausе it is said to *Moses*, I will haue mercie vpon whome I will haue mercie, and I will vouchsafe to graunt mercie to whom soeuer I will vouchsafe to graunt mercy. And what I beseech you meaneth this? Verily, the Lorde himself most plainlie pronounceth that mẽ haue in thẽselues no cause why he should do good to them, but he fetcheth the cause from his owne mercy only: & therfore ỳ the saluation of his is his owne worke. When God setteth thy saluation in himselfe alone, why wilt thou descend to thy selfe? When he appointeth to thee his mercie alone, why wilt thou runne to thine owne deseruings? When he holdeth thy thought wholly in his mercifulues alone, why wilt thou turne part to the beholding of thine owne workes? Therfore

Rom. 9. 15.

wee

we must needs come to that lesser people, which *Paul* in an other place said to haue beene foreknowen to God: not in such sort as these men imagine, to foreknowe out of an idle watchtoure the thinges that hee worketh not: but in such sense as it is oft read. For truly when *Peter* saith in *Luke*, that Christ was by the determined coūsel & foreknowledge of God appointed to death: he doth not bring God as a looker on but the author of our saluation. So the same *Peter* also, where he sayth that the faithful to whom he wrote were chosen according to the foreknowledge of GOD, properly expresseth that secret Predestination whereby God hath marked for his children whom he would. And ỹ word Purpose, which he ioyneth for a diuers word, expressing all one thing, forasmuch as it doth euery where signifie a stedfast determination as they commonly cal it, vndoubtedly teacheth that God when he is author of our saluation goeth not out of himselfe. In which sense he sayth in the same Chapter that Christ was the lamb foreknowen before the creation of the worlde. For what is more fonde or trifling, than to say that God from on high did stand looking whence saluation should come to mankind? Therfore in *Paul* the foreknowen people is asmuch as a smal portion mingled with the multitude which falsly pretendeth ỹ name of God. In an other place also *Paul* to beate down their boasting which being but couered with a visor, do take vpon themselues the chief preeminence among the godly before the world, saith that God knoweth who be his. Finally by that saying *Paul* pointeth vnto vs two sorts of people: the one, of the whole kinred of *Abraham*: the other, seuerally chosen out of it, and which being laid vp vnder the eyes of God, is hidden from the sight of men. And it is no doubt that he tooke this out of *Moses*, which affirmeth ỹ God will be mercifull to whom he wil (although he there spake of the elect people, whose estate in outward seeming was equall) as if he should haue said, ỹ in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the common couenaunt withstandeth not but that the same smal number may be exempt in degree: and he willing to make himselfe the free disposer and ruler of this thing, precisely denieth that he wil be merciful to one rather than to an other, for any other reason, but for that it so pleaseth him: because when mercy cōmeth to him that seeketh it, though hee in deede suffer not a deniall, yet he either preuenteth or partly getteth to himselfe the fauour whereof God claimeth to himselfe the prayse.

Rom.11.2. Act.2.23. 1.Pet.1.2. 2.Tim.2.19.

7 Now let the souereigne Iudge & master pronounce of the whole matter. When he saw so great hardnes in his hearers, that he did in a maner wast his wordes without fruit among the multitude: to remedy this offence, hee crieth out, Whatsoeuer my Father giueth me, it shall come to me. For this is the will of my Father, that whatsoeuer my Father hath giuen me, I shal not loose any thing of it. Note that the beginning is taken at the Fathers gifte, that we may be deliuered into the faithfull keeping and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they onely are accounted in the proper possession of the Father, whose yeelding hath beene voluntarie by faith. But Christ standeth onely vpon that point, that although the fallinges away of great multitudes doe shake the whole worlde, yet the counsell of GOD shalbe stedfaste and stande

Special and free election proued by the wordes of Christ in S. Iohn.

Iohn.6.37.

ſtand faſter than the heauens themſelues, that his election may neuer fayle. They are ſaid to haue beene the elect of the Father, before that he gaue to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them which were ſtrangers he made his owne by drawing them to him. There is a greater clearenesſe in the words of Chriſt thā can by ſhifting be couered with any darkeneſſe. No man (ſaith he) can come to mee, vnleſſe my Father drawe him. But who ſo hath heard and learned of my Father, he commeth to mee. If all gnerally without difference ſhould bow their knee before Chriſt, then the election were common: but nowe in the fewneſſe of the beleeuers appeareth a manifeſt diuerſitie. Therefore after that Chriſt had affirmed that the diſciples which were giuen him, were the peculiar poſſeſsiō of God the Father, within a litle after he added, I pray not for the world, but for thoſe whō thou haſt giuen me, becauſe they are thine. Wherby is proued that the whole world belongeth not to the Creator of it, ſauing that grace deliuereth a few from the wrath of God, and from eternal death, which otherwiſe ſhould haue periſhed: but the worlde it ſelfe is left in his owne deſtruction to which it was appointed. In the meane time although Chriſt put himſelfe meane betweene, yet he claimeth to himſelfe the power of chooſing in common with the Father. I ſpeake not (ſaith he) of all: I know whom I haue choſen. If any man aske from whence he hath choſen them, he anſwereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his diſciples to his Father. This is to be holden, that when he affirmeth ẏ he knoweth whō he hath choſen, there is ſignified ſome ſpeciall ſorte in the generall kinde of men: then, that the ſame ſpeciall ſorte is made to differ not by the qualitie of their owne vertues, but by the heauenly decree. Whereupon followeth that many excell by their owne force or diligence, when Chriſte maketh himſelfe the author of election. For when in another place he reckoneth *Iudas* among the electe, whereas he was a deuill, this is referred onely to the office of Apoſtleſhippe which although it be a cleare mirrour of the fauour of God (as *Paul* ſo oftentimes acknowledgeth in his owne perſon,) yet it conteineth not in it ſelfe the hope of eternall ſaluation. *Iudas* therefore, when he did vnfaithfully beare the office of an Apoſtle, might bee worſe than the deuill: but of thoſe whome Chriſte hath once grafted into his body, he will ſuffer none to periſh: becauſe in preſeruing their ſaluation he will performe that which he hath promiſed, that is, he will ſtretch forth the power of God which is greater than all. For whereas he ſayth in an other place. Father, of thoſe whom thou haſt giuen mee, I haue loſt none but the ſonne of perdition: although it be an abuſiue ſpeeche by figure, yet it hath no doubtfull meaning. The ſumme is that God maketh them his children by free adoption whom he wil haue to be his children: and that the inward cauſe thereof is in himſelfe: becauſe he is content with his owne ſecrete good pleaſure.

Iohn. 6. 44.

Iohn. 17.

Iohn 13. 18. Iohn 15. 19.

Iohn 10. 28.

The opinion of auncient fathers touching the cauſe of election. Retract. li. 1. cap. 2.

8 But *Ambroſe*, *Origene*, and *Hierome* thought that GOD diſtributeth his grace among men, as he foreſeeth that euerie man will vſe it well: Yea and *Auguſtine* was once in the ſame opinion. But when he had better profited in knowledge of the Scripture, hee not onely reuoked it as euidently falſe,

falſe, but alſo ſtrongly confuted it: yea and after his reuoking of it, in reproouing the Pelagians for that they continued in the ſame errour, ſaith: Who cannot maruel that the Apoſtle knewe not this moſt ſuttle ſenſe? For when he had ſet out a thing to be wondred at of theſe brethren, while they were not yet borne, and afterwarde obiected a queſtion againſt himſelfe, ſaying: what then? Is there vniuſtice with God? Here was fit place for him to aunſwere, that God foreſawe the merites of them both: yet he ſaith not this, but flyeth to the iudgements and mercie of God. And in another place, when he had taken away all merites before election, Here (ſaith hee) is confuted their vaine reaſoning which defend the foreknowledge of God againſt the grace of God, & therefore ſay that wee are choſen before the making of the world becauſe God foreknewe that we would be good, not that he himſelfe would make vs good. He ſaith not this, which ſaith, Ye haue not choſen mee, but I haue choſen you. For if he had therefore choſen vs, becauſe hee foreknewe that we would be good: he ſhould therewithal alſo haue foreknowen ỹ we would chooſe him: and ſo foorth as followeth to that effect. Let the teſtimonie of *Auguſtine* be of force among them that willingly reſt in the authoritie of the Fathers. Howbeit *Auguſtine* ſuffreth not himſelfe to bee ſeuered from the reſt: but by clere teſtimonies ſheweth that this diſagreement is falſe with the malice whereof the Pelagians burdened him. For in the xix. Chapter of his booke of the predeſtinatiõ of Saints, he alleageth out of *Ambroſe*, Chriſt calleth whome he hath mercy on. Againe, if he had willed, of the vndeuout he might haue made deuout. But God calleth whom he vouchſaueth, & whom he wil he maketh religious. If I liſted to knit together a whole volume out of *Auguſtine*, I could redily ſhewe to the readers that I neede no other words but his: But I wil not load them with tediouſnes. But go to, let vs imagine that they ſpeake not at all: but let vs giue heede to the matter it ſelfe. A hard queſtion was moued, whether God did righteouſly in this that he vouchſaued to graunt his grace but to ſome: Of which queſtion *Paul* might haue vncombred himſelf with one word if he had alleadged ỹ reſpect of works. Why therfore doth he it not, but rather continueth on a diſcourſe which abideth in the ſame hardnes? Why, but becauſe he ought not? For the Holy ghoſt which ſpake by his mouth, had not the diſeaſe of forgetfulneſſe. Therefore without any circumſtances he anſwereth, that God therefore fauoureth, his elect, becauſe he wil: therefore hath mercie, becauſe he wil. For this Oracle of God, I wil haue mercie vpon whome I wil haue mercie, and I will ſhew mercie to whom I will ſhew mercie, is as much in effect as if it had bin ſaid, that God is moued to mercie by no other reaſon but becauſe hee wil haue mercie. Therefore this ſaying of *Auguſtine* remaineth true, that the grace of God doth not find men fit to be choſen, but maketh them.

Epi. ad Sixt. 108

Homil. in Ioh. 8.

Ioh. 15. 16.

De prædeſt. ſancto. c. 19.

Exod. 33. 15.

9 Neither do we any thing paſſe vpon the ſuttletie of *Thomas*, that the foreknowing of deſeruings, is not in deede the cauſe of Predeſtination on the behalfe of the act of him that doeth predeſtinate, but on our behalfe it may after a certaine manner bee ſo called, that is, according to the particular weying of Predeſtination: as when it is ſaide that God predeſtinateth glorie to man by deſeruinges, becauſe hee hath decreed to giue to him grace by which hee may deſerue glorie. For ſith the Lorde will in election

The ſhift which Thomas vſeth in ſauing this queſtion, reiected.

haue vs to looke vnto nothing but his meere goodneſſe, if any man ſhall couet here to ſee any more, it ſhalbee a wrongfull greedineſſe. If wee luſted to ſtriue in ſuttletie, wee want not wherewith to beate backe this ſilly ſuttletie of *Thomas*. Hee affirmeth that to the elect glorie is after a certaine manner predeſtinate by deſeruinges, becauſe the Lorde doeth after a certaine manner predeſtinate to them the grace, by which they may deſerue glorie. What if I aunſwere on the contrarie ſide and ſaye that predeſtination vnto grace, ſerueth election vnto life, and is as it were a waiting maide after it? that grace is predeſtinate to them, to whom the poſſeſſion of glorie hath beene long agoe appointed: becauſe it pleaſeth the Lorde to bring his children from election into iuſtification? For thereupon it ſhall follow that the predeſtination of glorie was rather the cauſe of the Predeſtination of grace, than contrariwiſe. But away with theſe ſtriuinges as things ſuperfluous for ſuch as ſhall thinke that there is wiſedom enough for them in the worde of God. For this was in olde time truely written of an Eccleſiaſticall writer, that they which aſſigne the election of God to merites are more wiſe than they ought to be.

Ambroſ. de vocat. gent. lib. 1. cap. 1.

There is no repugnance betweene Gods calling of all & calling effectually but choſen only.

10 Some doe obiect that God ſhoulde bee contrarie to himſelfe if hee ſhoulde vniuerſally call all men to him, and receiue but a fewe elect. So by their opinion the vniuerſalneſſe of the promiſe taketh away the difference of ſpeciall grace. And thus certaine ſober men ſpeake, not ſo much to oppreſſe the trueth, as to debarre crabbed queſtions, and to bridle the curioſitie of many. Their will is praiſeworthie, but their counſell is not to bee allowed: becauſe dallying by ſhiftes is neuer excuſable. But their obiecting of it which do more railingly inueigh againſt it, is verily too fonde a cauillation, or too ſhameful an error. How the ſcripture maketh theſe two to agree together, that by outward preaching all men are called to Repentance and faith, and yet not to all men is giuen the Spirite of Repentance and faith, I haue in an other place alreadie declared, and by & by ſome what of it muſt be repeated againe. Now that which they require I denie to them, ſith it is two wayes falſe. For, he that threatneth that while it raineth vppon one citie, there ſhall be drought vpon an other: Hee that pronounceth that there ſhall in an other place be famine of doctrine, bindeth not himſelf with a certaine lawe to call all men egallie. And hee which forbidding *Paul* to ſpeake in *Aſia*, and turning him from *Bithinia* draweth him into *Macedonia*, ſheweth that it is in his own power to diſtribute this treaſure to whomſoeuer it ſhall pleaſe him. Yet more plainely hee ſheweth by *Eſay*, how he peculiarly directeth to the elect the promiſes of ſaluation: for hee ſayeth of them onely, and not of all mankind indifferently, that they ſhalbe his Diſciples. Whereby it is certaine that the doctrine of ſaluation is wrongfully ſet open in common to all men to profite effectually, which is ſaide to bee ſeuerally layde vp onely for the children of the Church. Let this ſuffice at this preſent, that although the voyce of the Goſpell ſpeake generally to all, yet the gifte of faith is rare. *Eſay* aſſigneth the cauſe, for that the arme of the Lorde is not open to all men. If hee had ſaide that the Goſpel is maliciouſly and frowardly deſpiſed, becauſe many doe ſtubbornely refuſe to heare: peraduenture this colour touching vniuerſall calling ſhoulde preuaile. Neither

Amos 4.7. & 8.11. Act. 16.6.

Eſa. 8.16.

Eſa. 53.1.

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is it the purpose of the Prophet to diminish the fault of men, whē he teacheth that the fountaine of blindnes is, that God vouchsafeth not to open his arme to them: onelie he giueth warning, that becausē faith is a singular gift, the eares are beaten in vaine with outward doctrine. But I would fain know of these doctors, whether onely preaching, or faith, make the children of God. Certainely when it is saide in the first chapter of *Iohn*, Whosoeuer beleeue in the only begotten Sonne of God, are themselues also made the children of God, there is not in that place a cōfused heap iumbled vp together: but a speciall order is giuen to the faithfull, which are borne not of bloude, not of the will of the flesh, nor of the will of man, but of God. But (saye they) there is a mutuall consent of faith with the worde, namely whersoeuer is faith. But it is no new thing that seede fall among thornes or in stony places: not onely becausē the greater part appeareth indeede obstinate against God, but also becausē not all men haue eyes and eares. How then shal it agree that God calleth to him them who he knoweth will not come? Let *Augustine* answeare for me. Wilt thou dispute with me? Maruaile with me, & cry out, O depth. Let vs both agree in feare, least we perish in error. Moreouer if election (as *Paul* witnesseth) bee the mother of faith, I turne backe the argument vpon their owne heade, that faith is therefore not generall, becausē election is special. For by the orderly hanging together of causes & effectes, it is easily gathered that where *Paul* saith, that we are full of al spirituall blessing, as God had chosen vs before the creation of the world: therfore these riches are not common to al, becausē God hath chosen only whō he would. This is the reason why in another place he cōmendeth the faith of the elect, least it should be thought that any man doth by his owne motion get faith to himselfe: but that this glorie maie remaine with God, that they are freely enlightned of him, whom he had chosen before. For *Bernarde* sayth rightly, Friends doe seuerally heare, to whom he also saith, Feare not thou small flocke: for to you it is giuen to know the mysterie of the kingdome of heauen. Who be these? euen they whom he hath foreknowen and predestinate to be fashioned like to the image of his Sonne. A great & secret counsell is made knowen. The Lorde knewe who be his: but that which was knowē to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mystery, but those selfe same men whom he hath foreknowen and predestinate to be his. A litle after he concludeth. The mercy of God is from eternity euen to eternitie vpon them ỹ feare him: frō eternity, by reason of predestinatiō: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite *Bernarde* for witnesse, when we heare of the masters owne mouth, that none doe see but they which are of God? By which words he signifieth, that all they which are not begotten againe of god, doe dasell at the brightnesse of his countenance. And to election faith indeede is fitly ioyned, so that it keepe the second degree. Which order the wordes of Christ do cleerely expresse in an other place, This is the will of my Father, that I lose not ỹ which he hath giuen. For this is his will, that whosoeuer beleeueth in the Sonne, shall not perish. If he would haue all saued, he would appoint ouer them his Sonne to be their keeper, and would graffe them all into his bodie with the

John. 1. 12

De verb. Apost. ser. 11.

Ephe. 1. 3

Tit. 1. 1.

Ad Tho. prepos. Beruel. Epi. 1007

John. 6. 46.

holy bond of faith. Nowe it is certaine that faith is a ſingular pledge of his fatherly loue, laide vp for his children whom he hath adopted. Therefore Chriſt in an other place ſaith that the ſheep follow the ſhepheard, becauſe they know his voyce: but they followe not a ſtranger, becauſe they knowe not the voyce of ſtrangers. Whence commeth this difference, but becauſe their eares are boared by God? For no man maketh himſelfe a ſheepe: but hee is made one by the heauenly grace. For which cauſe alſo the Lorde teacheth that our ſafetie ſhall alway be certaine and free from daunger, becauſe it is kept by the inuincible power of God. Wherefore he concludeth that the vnbeleeuers are not of his ſheepe: namely becauſe they are not of the number of them, whom God hath promiſed by *Eſaie* that they ſhalbe his diſciples. Nowe becauſe in the teſtimonies which I haue alleaged is expreſſed perſeuerance, they doe therewithall teſtifie the vnmoueable ſtedfaſtneſſe of election.

Iohn. 10. 4

Rom. 9. 13.

The grounde of reprobation the vvill of God to reiect & not mens deſeruing to be reiected.

11 Now let vs ſpeak of the reprobate, whom the Apoſtle ioyneth there together. For as *Iacob*, hauing yet with good workes deſerued nothing, is taken into grace: ſo *Eſau*, beeing yet defiled with no wicked doing, is hated. If we turne our eyes to workes, we do wrong to the Apoſtle, as though he ſawe not the ſame thing which we cleerely ſee. It is prooued that hee ſawe it not, foraſmuch as he expreſly enforceth this pointe, that when they had not yet done any good or euill, the one was choſen, and the other refuſed, to prooue that the foundation of the predeſtination of GOD is not in workes. Againe when he moued the obiection, whether God be vnrighteous, he allegeth not that which had ben the moſt certaine and plaine defence of his righteouſneſſe, namely that God reduced to *Eſau* according to his euilneſſe: but he was content with an other ſolution, that the reprobate are ſtirred vp to this ende, that the glorie of God may be ſet forth by them. Laſt of all he adioyneth a concluding ſentence, that God hath mercie vpon whome he will, and hardeneth whom he will. See you not how he impureth both to the onely will of God? Therefore if we can not declare a reaſon why he vouchſafeth to grant mercie to them that be his, but becauſe it ſo pleaſeth him: neither alſo ſhall we haue any other cauſe in reiecting of other, than his owne will For when it is ſaid that God hardeneth, or ſheweth mercie to whome he will, men are thereby warned to ſeeke no cauſe elſe where than in his will.

The xxiij. Chapter.

A Confutation of the ſlanders vvherevvith this doctrine hath alvvay beene vvrongfully burdened.

Election graunted by ſome vvho notvvithſtãding denie reprobation.

BVt when the witte of man heareth theſe things, the frowardneſſe thereof cannot be reſtreined, but that by and by as at the bloudy blaſt of a trũpet ſounding to battaile, it diuerſly and exceſſiuely turmoileth. And many in deede, as though they would driue away the malice from GOD, doe ſo graunt election, that they denie that any man is reprobate: but they do too ignorantly and childiſhly: foraſmuch as election it ſelfe could not ſtand vnleſſe it were ſet contrarie to reprobation: God is ſaid to feuer them whom he adopteth

adopteth vnto saluation: should be more than fooleshly said that other do either by chaunce or by their owne endeuour obtaine that which onely election giueth to a fewe. Therefore whom God passeth ouer, hee reiecteth: & for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiwardnesse of men tolerable, if it suffer not it selfe to bee bridled with the worde of God, where the incomprehensible counsell of God is entreated of, which the Angels themselues doe worship. But wee haue alreadie heard, ỳ hardening is no lesse in the hand & wil of God than mercie. Neither doth *Paul* (as these men do that I haue spoken of) busily labor to excuse God with a lying defence: but only he teacheth that it is not lawfull for the thing formed to quarel with him that formed it. Now who so doe not admit that any are reiected of god, how wil they vncumber themselues from that saying of Christ Euery tree which my father hath not planted, shalbe plucked vp by the roote They plainly heare that all they are adiudged and auowed to destruction, whome the heauenly Father hath not vouchsaued to plant as holy trees in his grounde. If they denie this to be a signe of reprobation, then is there nothing so cleare ỳ it may be proued to them. But if they cease not to wrangle, let the sobrietie of faith be contented with this admonition of *Paul*, that there is no cause to quarel with God, if he willing on the one side to shew his wrath and to make his power knowen do with dumme sufferance, and lenitie beare with the vessels of wrath prepared to destruction: & on the other side he make knowen the richesse of his glorie toward the vessels of mercie which he hath prepared to glorie. Let the Readers marke, how *Paul* to cut off occasion from whisperings & backbitings, giueth the cheefe rule to the wrath & power of God: because it is vniust that those deepe iudgementes which swallow vp al our senses, should be made subiect to our determinatiõ. Our aduersaries aunswere is verie trifling, that God doth not vtterly reiect them whom he suffereth in lenitie, but abideth with a mind hanging in suspence toward them, if peraduenture they may repent. As though *Paul* giueth to God a patience, to look for their turning, whom he saith to be made to destruction. For *Augustine* saith rightly where he expoundeth this place, where power is ioyned to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing said that the vessels of wrath are prepared to destruction: but, ỳ God hath prepared the vessels of mercie: because by this meane he ascribeth & chalengeth the praise of saluation to God, but the blame of destruction he casteth vppon them which by their owne will doe bring it vppon themselues. But although I graunt to them that *Paul* by the diuerse manner of speaking did soften the roughnesse of the first parte of the sentence, yet is it not meete to assigne the preparing vnto destruction to any other thing than to the secrete counsell of God: which also is affirmed a litle before in the rest of the text. That God stirred vp *Pharao*: Then that hee hardeneth whome he will. Wherevpon followeth that the hidden counsell of God is the cause of hardening. This at the least I get which *Augustine* sayeth, that when God of Wolues maketh sheepe, hee doeth with a mightier grace reforme them, that their hardnes may be tamed: and therefore God for this cause doth not conuert

Rom.9.20.

Matt.15.13.

Rom.9.21.

Lib.5. contra Iul.cap.5.

Lib.1.de prædest.sanct.ca.2.

the obſtinate, becauſe he doth not ſhew foorth in them the mightier grace, which he wanteth not if he would ſhew it forth.

There is no ſtriuing againſt God in this cauſe.

2 Theſe ſayings in deede ſhould be ſufficient for the godly and ſober, & them which remember themſelues to be men. But forasmuch as theſe venemous dogges do caſt vp not only one ſort of venime againſt God, we will as the matter ſhal ſerue, anſwere to euery one particularly. Fooliſh men do diuerſe wayes quarell with God, as though they had him ſubiect to their accuſations. Firſt therefore they aske, by what right the Lorde is angrie with his creatures, of whome he hath not ben firſt prouoked by any offence: for to condemne to deſtruction whom he will, agreeth rather with the wilfulnes of a tyrant, than the lawful ſentence of a iudge. Therefore they ſay that there is cauſe why men ſhould charge God, if by his bare will, without their own deſeruing, they be predeſtinate to eternall death. If ſuch thoughts do at any time come into the mind of the godly, to breake their violent aſſaultes they ſhalbe ſufficiently armed with this, although they had no more, if they conſider howe great wickedneſſe it is, euen ſo much as to inquire of the cauſes of the will of God: ſith of all things that are, it is the cauſe, & worthily ſo ought to be. For if it haue any cauſe, then ſomewhat muſt go before it, whereto it muſt be as it were bounde: which it is vnlawfull once to imagine For, the will of God is ſo the higheſt rule of righteouſneſſe, that whatſoeuer he willeth, euen for this that he willeth it, it ought to bee taken for righteous, When therefore it is asked, why the Lord did it: it is to be aunſwered, becauſe he willed it. But if thou goe further in asking why hee willed it, thou askeſt ſome greater & higher thing than the wil of God: which cannot be found. Let therefore the raſhneſſe of man reſtraine it ſelfe, & not ſeeke that which is not, leaſt peraduenture it may not finde that which is. With this bridle (I ſay) he ſhal be well withholden whoſoeuer hee be that will diſpute of the ſecretes of God with reuerence. As for the boldneſſe of the wicked, which dread not openly to ſpeake euil of God: againſt it the Lorde with his own righteouſneſſe, without any our defence ſhall ſufficiently defende himſelfe, when he ſhall take all ſhifting from their conſciences, and holde them faſt conuinced, and condemne them. Neither doe wee yet thruſt in the fained deuiſe of abſolute power, which as it is prophane, ſo worthily ought to be abhorred of vs. We faine not God lawleſſe, who is a lawe to himſelfe: becauſe (as *Plato* ſaith) men ſtand in neede of lawes, who are troubled with vnlawfull luſtes: but the will of God is not onelie pure from all fault, but alſo is the higheſt rule of perfection, yea and the lawe of all lawes. But we denie that he is ſubiect to yelde accompt, We denie alſo that we are meete iudges, which woulde pronounce of this cauſe after our owne ſenſe. Wherefore if we attempt further than we lawfully may, let that threatning of the Pſalme bring vs in feare, that God ſhal ouercome ſo oft as he is iudged of anie mortall man.

This is taken out of Auguſtin. li 1. de Genti. contr. Mani. cap. 3.

Pſa. 51. 6.

The truth hath ſufficient to ſtop their mouthes, vvho aske vvhy God ſhould forc-appoint ſome vnto death, vvhen they not being couldnot deſerue the death vvhereunto they vvere appointed.

3 So can God in keeping ſilence, put his enemies to ſilence. But, that we may not ſuffer them freely to ſcorne his holy name, he deliuereth to vs out of his worde weapons againſt them. Wherefore if any man aſſaile vs with ſuch words: why God hath from the beginning predeſtinate ſome to death, which when they were not, coulde not yet deſerue the iudgement of death:

we

we in steede of aunswere maie againe on our side aske of them, what they thinke that God oweth to man, if he will iudge him by his owne nature. In such sort as we be all corrupted with sinne, we cannot but be hatefull to god: and that not by tyrannous crueltie, but by most vpright reason of iustice. If all they whom the Lorde doeth predestinate to death, are by the estate of nature subiect to the iudgement of death: of what vniustice against themselues, I beseech you, may they complaine? Let al the sonnes of *Adam* come: Let them striue and dispute with their creator, for that by his eternall prouidence they were before their generation condemned to euerlasting miserie. What shall they bee able once to mutter against this defence, when God on the other side shall call them to reknowledging of themselues? If they be all taken out of a corrupt masse, it is no marueile if they be subiect to damnation. Let them not therefore accuse God of vniustice, if by his eternall iudgement they be appointed to death, to which they themselues doe feele whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they do of set purpose hide the cause of damnation which they are compelled to acknowledge in themselues, that the laying of the blame vpon God may acquite thē. But though I do a hūdred times confesse, as it is most true, y god is the author of it, yet they do not by & by wipe away the giltines which being engrauen in their consciences from time with oft recourse, presenteth it selfe to their eies.

God not vniust though men be cōdamned for that corruption vvherunto they vvere foreappointed.

4 Againe they except & say: were they not before predestinate by the ordinance of God to the same corruption which is nowe alleadged for the cause of damnation? When therefore they perish in their corruption, they do nothing but suffer the punishment of that miserie into which by his predestination *Adam* fell and drewe his posteritie headlong with him. Is not he therefore vniust, which doth so cruelly mocke his creatures? I graunt indeed that all the children of *Adam* fell by the will of God into that miserie of state wherein they be nowe bounde: and this is it that I saide at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subiect to this slander. For we will with *Paul* answere them in this manner, O man, what art thou that contendest with God? doeth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lumpe one vessel to honor, and another to dishonor? They will say that the righteousnesse of God is so not truely defended, but that we seeke a shift, such as they are wont to haue that want a iust excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindered from doing anie thing whatsoeuer it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when wee are commaunded to thinke what a one God is? For howe shoulde he commit any vniustice, which is iudge of the worlde? If it properly pertaine to the nature of God to doe iudgement, then he naturally loueth righteousnesse, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though he were ouertaken, looke about for holes to hide him: but shewed that the reason of the righteousnes of God is higher

Rom. 9. 20.

than that either it is to be measured by the measure of man, or may be comprehended by the slender capacitie of the wit of man. The Apostle in deede confesseth that there is such depth in the iudgemẽts of God, wherwith the mindes of men should be swalowed, if they endeuoured to pearce into it. But he teacheth also how hainous wrong it is, to binde the works of God to such a lawe, that so soone as we vnderstand not the reason of them, wee may be bolde to disalow them It is a knowen saying of *Salomon* (which yet fewe do rightly vnderstand) The great creator of al rendreth reward to ỹ foole, and reward to transgressors. For he crieth out concerning the greatnes of God: in whose wil it is to punish fooles and transgressors, although hee doe not vouchsaue to let them haue his spirite. And monstrous is the madnesse of men, when they so couet to make that which is vnmeasurable, subiect to the smal measure of their reason. The Angels which stoode still in their vprightnesse, *Paul* calleth elect. If their stedfastnes was grounded vppon the good pleasure of God, the falling away of the other proueth that they were forsaken: Of which thing there can no other cause be alledged than reprobation, which is hidden in the secret counsel of God.

Pro.26.10.

1.Tim.5.22.

A reason of the vvil of God in reiection of the vvicked, vve neither can find neither should search.

5 Go to: let there now be present some Manichee, or Celestine, a slanderer of the prouidence of God: I say with *Paul* that there ought no reason to be rendred thereof: because with the greatnesse of it, it farre surmounteth our vnderstanding. What marueile? or what absurditie is it? Would he haue the power of God so limitted, that it may be able to worke no more, than his mind is able to conceiue? I say with *Augustine*, that they are created of the Lord, whome he without douting foreknewe that they shoulde goe into destruction: and that it was so done because he so willed: but why he willed, it is not our part to aske a reason of it, who cannot comprehend it: neither is it meete that the wil of God should come downe into controuersie among vs, of which so oft as mention is made, vnder the name of it is named ỹ higheſt rule of righteousnes. Why therfore is any question mooued of vnrighteousnesse where righteousnesse clearly appeareth? Neither let vs be ashamed, after the example of *Paul*, so to stop the mouthes of the wicked, and from time to time so oft as they shalbe bolde to barke against it, to repeate this, Who be ye miserable men, that lay an accusation to Gods charge, and doe therefore lay it to his charge, because he doth not temper the greatnesse of his workes to your dulnesse? As though they were therefore wrongfull, because they are hidden from flesh The vnmeasurableness of the iudgements of God is by cleare experiences knowne vnto you. Yee knowe that they are called the deepe bottomlesse depth. Now aske of the narrowe capacities of your wit, whether they comprehend that which God hath decreed with himselfe. What good doth it you therefore with mad searching to plunge your selues into the bottomlesse depth, which reason it selfe teacheth you that it shall be to your destruction? Why are ye not at the leaste restrained with some fear of ỹ which both the historie of *Iob* and the books of the Prophets do report of the incomprehensible wisedome, and terrible power of God. If thy minde be vnquieted, let it not greeue thee to embrace the counsell of *Augustine*. Thou being a man lookest for an aunswere at my hande: and I also am a man. Therefore let vs both heare him that sayeth:

Psal.36.

Aug.de verb. apo.serm.20.

O man,

O man, what art thou? Better is a faithfull ignorance than rash knowledge. Seeke merites: thou shalt finde nothing but paine. O depth, *Peter* denieth: the Theefe beleeueth. O depth: Seekest thou a reason? I will tremble at the depth. Reason thou, I will wonder, dispute thou, I will beleeue: I see depth, but I reach not the bottome. *Paul* rested, because he found wondering. Hee calleth the iudgementes of God vnsearchable: & art thou come to search them? He saith that his wayes are impossible to be traced out: and doest thou trace them? with proceeding further wee shall nothing profite: For neither we shall satisfie their way wanton curiousnesse, neither doeth the Lorde neede any other defence, than which he hath vsed by his spirite, which spake by the mouth of *Paul*: and we forget to speake well, when wee cease to speake with God.

6 Their other obiection also ariseth out of vngodlinesse, which yet tendeth not so directly to the accusing of God as to the excusing of the sinner. Howbeit the sinner which is condemned of God cannot bee iustified without dishonour of the iudge. Thus therefore prophane tongues doe barke against God, saying: why should God impute those things for sinne to men, whereof he hath by his predestination layde necessitie vpon men? For, what should they do? Should they wrastle with his decrees? But so should they do it in vaine, sith they cannot doe it at all. Therefore they are not rightfully punished for those thinges, whereof the cheefe cause is in Gods predestination. Here I will absteine from that defence, whereunto the Ecclesiastical writers do commonly flee, namely that the foreknowledge of God withstādeth not but that man may be accounted the sinner: because God foreseeth the euils of man, not his own. For so the cauillation would not stay here, but will rather presse vs further with saying that God might if hee had woulde, haue prouided remedie for those euils which he foresaw; & that sith he hath not so done, he hath of determined purpose created men to that ende that he should so behaue himself in earth: and if by the prouidence of God, man was created to this cōditiō, that he should do all those things that he doth: then he is not to be blamed for that which he cannot auoid, and which he enterprised by the will of God. Therfore let vs see howe this knot ought to be well loosed. First of all this ought to bee holden certaine among all men which *Solomon* saith, that God hath created all thinges for himselfe, and the wicked man to an euill day. Behold, when the despising of all things is in the hand of God, when in his power remaineth the rule of safetie and death: he so ordereth them by his counsell and beck, that among men there are borne some adiudged euen from their mothers wombe to death, which with their destruction may glorify his name. If any man aunswere, that there is no necessity layde vpon them by the prouidence of God, but rather that hee created them in such estate, because he foresawe their peruersnes to come: he neither saith nothing at all, nor altogether. The old writers are wont in deed sometimes to vse this solution: but as it were doutingly. But the schole men rest vpon it, as though nothing could be obiected against it. In deede I will willingly graunt, that foreknowledge alone bringeth no necessity to creatures, although al men do not so agree: for there be some that wil haue it also to be the cause of thinges. But it seemeth to mee that *Valla*, a man other-

Necessity of sinning neither excuseth the sinner, nor chargeth God iustlie with iniustice for condemning them that so sin.

Pro. 16. 4.

otherwise not much practised in holy writings, sawe both more deepely and more wisely, which shewed that this contention is superfluous: because both life and death are rather the doings of Gods wil than of his foreknowlegde. If God did but foresee the successes of men, and did not also dispose and order them by his wil, then this question should not without cause be moued, whether his foreseeing any thing availed to the necessitie of them. But sith he doth none otherwise foresee the thinges that shall come to passe, than because hee hath decreed that they shoulde so come to passe: it it vaine to moue controuersie about foreknowledge, where it is certaine that al things doe happen rather by ordinance and commaundement.

God did not onely foresee, but dispose the fall of man, and in him the ruine of his posteritie.

7 They say that this is not written in expresse words, that it was decreed of God, that *Adam* shoulde perish by his falling away. As though the same God, whome the scripture reporteth to do whatsoeuer he will, created the noblest of all his creatures to an vncertaine end. They say he had freewill, ỳ he might shape to himself his own fortune: and that God decreed nothing, but to handle him according to his deseruing. If so colde a deuise bee receiued, where shalbe that almightinesse of God, whereby he gouerneth all things according to his secrete counsell, which hangeth vpon non other thing than it selfe? But predestination, whether they will or no, sheweth him selfe in *Adams* posterity. For it came not to passe naturally that all men should loose saluation by the fault of one parent. What hindreth them to confesse of one man, that which against their wills they confesse of al mankind? For why should they loose their labour with dallying shifts? The scripture crieth out that all men were in the person of one man made bound to eternal death. Sith this cannot be imputed to nature, it is plaine that it proceeded from the wondrous councell of God. But it is too much absurditie that these good Patrones of the righteousnes of God doe so stumble at a straw, & leape ouer great beames. Againe I aske: how came it to passe, ỳ the fall of *Adam* did wrap vp in eternall death so many nations with their children beeing infants without remedy, but because it so pleased God? Heere their tongues which are otherwise so pratling, must of necessity be dumme. It is a terrible decree, I grant: yet no man shall be able to deny, but that God foreknow what ende man should haue, ere hee created him, and therefore foreknowe it because he had so ordeined by his decree. If any man here inueigh against the foreknowledge of God, he rashly & vndiscreetly stũbleth. For, what matter is there, I beseech you, why the heauenly iudge should be accused for that he was not ignorant of that which was to come? Therefore if there be anie either iust or colourable complaint, it toucheth predestinatiõ. Neither ought it to seeme an absurditie which I say, that God foresawe not onelie the fall of the first man, and in him the ruine of his posteritie, but also disposed it after his owne will. For as it belongeth to his wisedome, to foreknow all things that shalbe: so it belongeth to his power, to rule and gouerne all things with his hande. And this question *Augustine* verie well discusseth, as he doth other, saying. Wee most holsomely confesse that which we most rightly beleeue, that the God and Lorde of all thinges, which created all things verie good, & foreknewe that euill things shoulde spring out of good, and knewe that it more pertained to his almightie good-

Enchir. ad Laurent.

goodnesse euen of euil things do well, than not to suffer them to be euill: that he so ordered the life of Angels and men, that in it he might first shewe what free will could do, and then what the benefit of his grace and iudgement of iustice could do.

8 Here they runne to the distinction of will and permission, by which they will haue it graunted that the wicked do perish, God onely permitting but not willing it. But why should we say that he permitteth it, but because he so willeth? Howbeit it is not likely that man by himselfe, by the only permission of God, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition he would haue the chiefe of his creatures to be. I therefore wil not doubt to confesse simply with *Augustine*, that the will of God is a necessitie of things, and that what hee willeth, it must of necessitie come to passe: as those things shall truely come to passe which he hath foreseene. Nowe if for excuse of themselues and of the vngodly, either the *Pelagians*, or *Manichees*, or *Anabaptists*, or *Epicurians* (for with these foure sects we haue to do in this question) shall obiect against vs necessitie wherewith they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteousnes of GOD, which is hidden in deede, but yet without fault: Forasmuch as it is certaine that they were not vnworthie to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they enter into by predestination. Moreouer their destruction so hangeth vpon the predestination of God, that both cause and matter thereof is found in themselues. For the first man fell, because the Lord so iudged it to be expedient: why he so iudged, is vnknowen to vs: yet it is certaine that he so iudged for no other reason but because he sawe that thereby the glorie of his name should be worthily set foorth. When thou heareſt mention of the glorie of God, there thinke of his righteousnesse: For it must be righteous that deserueth praise. Man therefore falleth, the prouidence of God so ordeining it: but he falleth by his owne fault. The Lord had a little before pronounced, that all the things which he had made were very good. Whence therefore commeth that peruersenesse to man, to fall away from his God? Least it should be thought to be of creation, the Lorde with his commendation allowed that which came from himselfe. Therefore by his owne euilnesse he corrupted the nature which he had receiued pure of the Lorde, and by his fall he drewe his whole posteritie with him into destruction. Wherefore let vs rather beholde an euident cause of damnation in the corrupted nature of mankind, which is neerer to vs, than search for a hidden and vtterly incomprehensible cause thereof in the predestination of GOD. Neither let it grieue vs so farre to submitte our wit to the vnmeasurable wisedome of God, that it may yeelde in many secrets of his. For, of those thinges which it is neither graunted nor lawful to knowe, the ignorance is well learned: the coueting of knowledge is a kind of madnesse.

The wicked do sinne & perish not by Gods permission onely, but by his vvill and appointment.

De Gen. ad lite. lib. 6. cap. 15.

Gen. 1. 31.

9 Some man perhaps will say, that I haue not yet brought enough to subdue that wicked excuse. But I verily confesse that it can neuer be brought to passe, but that vngodlinesse will alway grudge and murmure against it: yet

The iudgement of God in punishing men for that vvherof he hath

Laide a neceſſitie vpon them is righteous, but the reaſon howvit is righteous is vnknowen to vs: vvho should rather bevvaile iniquitie in our ſelues, than ſeeke the cauſe thereof in God.

yet I think that I haue ſpoken ſo much as might ſuffice to take away not only all reaſon but alſo al colour of gainesaying. The reprobate would bee thought excuſable in ſinning, becauſe they cannot eſcape the neceſſitie of ſinning: ſpecially ſith ſuch neceſſitie is caſt vpon them by the ordinance of God. But we denie that they are thereby well excuſed, becauſe the ordinance of God, by which they complaine that they are deſtinate to deſtruction, hath his righteouſneſſe, vnknowen in deede to vs, but yet moſt certaine. Whereupon we conclude, that they beare no euil which is not laide vppon them by the moſt righteous iudgement of God. Then, we teach that they do ouerthwartly, which to ſeeke out the beginning of their damnation, doe bend their eyes to the ſecret cloſets of the counſel of God, and winke at the corruption of nature, frō whence their damnation ſpringeth. And this withſtandeth that they can not impute it to God, for that he witneſſeth of his owne creation. For although man is creat by the eternal prouidence of God to that calamitie, whereunto he is ſubiect: yet the matter thereof he tooke of himſelfe, not of God, foraſmuch as he is by no other meane ſo loſt, but becauſe he went out of kinde from the pure creation of God into a corrupt & vnpure peruerſeneſſe.

God not to be charged as a partiall accepter of perſons.

10 Now the aduerſaries of Gods predeſtination doe ſlander it alſo with a third abſurditie. For when we impute it to nothing elſe but to the choiſe of the will of God, that they are made free from the vniuerſal deſtruction, whō he maketh heires of his kingdome, thereby they gather that there is with him accepting of perſons, which the Scripture euerie where denieth: and therefore, that either the Scripture diſagreeth with it ſelfe, or that in the election of God there is reſpect of deſeruings. Firſt, the Scripture in another ſenſe denieth, that God is an accepter of perſons, than as they iudge it. For by the name of perſon, it ſignifieth not a man, but thoſe things which beeing ſeene with eyes in man are wont to procure either fauour, grace, and dignitie, or hatred, contempt, and ſhame: as, richeſſe, wealth, power, nobilitie, office, countrey, excellencie of beautie, and ſuch other: on the other ſide, pouertie, neede, baſeneſſe, vileneſſe, contempt, and ſuch other. So *Peter* & *Paul* do teach that the Lord is not an accepter of perſons, becauſe he putteth not difference betweene the Iew and the Grecian, to refuſe the one and embrace the other for only reſpect of nation. So *Iames* vſeth the ſame wordes when he mindeth to affirme, that God in his iudgement nothing regardeth richeſſe. But *Paul* in another place ſpeaketh thus of God, that in iudging hee hath no conſideration of freedome or bondage. Wherefore there ſhalbe no contrarietie if we ſhall ſay that God according to the will of his good pleaſure without any deſeruing chooſeth to his ſonnes whome he will, reiecting and refuſing other. But the matter may thus be opened, that men may bee more fully ſatisfied. They aske how it commeth to paſſe, ỹ of two betweene whome no deſeruing putteth any difference, God in his electing paſſeth ouer the one and taketh the other. I on the other ſide doe aske them, whether they thinke that in him that is taken there is any thing that may make the minde of God to encline toward him. If they confeſſe (as they needes muſt) that there is nothing, it ſhal followe that God looketh not vpon man, but from his owne goodneſſe fetcheth a cauſe why to doe good to him.

Act. 10. 14.
Rom. 2. 10.
Gal. 3. 28.

Iam. 2. 5.
Col. 3. 25.
Eph. 6. 9.

Whereas

Whereas therfore God chooseth one man, refusing an other, this commeth not of respect of mā, but of his mercie alone, which ought to haue liberty to shewe forth and vtter it selfe where and when it pleaseth him. For we haue in another place also shewed, that there were not from the beginning many called noble, or wise, or honourable, that God might humble the pride of flesh: so farre is it off, that his fauour was bound to persons. Aug. ad Bon. lib. 1. cap. 7. 1. Cor. 1. 26.

11 Wherfore many do falslie and wickedly accuse God of partial vnrighteousnesse, for that he doth not in his predestination keepe one selfe course toward all men. If (say they) he finde all guiltie, let him equally punish all: if he finde them vnguiltie, let him withhold the rigor of his iudgement frō al. But so they deal with him, as if either mercy were forbidden him, or whē he would haue mercie he be compelled altogether to giue ouer his iudgemēt. What is it that they require? if al be gilty, that all may together suffer al one paine. We graunt the giltines to be common, but we say y the mercy of God helpeth some. Let it helpe all, say they. But wee answere, that it is rightfull that he should also in punishing shewe himselfe a rightful iudge. When they suffer not this: what do they els but either go about to spoil God of his power to haue mercy, or at least to graunt it him vppon this condition, that he vtterlie giue ouer his iudgement. Wherefore these sayings of *Augustine* do very well agree together. Sith in the first man the whole masse of mankinde fell into condemnation, these vessels that are made of it to honor, are not the vessels of their owne righteousnesse, but of the mercie of God: and whereas other are made to dishonour, the same is not to be imputed to vnrightfulnesse but to iudgement, &c. That to those whome he refuseth, God rendreth due paine: to those whome hee calleth, hee giueth vndeserued grace: that they are deliuered from all accusation, after the manner of a creditour, in whose power it is, to forgiue to the one, & aske of the other. Therfore the Lorde also may giue grace to whom he will, because he is merciful: and giue it not to all, because hee is a iust iudge. Hee may by giuing to some that which they do not deserue, shewe his free grace: & by not giuing to all, declare what all deserue. For whereas *Paul* writeth that God enclosed all vnder sinne, that he might haue mercy vpon all, it is therewithall to be added that he is detter to no man: because no man first gaue to him, that hee may require like of him.

God finding all guiltie is not parciall in condemning any, but in saueing some mercifull.

Epi. 106. de prædest. & grat.

De bon. persev. cap. 12.

Rom. 11. 32.

12 This also they often say, to ouerthrowe predestination, that while it standeth, all carefulnesse and endeuour of well doing falleth away. For who (say they) shal heare that either life or death is certainly appointed for him by the eternall decree of God, but that it will by and by come into his mind that it maketh no matter how he behaue himself, sith the predestination of GOD can by his worke bee nothing hindred or furthered? So shall all men dissolutely throwe foorth themselues, and after a desperate manner runne headlong whither their lust shall carry them. And verily they saye not altogether falslie, for ther be many swine, which with filthy blasphemies defile the doctrine of predestination. and by this pretence also do mock out all admonishments and rebukings, saying, God knoweth what he hath once determined to doe with vs: if he haue decreed our saluation, hee will bring vs to it at the time appointed: if he haue predestinate our death, we shoulde

Predestination taketh not away the care of well doing.

trauaile in vaine to the contrary. But the ſcripture, when it teacheth with how much greater reuerence & religiouſneſſe we ought to think of ſo great a myſterie, doth both inſtruct the godlie to farre other ſenſe, and wel cõfute theſe mens outrage. For it doth not ſpeake of predeſtination to this ende, that we ſhould be encouraged to boldneſſe, and with vnlawful raſhneſſe attempt to ſearch the vnattained ſecretes of God: but rather that being humbled and abaſed we ſhould learn to tremble at his iudgement, & reuerently to looke vp to his mercy. To this marke the faithfull will leuel themſelues. As for that filthy groning of ſwine, it is well confuted of *Paul*. They ſay that they go careleſly forwarde in vices: becauſe if they be of the number of the elect, their vices ſhall nothing hinder them, but that they ſhall at length be brought to life. But *Paul* telleth that we be to this end, that we ſhould leade a holy and faultleſſe life. If the mark that electiõ is directed vnto be holines of life, it ought more to awake & ſtirre vs vp cheerefully to practiſe that holineſſe, than to ſerue for a cloking of ſlouthfulnes. For how greatly do theſe thinges differ the one from the other? to ceaſe frõ wel doing, becauſe election ſufficeth to ſaluation: and that the appointed ende of election is that we ſhould apply our ſelues to the endeuour of good doings. Away therfore with ſuch ſacriledges which do wrongfully miſturne the whole order of election. Where they ſtretch their blaſphemies further, when they ſay that he which is reprobate of God, ſhall looſe his labour if he go about to make himſelf alloweable to him with innocency and honeſty of life: therein they are taken with a moſt ſhameleſſe lye. For, whence coulde ſuch endeuour come but of election? For whoſoeuer be of the number of the reprobate, as they are veſſels made to diſhonour, ſo they ceaſe not with continuall wicked doings to prouoke the wrath of God againſt themſelues, and by euident tokens to confirme the iudgement of God which is already pronounced vppon them: ſo far be they from ſtriuing with him in vaine.

Eph.e.1.4.

It doth not ouerthrow exhortations vnto vertue & godlineſſe.

13 But other do malicioußlie & ſhamefullie ſlander this doctrine, as though it did ouerthrow all exhortations to godly liuing. For which matter in olde time *Auguſtine* was burdened with a great malice. Which hee wiped away with his booke of correption and grace written to *Valentine*, the reading whereof will appeaſe all godlie and tractable men: yet I will touch a fewe thinges, which (as I truſt) ſhall ſatisfie them that be honeſt and not contentious. Wee haue already ſeene howe open and loude a preacher of the free election *Paul* was: was hee therefore colde in admoniſhing and exhorting? Let theſe good zealous men compare their earneſtneſſe with his, and it ſhalbe founde in them iſe in compariſon of his incredible heate. And truely this principle taketh away al doubtes, that we are not called to vncleanneſs, but that euery man ſhould poſſeſſe his veſſell in honour, &c. Againe, that we are the handy worke of God created to good workes, which he hath prepared that we ſhould walke in them. Summarily, they that are euen but meanly exerciſed in *Paul*, ſhall without long declaration eaſily perceiue how fitly he maketh theſe things to agree, which they faine to diſagree. Chriſt commandeth ỹ men beleeue in him: Yet is his definitiue ſentence neither falſe nor contrary to this commandement, where hee ſayth: No man can come to mee, but he to whome it is giuen of my father. Let preaching therefore

1.Theſ.4.7.

Ephe.2.10.

Iohn.6.61.

haue

haue his course, which may bring men to faith, and with continuall profiting holde them fast in perseuerance. Neither yet let the knowledge of predestination be hindered, ỳ they which obey may not be proude as of their owne, but may glorie in the Lord. Christ not for nothing saith: Who so hath eares of hearing, let him heare. Therefore when we exhorte and preache, they that haue eares doe willingly obey: but who so lacke eares, in them is fulfilled that which is written, That hearing they heare not. But why (saith *Augustine*) should some haue, and othersome not haue? Who hath knowen the minde of the Lord? Must that therfore be denied which is open, because that cannot be comprehended which is hidden? These sayings I haue faithfully reported out of *Augustine*: but because peradue̅ture his words shal haue more authoritie than mine, goe to, let vs bring foorth the verie wordes that are read in himselfe. If when this is heard, many are turned into dulnesse and sluggishnesse, and beeing inclined from labour to lust doe go after their desires: ought that therefore to be accompted false which is spoken of ỳ foreknowledge of God? If God haue foreknowen ỳ they shalbe good, shal they not be good, in how great euilnesse soeuer they now liue? and if hee haue foreknowen that they will be euill, shal they not be euill in how great goodnes soeuer they be now seene? shal therfore those things which are truly spoke̅ of the foreknowledge of God, be for such causes either to be denied or to be left vnspoken off? namely then when if they be not spoken of, men goe into errors? The rule (saith he) to keepe truth vnspoken of, is one thing, & the necessitie to speake trueth is an other. As for the causes of leauing trueth vnspoken, it were long to search them out all: of which yet this is one, that they be not made worse which vnderstand it not, while we mean to make them more learned that vnderstande it, who when we speak any such thing are in deede not made more learned, nor yet are made worse. But whe̅ a true thing is in such case, that when we speak it, he is made worse that cannot conceiue it: and when we speake it not, he is made worse that can conceiue it: what thinke we now to be done? Is not the trueth rather to be spoken, that he may conceiue it, that can conceiue it: than to keepe it vnspoken, that not onely neither of them may conceiue it, but also he that more vnderstandeth may be ỳ worse? whereas if he did heare and conceiue it, by him also many should learne. And we will not say that which, as the Scripture witnesseth, we lawfully might haue spoken. For we feare forsooth least when we speake, he be offended that can not conceiue it: but we feare not least while we hold our peace, he ỳ can conceiue truth be deceiued with falshoode. Which sentence he at the last shortly knitting vp, more plainely also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the Church did both, namely both godlily preach of the eternall election of God, and holde the faithfull in awe vnder the discipline of godly life: why do these our aduersaries being confuted with inuincible violence of trueth, thinke that they say well in saying that that which is spoken of predestination is not to be preached to the people although it be true. Yea it must in any wise be preached, ỳ he which hath eares to heare may heare. But who hath eares if he hath not receiued them from him that promiseth that he will giue them? Truely let him that receiueth not, refuse it: so that yet hee

Matt. 13. 9. Esay 6. 9.

Lib. de bono perseu. c. 15.

Cap. 16.

Cap. 20.

he which receiueth it, do take and drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glorie in God and not in himselfe.

Vndiscrete deliuering of the doctrine vvhich concerneth predestination.

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the manner of teaching the trueth, that offence be wisely auoyded so far as it lawfully may be. For he sheweth that those things which are truly said, may also be conueniently sayd. If any man do thus preach to the people. If ye beleeue not, the cause is for that ye are already predestinate of God to destruction: such a man doth not only cherish slothfulnes, but also maintain wickednes. If any man also stretch his saying to ỹ time to come, and say that they which heare shall not beleeue, because they are reprobate: this shalbe rather a cursing than a teaching. Such therefore *Augustine* not vnworthily biddeth to depart from the Church, as fooliſh teachers, and vnlucky and ill prophecying Prophets. In an other place he truely affirmeth that it is to be holden that a man then profiteth with rebuking, when hee hath mercy and helpeth which maketh to profite whom he will, euen without rebuking. But why some thus and some otherwise? God forbid that, that we should say that the power of iudging belongeth rather to the clay than to the potter. Againe afterwarde. When men by rebuking either come or returne into the way of righteousnes, who worketh saluation in their hearts, but hee, which when any whosoeuer he be planteth and watereth, giueth the increase, whom when he will saue, no freewill of man resisteth? It is therfore not to be doubted that the wils of men cannot resist ỹ wil of God (which both in heauen and earth hath done whatsoeuer he would, and which hath also done those thinges that are to come) but that he may do what he will, forasmuch as euen of the verie wils of men he doeth what he will. Againe, when he will leade men to him, doeth he binde them with corporall bondes? Hee inwardly worketh, inwardly holdeth hearts, inwardly moueth hearts, and draweth them with their willes which he himselfe hath made in them. But, that which hee by and by addeth ought in no wise to be omitted: that because wee knowe not who belongeth or not belongeth to the number of the predestinate, we ought so to be affectioned that we would all men to be saued. So shall it come to passe, that whomsoeuer we find, we shall trauell to make him partaker of peace. But our peace shall rest vpon the children of peace. Therefore for our part, we must applie holsome and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shalbe the worke of God to make it profitable to them whom he hath forknowen and predestinate.

The xxiiii. Chapter.

That election is stablished by the calling of God, but that the reprobate doe bring vpon themselues the iust destruction vvhereunto they are appointed.

Gods effectuall and inward calling of some vvhose election is thereby sealed.

BVT, that the matter may more plainely appeare, we must intreate both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I haue alreadie spoken somewhat, when I confuted their errour, which thinke that the generalnesse of the promises extendeth egal-

egally to all mankind. But this election which otherwise God hath hidden with himselfe he doeth not without choise at length disclose by his calling, which a man may therefore call the testifying of it. For, whome hee hath foreknowen, them he hath also foreappointed to be fashioned like the image of his sonne: whom he hath foreappointed, them he hath also called: whome he hath called, them he hath also iustified, that in time to come he may glorifie them. When the Lorde hath by electing alreadie adopted his into the number of his children: yet wee see how they enter not into possession of so great a benefite, but when they be called: on the other side, how being called they do now enioy a certaine communicating of his election. For which reason *Paul* calleth the spirit which they receiue, both the spirit of adoptiō, & the seale, & earnest of the inheritance to come: namely because it doeth with the testimonie thereof stablish and seale to their hearts the assurednes of the adoption to come. For though the preaching of the Gospel spring out of the fountaine of election: yet becausse it is also common to the reprobate, therefore it could not by it selfe be a sure proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as wee haue before alleadged out of the wordes of Christ, Who so is of God, he and none other seeth the Father. Againe, I haue shewed thy name to the men whome thou hast giuen me: Whereas he saith in another place, no man can come to me, vnlesse my Father draw him. Which place *Augustine* wisely weyeth, whose wordes are these. If (as Truth saith) euery one that hath learned, commeth: whosoeuer commeth not, certainly neither hath he learned. It doeth not therefore followe that he which can come, also commeth, vnlesse hee haue both willed and done it. But euery one that hath learned of the Father, not only can come, but also commeth, when nowe there is present both the profite of comming, and the affection of willing, and the effect of doing. Also in another place more plainly. What is this else, Euery one that hath heard of the father, and hath learned, commeth to me, but there is none that heareth and learneth of the father and commeth not to mee? For if euery one which hath heard of the father and learned, commeth: truely euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he woulde come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretely giuen to the heartes of men, is receiued of no hard heart: for it is therefore giuē, that the hardnesse of the heart may first bee taken away. When therefore the father is heard within, he taketh away the stonie heart, and giueth a fleshly heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glorie. Why therefore doth he not teach all, that they may come to Christ, but becausse all whome he teacheth, by mercie he teacheth: whom he doth not teach, by indgement he doeth not teach? becausse he hath mercie vpon whom he will, and hardeneth whome he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whome he hath chosen. Nowe by calling he bringeth them into the housholde, and vniteth himselfe to them, that they may bee one together. But, when calling is ioyned to election, in that manner the

Rom. 8. 29.

Rom. 8. 25

Eph. 1. 13

Ioh. 6. 46
Iohn. 17. 6
Iohn. 6. 44
Lib. de Grat. Christ. contra Pela. & Cæl. ca. 14. & 31.

De prædest. sanct. cap. 8.

Scripture sufficiently signifieth that in it nothing is to bee required but the mercie of God. For if we aske, whom hee calleth & for what reason hee answereth, whome he had elected. But when we come once to election, there the only mercie of God appeareth on euery side. And here that saying of *Paul* truely hath place, It is not of him that willeth, nor of him that runneth but of God that hath mercie. Neither yet that same so as they commonly take it, which part it betweene the grace of God, & the willing and running of man. For they expounde it, that the desire and indeuour of man haue in deede no force of themselues, vnlesse they be prospered by the grace of god: but when they are holpen by his blessing, then they affirme that they haue also their partes in obteining saluation. Whose cauillation I had rather confute with *Augustines* words than mine owne: If the Apostle meant nothing else but that it is not of him only that willeth or runneth, vnlesse the Lorde be there present mercifull: we may contrariwise turne it against them and say that it is not of only mercie, vnlesse there be present willing & running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lorde, and leaueth nothing to our willes or endeuours. To this effect speaketh that holy man. And I set not a straw by that nice subtletie, that they say that *Paul* would not haue so said vnlesse there had bene some indeuour and some will in vs. For he did not consider what was in man: but when he sawe that some did assigne part of saluation to the endeuour of men, he simply condemned their error in the first part of the sentence, & in the second he chalenged the whole summe of saluation of the mercie of God. And what other thing doe the Prophets trauel about but continually to preach the free calling of God?

Rom. 9.16.

Enchir. ad Laur. ca. 31.

It is of Gods most free & vndeserued fauour, that wee are effectually called to saluation.

2 Moreouer the verie nature also & dispensation of calling doth clearly shewe it, which consisteth not in the onely preaching of the worde, but also in the inlightening of the Spirite. To whome God offereth his worde, is shewed vs in the Prophet: I am found of them that sought me not: I haue openly appeared to them that did not aske for me. To a people which hath not called vpon my name I haue saide, Loe I am present. And least the Iewes should thinke that this kindnesse belonged only to the Gentiles, hee doeth also put them in remembrance from whence hee tooke their Father *Abraham*, when hee vouchsafed to ioyne him to himselfe, namely from meere idolatrie, in which he was drowned with all his. When hee first shineth with the light of his worde to men not deseruing it, he therein sheweth an example plaine enough of his free goodnesse. Here therefore the vnmeasurable goodnesse of God sheweth forth it selfe, but not vnto saluation to all: because for the reprobate there abideth a more greeuous iudgement, for that they refuse the testimonie of the wil of God. And God also, to set forth his glorie, withdraweth from them the effectual force of his spirite. Therefore this inward calling is a pledge of saluation, which cannot deceiue vs. For which purpose maketh that saying of *John*, Thereby wee knowe that we are his children, by the spirite which he hath giuen vs. And least flesh should glorie, that it did at the least aunswere to him when hee called and of his owne will offered himselfe, hee affirmeth that it hath no eares to heare, ny eyes to see, but which hee hath made: and that hee ma-

Ioh. 24.3

1. Iohn. 3.24.

keth

both them, not according to euery mans thankefulnes, but according to his owne election. Of which thing you haue a notable example in *Luke*, where both Iewes and Gentiles in common together heard the preaching of *Paul* & *Barnabas*. Whereas they were at ẏ time al taught with one selfsame word, it is saide that they beleeued which were ordained to euerlasting life. With what face may we deny that the calling is free, in which euẽ to the very last part election reigneth alone? Act. 13. 14

3 But here we must beware of two errors: because many make man a worker together with God, that he by his consent may make the election to be of force: so by their opinion, the will of man is aboue the counsell of God. As though the Scripture did teach, that it is onely giuen vs that we may beleeue, and not rather faith it selfe. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wot not what reason, hãg election vpon faith as though it were doubtfull, yea and vneffectual vntill it be confirmed by faith. It is in deed certain that it is confirmed, as toward vs: and we haue already shewed ẏ the secret counsell of God beginneth to shine out, which was before hidden: so that by this word you vnderstand nothing elle, than that it is approued which was vnknowẽ, & is as it were sealed with a seale. But it is falsely said, that election is then and not till then effectuall, when we haue embraced the gospell, & ẏ therof it taketh liuely strength. We must indeede from thence fetch the certaintie of it: Because if we attempt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth will swallowe vs vp. But when God hath opened it vnto vs, we must climbe vp higher, least the effect should drowne the cause. For what greater absurditie or shameful vniustice is there, thã that when the Scripture teacheth that wee are enlightened as God hath chosen vs, our eyes should be so daseled with this light, that they should refuse to looke vpon election? Yet in the meane time I deny not, that to the end we may be certaine of our saluation, we must beginne at the word, and that our affiance ought therwith to be contented, that we may call vpon God by the name of Father. For some quite contrary to right order, ẏ they may be certified of the counsell of God (which is heere vnto vs, in our mouth & in our heart) do couet to flie aboue the cloudes. Therefore that rashnesse is to be restreined with sobrietie of faith, that it may suffice vs that God in his outward word is a witnesse of his hidden grace: to that the conduit pipe out of which there floweth water largely for vs to drinke, do not hinder but that the springhead may haue his due honour. Deut. 30. 14

We are not vvorkers vvith God of our owne election, neither doeth it hang in suspense vpon our faith.

4 Therefore as they do wrongfully, which hang the strength of election vpon the faith of the gospel, by which faith we feele that election pertaineth to vs: so we shall kepe the best order, if in seking the certainty of our electiõ, we sticke fast in these latter signes, which are sure witnessings of it. Satã doth with no tentation either more greeuously, or more dangerously astonish the faithfull, than when disquieting them with doubt of their election, he doth also moue them with a peruerse desire to seeke it out of the waie. I call it seeking out of the waye, when a wretched man enterpriseth to breake into the hidden secretes of the wisedome of God, & to pearce euen to the highest eternity to vnderstand what is determined of himselfe at the iudgement

The certaintie of our election to be searched not in the bosome of God but in our selues according to that light which hee hath giuen vs in his vvorde.

ſeate of God. For then he throweth himſelfe headlong to be ſwallowed vp into the depth of the vnmeaſurable deuouring pit: then he wrappeth himſelf with innumerable ſnares and ſuch as he cannot winde out of: then he ouerwhelmeth himſelfe with the bottomleſſe depth of blinde darkneſſe. For ſo is it rightfull that the fooliſhneſſe of the witte of man be puniſhed with ſo horrible ruine, when he attempteth of his own force to riſe vp to the height of the wiſedom of God. And ſo much more deadly is this tentation, as there is none to which we are commonly all more bent. For there is moſt rarely any man to be found, whoſe mind is not ſomtime ſtriken with this thought, Whence haſt thou ſaluation, but of the election of GOD? And of Election what reuelation haſt thou? which thought, if it haue once taken place in any man, either perpetually vexeth the miſerable man with terrible torméts, or vtterly diſmayeth him. Truely I would haue no ſurer argument than this experience to prooue, howe wrongfully ſuch men imagine of predeſtination. For the minde can be infected with no errour more peſtilent, than that which plucketh downe and thruſteth the conſcience from her peace and quietneſſe towarde God. Therefore if we feare ſhipwracke, wee muſt diligently beware of this rocke, which is neuer ſtriken vpon without deſtruction. And though the diſputing of predeſtination be eſteemed like a dangerous ſea, yet in paſſing through it there is founde a ſafe and quiet yea and pleaſant ſayling, vnleſſe a man doe wilfully couet to be in daunger. For as they doe drowne themſelues in the deadly bottomleſſe depth, which to be certified of their election doe enquire of the ſecret Counſell of God without his worde: ſo they which doe rightly and orderly ſearch it in ſuch ſort as it is contained in the worde, receiue thereof a ſingular fruite of comfort. Let this therefore be our way to ſearch it, that wee beginne at the calling of God, and ende in the ſame. Howbeit this withſtandeth not, but that the faithfull may thinke that the benefits which they daily receiue at the hand of GOD, doe deſcende from that ſecrete adoption: as they ſay in *Eſaie*, Eſa. 25. Thou haſt done maruels, thy thoughts are olde, true, and faithfull: forasmuch as by that adoption as by a toké, the Lords will is to confirme ſo much as is lawfull to be knowen of his counſell. But leaſt anie man ſhoulde thinke this a weake teſtimonie, let vs conſider how much both cleareneſſe and certainety it bringeth vs. Of which thing *Bernarde* ſpeaketh fitly. For after that he had ſpoken of the reprobate, he ſaith: The purpoſe of God ſtandeth the ſentence of peace ſtandeth vpon thé that feare him, both couering their euils, and rewarding their good thinges: ſo as to them after a marueilous manner not onely good thinges, but alſo euil do worke together vnto good. Who ſhal accuſe the elect of God? It ſufficeth me to all righteouſneſſe, to haue him alone merciful, to whom alone I haue ſinned. Al ỹ he hath decreed not to impute to me, is ſo as if it neuer had bene. And a litle after: O place of true reſt, & to which not vnworthily I may giue the name of a bedchamber, in which GOD is ſeene not as troubled with wrath, nor as withholden with care: but his will is prooued in him good, and well pleaſing, and perfect. This ſight doth not make afraide, but calmeth: doth not ſtirre vp vnquiet curiouſneſſe, but appeaſeth it: doth not weary the ſenſes, but quieteth them: Here is quiet truely taken, God being appeaſed, appeaſeth al things

and

and to behold him quiet, is to be quiet.

5 First, if wee seeke a fatherly kindnesse and fauourable minde of God, we must turne our eyes to Christ, in whome alone the soule of the father resteth. If we seeke saluation, life, and the immortalitie of the heauenly kingdom, we must then also flee to no other: forasmuch as he alone is both the fountaine of life, & author of saluation, & heire of the kingdom of Heauen. Now whereto serueth election, but that being adopted of the heauenly father into the degree of children, we may by his fauour obtaine saluation & immortalitie? Howsoeuer in seeking thou tosse it and shake it, yet thou shalt finde that the vttermost marke of it extendeth no further. Therefore whom God hath taken to his children, it is not said that hee hath chosen them in themselues, but in his Christ: because he could not loue them but in him, nor giue them the honour of the inheritance of his kingdome, vnlesse they had first bene made partakers of him. If we be chosen in him, we shal not find in our selues the certaintie of our election: no, nor yet in God the father, if wee imagine him naked without the sonne. Christ therefore is the mirror, in whome we both must, and without deceite may behold our election. For sith it is he into whose body the Father hath appointed to graffe all them whom from eternitie he hath willed to be his, that he may take for his children so many as hee reknowledgeth among his members: we haue a witnesse plaine and sure inough, that wee are written in the booke of life, if wee communicate with Christ. And that sure communion of himselfe hee gaue vs, when by the preaching of the Gospell hee testified that he was giuen to vs of the father, that hee with all his good thinges shoulde bee ours. Wee are saide to put on him, and to growe together into him, that wee may liue: because he liueth. So oft is this doctrine repeated, The Father spared not his onely begotten sonne, that whosoeuer beleeueth in him, may not perish. But he that beleeueth in him, is saide to haue passed from death into life. In which sense he calleth himselfe the bread of life, which whoso eateth, hee shal not die for euer. He (I say) hath beene a witnesse to vs, that they shal be receiued of the heauenly father in place of his children, of whome hee hath beene receiued by faith. If wee couete any more than to bee accompted among the children and heires of God, then we may climbe aboue Christ. If this be our vttermost marke: how much be wee mad in seeking without him that which wee haue alreadie obteyned in him, and which may bee found in him alone? Moreouer sith he is the eternall wisedome, the vnchangeable trueth, and fast setled counsell of the father: it is not to be feared least that which he declareth to vs in his worde, should vary any thing bee it neuer so litle from that will of the Father which we seeke: but rather he faithfully openeth it vnto vs, such as it was from the beginning, & euer shal be. The practise of this doctrine ought also to be in vre in prayers. For though the faith of election doth incourage vs to call vpon God: yet when we make our prayers, it were vnorderly done to thrust it into the presence of God, or to couenant with this condition. Lorde, if I bee elected, heare me: forasmuch as hee willeth vs to be content with his promises, and no where else to seeke whether he will be intreatable to vs or no. This wisedome shall deliuer vs from many snares, if wee can skilfully apply that to a right vse which hath beene

Being chosen in Christ in him we must beholde our choosing assertained.

Mat. 3. 17.

Eph. 1. 4.

Rom. 8. 31.

Iohn. 3. 15.
Iohn. 5. 24.
Iohn. 6. 35.

rightly written: but let vs not vndiſcretely drawe hither and thither that which ought to haue beene reſtrained.

Our election being found eſtabliſhed in Chriſt, our hearts muſt needes be thereby confirmed with ſtedfaſt truſt & aſſiance of perſiſting in the ſtate of grace & of ſaluation to the end.

6 There is alſo for ſtabliſhing of our affiance an other ſtay of election, which we haue ſaide to be ioyned with our calling. For, whome Chriſt taketh being enlightened with the knowledge of his name into the boſome of his Church, them he is ſaide to receiue into the faith and protection. And whomeſoeuer hee receiueth, they are ſaide to bee committed to him of the father,& deliuered to his truſt,that they may be kept into eternal life. What meane we? Chriſt crieth out with a loude voice, that ſo many as the Father willeth to be ſaued,he hath deliuered them into his protection. Therefore if we liſt to knowe whether God hath care of our ſafetie,let vs ſeeke whether he hath committed vs to Chriſt,whome he hath made the onely Sauiour of all his. Nowe if we doubt whether we be receiued of Chriſt into his Faith & keeping,he preuenteth our doubting, when hee voluntarily offereth himſelfe to be our ſheepeheard,and pronounceth that wee ſhall be in the number of his ſheepe if we heare his voyce. Let vs therefore embrace Chriſt, being liberally ſet open for vs, and comming to meete vs, hee ſhall number vs in his flocke,and ſhall keepe vs incloſed within his folde. But there entreth into vs a carefulneſſe of our ſtate to come. For as *Paul* teacheth that they are called,which were before choſen: ſo Chriſt ſheweth that many are called,but fewe are choſen. Yea and alſo *Paul* himſelfe in an other place diſhorteth vs from carefulneſſe: Let him that ſtandeth (ſaith he) loooke that hee fall not. Againe, Art thou graffed into the people of God? Be not proud, but feare: for God is able to cut thee off againe that he may graffe other. Finally we are ſufficiently taught by experience it ſelfe, that calling and faith are of ſmall value, vnleſſe there be adioyned continuance which happeneth not all men. But Chriſt hath deliuered vs from this care: for verily theſe promiſes haue reſpect to the time to come. All that my father giueth mee, ſhall come to me: and him that ſhal come to me, I wil not caſt him out of dores. Againe, this is the will of him that ſent me, the Father, that I looſe nothing of all thinges that hee hath giuen mee, but may raiſe them vp againe in the laſt day. Againe, My ſheepe heare my voice, and they followe mee: I knowe them, and I giue them eternal life, and they ſhall not periſh for euer, neither ſhall any man take them out of my hande. The father which gaue them to me, is greater than al: & no man can take them out of the hand of my father. Now when he pronounceth, euery tree which my father hath not planted, ſhall be plucked vp by the root: he ſignifieth on the contrarie ſide, that they can neuer be plucked from ſaluation, which haue roote in God. Wherewith agreeth that ſaying of *Iohn*, If they had beene of vs, they had not at all gone out from vs. Hereupon alſo commeth that noble glorying of *Paul* againſt life and death, preſent thinges and thinges to come: which glorying muſt needes be grounded vpon the gifte of continuance. Neither is it any doubt that he directeth this ſaying to al the faithfull. In another place the ſame *Paul* ſaith, He that hath begonne in you a good worke, ſhall ende it euen vntill the day of Chriſt. As alſo *Dauid*, when his faith fainted, leaned vppon this ſtay: Thou ſhalt not forſake the worke of thy handes. And nowe neither is this doubtful, that Chriſt when he prayeth for al the faithful, asketh

Ioh.6.37.& 17.6.

Iohn.10.3.

Rom.8.30.
Mat.22.14.
2.Cor.10.12.

Iohn.6.37.& 40.

Iohn.10.17.

Mat.15.13.

1.Iohn.2.19.
Rom.8.38.

Phil.1.16.
Pſa.138.8.

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the same thing for thē which he asketh for *Peter*, that their faith may neuer faint. Wherby we gather, that they are out of dāger of falling away, because the sonne of God, asking stedfast continuance for their godlinesse, suffered no deniall. What would Christ haue vs to learne hereby, but that we shoulde trust that we shal perpetually be safe, because we are once made his? Luke.22,32.

7 But it daily happeneth, that they which seemed to be Christes, do againe reuolt from him & fall. Yea and in the very same place where he affirmeth that none had perished of them which were giuen him of the Father, yet he excepteth the sonne of perdition. That is true indeede: but this is also as certaine, that such did neuer cleaue to Christ with ỳ affiance of heart with which I say that the assuredness of our election is stablished. They went out from vs (saith *Iohn*) but they were not of vs. For if they had been of vs, they had stil taried with vs. Neither do I denie that they haue like signes of calling as the elect haue: but I do not graunt that they haue that sure stablishment of election which I bid the faithful to fetch out of the word of the Gospel. Wherefore let not such examples moue vs but that wee quietly rest vpon the promise of the Lord, where he pronounceth, that al they are giuē to him of the Father, which receiue him with true faith, of whom sith he is their keeper & Pastor, none shal perish. Of *Iudas* we shall speake hereafter. *Paul* doth not counsel Christians from assurednes altogither, but from careless and loose assuredness of the flesh, which draweth with it, pride, presumption, & disdaine of other, and quencheth humilitie & the reuerence of God, and bringeth forgetfulnesse of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly and vngently to reproch the Iewes for this, that the Iewes being disherited, they were set in their stead. Feare also he requireth not wherwith they should be dismaied & stagger, but which framing vs to the humbler receiuing of the grace of god, should abate nothing of the affiance thereof, as we haue saide in another place. Beside that he doth not there speake to euerie man particularly, but to the sects themselues generally. For whē the church was diuided into two parts, & enuie bred dissention, *Paul* putteth the Gentiles in mind that their being supplied into the place of the peculiar and holy people, ought to be to them a cause of feare & modestie. And among them there were manie puffed vp with glorie, whose vaine boasting it was profitable to beat downe. But we haue in another place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrary to the nature of it, than to doubt what shal become of vs. *They which fall from Christ were in trueth neuer Christians in whom a modest humble, & religious feare of falling doeth not take away assurednes of consuming hir.* Ioh.16.12. 1.Ioh.2.19. Ioh.3,16.& 6,39

8 That saying of Christ, of many being called but fewe chosen, is verie ill taken after that maner. There shalbe nothing doutful if we hold fast that which ought to be cleare by the thinges aboue spoken, that there are two sortes of calling. For there is an vniuersall calling whereby through the outward preaching of the word, God calleth altogether to him, euen them also to whom he setteth it forth vnto the sauor of death, & vnto matter of more grieuous condemnation. The other is a speciall calling which for the most part he vouchsafeth to giue only to the faithful, when by the inward enlightening of his spirit he maketh ỳ the word preached is setled in their hearts. Yet sometime he maketh them also partakers of it whom hee enlightened with but *Calling general and speciall.*

but for a time, & afterward by the deseruing of their vnthankfulnesse forsaketh them, and striketh them with greater blindnesse. Now when the Lorde saw the gospell to be published farre and wide, and to be despised of many, but to be had in due price of fewe: he describeth to vs God vnder the person of a king, which preparing a solemne feast sendeth his messengers round about to bid a great multitude to be his gestes, and yet can get but a few, because euery one alleageth lets for his excuse, so that at length he is compelled vpon their refusal, to cal out of the high waies euery one that he meeteth. Hitherto euery man seeth that the parable must be vnderstood of the outward calling. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheere his gueſtes. If he finde any not clothed with a wedding garment, he will not suffer him with his vncleanlinesse to dishonor the solemnitie of the feast. This parte of the parable, I graunt, is to be vnderstoode of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord wil not suffer for euer: but, as their filthinesse deserueth he wil cast them out. Therefore fewe are chosen out of a great number of them that are called, but yet not with that calling by which we say that the faithfull ought to iudge their election. For, that generall calling is also common to the wicked: but this speciall calling bringeth with it the spirite of regeneration, which is the earnest and seale of the inheritance to come, wherewith our heartes are sealed vp against the day of the Lorde. In a summe sith hypocrites boast of godlinesse as well as the true worshippers of God, Christ pronounceth that at length they shalbe cast out of the place which they wrongfully possesse: as it is said in the Psalme, Lorde, who shall dwell in thy tabernacle? The innocent in handes, and the man of a pure heart. Againe, in another place. This is the generation of them that seeke God, of them that seeke the face of the God of *Iacob*. And so doth the Spirit exhort the faithful to sufferance, that they take it not grieuously that the Israelites be mingled with them in the Church: for at length their visor shalbe plucked from them and they shalbe cast out without shame.

Mat.22.

Ephe.1.13.
Psal 15.1.

Psal.22.3

The fal of Iudas, and the error of Gregorie about the certaintie of our election.

9 The same reason is of the exception euen now alleaged, where Christ saith y none perished but the sonne of perdition. It is in deede an vnproper speech, but yet not darke. For he was not accounted amomg the sheepe of Christ, for that he was one in deede, but because he kept the place of one. And where in another place the lord affirmeth that he was chosen with the Apostles, that is spoken only in respect of the ministerie. Twelue (saith hee) haue I chosen, and one of them is a Diuel: that is, he had chosen him to the office of an Apostle. But when he speaketh of choosing to saluation, hee denieth him farre away from the number of the chosen, saying: I speake not of all: I knowe whome I haue chosen. If a man do in both places confounde the worde of Choosing, he shall miserably entangle himselfe: if hee make difference, nothing is more plaine. Therefore *Gregorie* teacheth verie ill & pestilently when he saith that wee know onely our calling, but are vncertaine of our election: whereby hee mooueth all men to feare and trembling: vsing also this reason, but because we know what we be to day, but what wee

Iohn.17.12
Iohn.6.70
Iohn.13.

Iohn.13.18.
Hom.38.

shalbe

shalbe we know not. But in that place he sufficiently declareth, how he stũbled at this blocke. For, because he hanged election vpon the merites of workes, he had matter enough and more to discourage the mindes of men: but he could not strengthen them, which did not remoue them from themselues to the affiance of the goodnesse of God. Hereof the faithfull haue some tast of that which we haue determined at the beginning that predestination if it be rightly thought vpõ, bringeth not a shaking of faith, but rather the best strengthning of it. And yet I deny not, ỳ the holy ghost framed his talke to the smal measure of our sense. As when he saith, In the secret of my people they shal not be, & in the roule of my seruants they shal not bee written. As though God did begin to write in the booke of life, them whom he reckeneth in the number of his: whereas yet we know: euen by the witnes of Christ, that the names of the childrẽ of God are from the beginning written in the booke of life. But in these words is only expressed the casting away of them which seemed the chiefe among the elect: as it is saide in the Psalme. Let them be blotted out of the booke of life, and let them not bee written with the righteous, Eze. 13. 9. Phil. 4. 3. Psal. 69. 29.

10 But the elect are neither immediatly from the wombe, nor all at one time, by calling gathered together into the flock of Christ, but as it pleaseth God to distribute his grace to them. But ere they be gathered together to that chiefe shepheard, they are scattered abroade and stray in the common desert, & differ nothing from other, sauing that they be defended by the singular mercie of God, from falling into the extreeme headlong downefal of death. Therefore if you looke vpon themselues, you shall see the ofspring of *Adam*, which sauoreth of the common corruption of the whole masse. That they be not carried into extreeme & despeired vngodlines, this commeth not to passe by any goodnesse naturally planted in them, but because the eye of God watcheth, & his hande is stretched out to their saluation. For they that dreame that from their verie natiuitie there is planted in their hearts, I wote not what seede of election, by the vertue whereof they are alway enclined to godlinesse and to the feare of God, they both are not holpen to proue it by the authoritie of Scripture, & also are confuted by experience it selfe. They doe in deede bring forth a fewe examples to prooue that the elect euen before their enlightning, were not vtterly strangers frõ religion: that *Paul* in his being a Pharisee liued vnreproueable, that *Cornelius* was by almes and prayers accepted of God: and such other. Of *Paul*, we graunt to them: of *Cornelius*, we say that they are deceiued. For it appeareth that he was then alreadie enlightned and regenerate, so that hee wanted nothing but the cleere reueiling of the Gospell. But what will they wring out by these few examples? that all the elect are alway endued with ỳ spirite of godlinesse? No more than if a man by shewing the vprightnesse of *Aristides*, *Socrates*, *Zenocrates*, *Scipio*, *Curius*, *Camillus*, and other, shoulde thereof gather that all they that are left in blindnesse of idolatrie, were desirous followers of holinesse and honestie. Yea and the Scripture in more places than one, openly crieth out against them. For, the state which *Paul* describeth of the Ephesians before their regeneratiõ, sheweth not one graine of this seede. Ye were (saith he) dead with defaultes and sinnes, in which

No difference before vocation betweene the elect of God and others.

Phil. 3. 5. Act. 10. 2. Ephe. 2. 2.

which ye walked according to ỹ time of this world, according to the prince of the aire, which now worketh in the obstinate children: among whom we all also were sometime conuersant in the lustes of our flesh, doing those thinges that liked our flesh and minde. And we were by nature the children of wrath, as other also were. Againe, remember that ye were somtime without hope, and lacked God in the worlde. Againe, Ye were sometime darkenesse: but now ye are light in the Lorde, walke as the children of light. But peraduenture they will haue these things to be referred to the ignorance of the true God, wherwith they deny not that the elect are holden, before that they be called. Albeit this were a shameleſſe cauilling, sith he therof concludeth, that they ought nowe no more either to lie or to steale: yet what will they answere to other places? as is that place to the Corinthians, wher whē he had pronounced that neither whoremongers, nor idolaters, nor adulterers, nor weaklings, nor buggerers, nor theeues, nor couetous men, shalbe heires of the kingdome of God: he by & by addeth that they were wrapped in the same hainous offences before that they knewe Christ: but nowe that they are both washed by his bloud & made free by his spirit. Again an other place to the Romaines. As ye haue giuen your members bonde to vncleanesse, and to iniquitie vnto iniquitie, now yeeld them in bondage to righteousnes. For what fruite had you of these thinges in which yee are nowe worthily ashamed, &c.

Ephe. 5.8.
Ephe. 4.23
1. Cor. 6.9
Rom. 6.19

In men before God cal them, ther is no bud of righteousnes termed by some the seede of election.

11 What maner of seede of election, I pray you, did then budde in thē, which being manifoldly defiled in al their life, as it were with desperat wickednes, wallowed in the most abhominable & accursed sinne of all? If hee would haue spoken after their opinion, he should haue shewed howe muche they were bond to the bountifulnesse of God, by which they had beene preserued from sliding into so great filthinesse. So *Peter* also should haue exhorted his to thankefulnesse for the perpetual seede of election. But he contrariwise putteth them in minde that the time past sufficed to make an ende of the lustes of the Gentiles. What if we come to examples? what budde of righteousnesse was there in *Rahab* the harlot, before faith? in *Manasse*, when *Hierusalem* was dipped and in a manner drowned in the bloude of the Prophets? in the Theefe, which among his last gaspings began to thinke of repentance? Away therefore with these argumentes, which silly curious men do rashly deuise to themselues without the Scripture. But let that abide certaine with vs, which the scripture hath, that al haue strayed like lost sheepe, euerie one hath swarued into his owne way, ỹ is, perdition. Out of this gulfe of perdition; whom the Lord hath determined once to pluck foorth, them he differreth til his fit time: only he preserueth them, that they sal not vnto vnpardonable blasphemie.

1. Pet. 4.3
Ios. 2.1
2. Kin. 12.17
Luk. 22.16.
Esa. 53.6

The meanes whereby reprobates come to their endes: some debarred of the power of hearing the worde, some by the light thereof blinded.

12 As the Lorde by the effectualnesse of his calling towarde the electe, maketh perfect the saluation, where vnto hee had by eternall counsell appointed them: so he hath his iudgementes against the reprobate, whereby he executeth his counsell of them. Whom therefore hee hath created vnto the shame of life, and destruction of death, that they shoulde bee instruments of his wrath, and examples of his seueritie: from them, that they may come to their ende, sometime he taketh away the power to heare his word,

and

and sometime by the preaching of it he more blindeth and amaseth them. Of the first maner, whereas there be innumerable examples, let vs choose out one more cleare & notable than all the rest. There passed away about foure thousand yeares afore Christ, in which he hid from all the Gentiles the light of his health bringing doctrine. If any man answere that he therefore made them not to enioy so great a benefit because he iudged them vnworthie, they which come after shall not be proued any more worthie. Of which thing, beside the experience, *Malachie* is a substantiall witnes, which reprouing infidelitie mingled with grosse blasphemies, yet declareth ỳ there shal come a redeemer. Why therefore is he rather giuen to these than to those? He shall trouble himselfe in vaine, that shal here search for a cause higher than the secret and vnsearchable counsel of God. Neither is it to bee feared least any scholler of *Porphyrie*, should freely gnawe at the righteousnesse of God while wee aunswere nothing in defence of it. For when wee say that none perish vndeseruing, & that it is of the free bountifulnesse of God that some be deliuered, there is largely enough said for the setting foorth of his glory, so that it needeth not our shifting. The soueraigne iudge therefore maketh a way for his predestination, when whome hee hath once reiected, them being depriued of the communicating of his light hee leaueth in blindnesse, Of the other maner there are both daily examples, and also many contained in the Scripture. One selfesame preaching is commonly made to a hundred, twentie receiue it with readie obedience of faith: the rest doe either set naught by it, or scorne it, or hisse it out, or abhorre it. If any man answere that this diuersitie proceedeth of their malice and peruersnesse, he shall not yet satisfy vs: because the others wit also shoulde bee possessed with the same malice, vnlesse God did amende it with his goodnesse. Therefore we shall still be encombred, vnlesse wee call to minde that which *Paul* saith, Who maketh thee to differ? Whereby he signifieth that some excell other some, not by their owne vertue, but by the onely grace of God. Mal.4.2. 1.Cor.4.7.

13 Why therefore doth he in graunting grace to those passe ouer these? Of those *Luke* sheweth a cause, Because they are ordeined to life. Of these, what shall we thinke, but because they are the vessels of wrath vnto dishonor? Wherefore let it not grieue vs to say with *Augustine*. God (saith hee) might turne the will of the euil into good, because he is almightie. He might in deede. Why therefore doeth he not? because hee woulde not. Why hee would not, is in himselfe. For we ought to bee no more wise than we ought to be. And that is much better, than to shift with *Chrysostome*, and say that hee draweth him that is willing and reacheth his hand, that the difference may not seeme to stande in the iudgement of God, but in the onely will of men. Truely it so standeth not in the proper motion of man, that euen the godly and they that feare God haue neede of a singular instruction of the spirite. *Lidia* the purpleseller feared God, & yet it behoued that her heart shoulde be opened, that shee might harken to the doctrine of *Paul*, and profite in it. This is not spoken of one woman alone, but that wee shoulde knowe that the profiting of euery man in godlinesse is the secrete worke of the spirite. This verilie cannot bee brought in question, that the Lorde sendeth his worde to many, whose blindnesse hee will haue to be more enforced. For, to what

The difference betweene one sort and another hangeth vpon the secrete counsell and will of God whereof there is no higher cause then his will. Act.13.48. De Gen. ad lite. lib.2.cap.10. Ho. de conuers. Paul. Act.16.14.

what purpose doth he bid so many commaundements to be carried to *Pharao*? was it because he hoped that with often repeated messages he would be appeased? No, but before he began, he foreknewe and foretolde the ende. Exod.21. Ezec.2.3.& 12.2 Go (saith hee to Moses) and declare to him my will: but I will harden his heart, that he obey not. So when he stirreth vp *Ezechiel*, he warneth him aforehande that he sendeth him to a rebellious and stubborne people: to the end that he should not be afraide if he perceiue himself to sing to deafe men. Iere.1.10. Esay 6.9. So hee foretelleth to *Ieremie*, that his doctrine should become a fire, to destroy and wast the people like stubble. But the prophecie of *Esaie* yet more enforceth it. For he is thus sent of the Lorde: Go and saye to the children of Israell: With hearing heare ye, and vnderstand not: With seeing see ye, and knowe not. Make obstinate the heart of this people, and make heauie their eares, and ouerplaister their eyes: least peraduenture they may see with their eyes, and heare with their eares, and vnderstande with their heart, that being turned they may be healed. Behold he directeth his voice to them, but that they may waxe more deaf: he lighteth a light, but that they may be made more blinde: hee sheweth foorth doctrine, but that they may be made more dull: he layeth to them a remedie, but not that they may be healed. Iohn.12.39. And *Iohn* alleaging this prophecie, affirmeth that the Iewes could not beleeue the doctrine of Christ, because this curse of God lay vpon them. Neither can this also be in controuersie, that whom God wil not haue to be enlightened, to them he deliuered his doctrine wrapped vp in darke speeches, that they may nothing profite thereby but to bee thrust into greater dulnesse. Christ also testifieth, that he doth therefore expound onely to the Apostles the parables in which he had spoken to ỹ multitude, because to them it was giuen to know the mysteries of the kingdome of God, but to the common people not so. Matt.13.11. What meaneth the Lorde (wilt thou say) in teaching them, of whome he prouideth that he may not be vnderstanded? Consider whence is the fault, and thou wilt cease to aske. For in the worde howe great darkenesse soeuer there be, yet there is alway light enough to conuince the conscience of the wicked.

The vnchangeable decree of God concerning the destruction of the vvicked is the ground of their vntovvard dispositon to the meanes vvhereby men are saued.

14 Now remaineth for vs to see, why the Lorde doeth that which it is plaine that he doth. If it be aunswered that it is so done because men haue so deserued by their vngodlinesse, wickednesse, & vnthankfulnes: the same shall in deede be well and truely saide: But because there appeareth not yet the reason of this diuersitie, why when some are bowed to obedience, other some continue hardened, in searching it we must needes goe to that which Paul hath noted out of *Moses*, namely that God hath raysed them vp from the beginning, that he might shewe his name in the whole earth. Rom.9.17. Wherasthere fore the reprobate do not obey the word of God opened vnto them, that shalbe well imputed to the malice and peruersenesse of their heart, so that this be therewithall added, that they are therefore giuen into this peruersnesse, because by the righteous but yet vnsearchable iudgement of GOD they are raised vp to set forth his glorie with their damnation. 1.Sam.2.25. Likewise whē it is said of the sonnes of *Hely*, that they harkened not to holsome warnings, because the Lord willed to kill them: it is not denied that the stubbornesse proceeded of their owne naughtinesse: but it is therewithall touched why they

they were left in stubbornesse, when the Lorde might haue softened their heartes, namely becauſe his vnchaungeable decree had once appointed them to deſtruction. To the ſame purpoſe ſerueth that ſaying of *Iohn*, When he had done ſo great ſignes, no man beleeued in him: that the word of *Eſay* might be fulfilled, Lorde, who hath beleeued our ſaying? For though he do not excuſe the ſtifnecked from blame, yet he is content with that reaſon, that the grace of God is vnſauorie to men, till the holie ghoſt bring taſt. And Chriſt alleaging the prophecie of *Eſaie*. They ſhal all be taught of God, tendeth to no other ende but to prooue that the Iewes are reprobate and ſtrangers from the Church, becauſe they are vnapt to learne: and he bringeth no other cauſe therof, but for that the promiſe of God doth not pertain to them. Which thing this ſaying of *Paul* confirmeth, that Chriſt which to the Iewes is an offence, and to the Gentils fooliſhneſſe, is to the called the ſtrength and wiſedome of God. For when he hath tolde what commonly happeneth ſo oft as the Goſpel is preached, namelie ỳ ſome it maketh more obſtinate, and of ſome it is diſpiſed, hee ſaith that it is had in price of them onely which are called. Hee had in deede a litle before named them beleeuers, but hee meant not to take away the due degree from the grace of God which goeth before faith, but rather hee addeth this ſeconde ſaying by way of Correction, that they which had embraſed the Goſpell ſhoulde giue the praiſe of their faith to the calling of god: As alſo a litle after he teacheth that they are choſen of God. When the vngodlie heare theſe thinges, they crie out that God with inordinate power abuſeth his poore creatures for a ſport to his crueltie. But we which know that all men are ſo many waies endangered to the iudgement ſeate of God, that being asked of a thouſande thinges they can not ſatisfie in one, doe confeſſe that the reprobate ſuffer nothing which agreeth not with the moſt iuſt iudgement of God. Whereas we do not clearelie attaine the reaſon therof, let vs not be diſcontent to be ignorant of ſomewhat, where the wiſedome of God lifteth vp it ſelfe into ſo great height.

Iohn.12.38.

Iohn.6.45.

1.Cor.1.23.

15 But foraſmuch as there are a few places of ſcripture wont to bee obiected, in which God ſeemeth to denie that it is done by his ordinance that the wicked doe periſh, but by this that, he crying out againſt it, they wilfully bring death vpon themſelues: let vs briefelie declaring theſe places, ſhew ỳ they make nothing againſt the ſentence aboue ſet. There is brought foorth a place of *Ezechiell*, that God will not the death of a ſinner, but rather that he may be turned and liue. If they will extende this to all mankinde: why doth he not moue manie to repentance, whoſe mindes are more pliable to obedience, than theirs which at his daily allurements waxe harder and harder? With the Sodomites (as Chriſt witneſſeth) the preaching of the goſpel and miracles would haue brought forth more fruite than in *Iurie*. How commeth it to paſſe therefore, if God will all to be ſaued, that hee openeth not the gate of repentance to thoſe miſerable men that woulde haue beene more readie to receiue grace? Herby we ſee that the place is violently wreſted, if the wil of GOD, whereof the Prophet maketh mention, be ſette againſt his eternal counſel, wherby he hath ſeuered the elect from the reprobate. Nowe if we ſeeke for the true naturall meaning of the Prophete: his

Places of ſcripture opened, wher in the deſtruction of the wicked, ſeemeth denied to be by the will & ordinance of God.

Eze.34.11.

Matt.13.23.

purpoſe

purpose is to bring hope of pardon to the penitent. And this is the som, that it is not to be douted but that God is readie to forgiue so sone as the sinner turneth. Therefore he willeth not his death, in so much as hee willeth his repentaunce. But experience teacheth that he so willeth them to repent whō he generally calleth to him, that yet he toucheth not al their heartes. Yet is it therefore to be saide that he dealeth deceitfully, because although the outwarde voyce doe but make them vnexcusable which heare and doe not obay it, yet it is truely accounted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs holde this for the meaning of the Prophet, that the death of a sinner pleaseth not God: that the godly may haue affiaunce, that so soone as they shalbe touched with repentaunce, there is pardon readie for them with GOD. and the wicked may feele that their fault is doubled, because they answere not to so great mercifull kindenesse and gentlenes of God. The mercy of God therefore will alway meete tepentance, but to whom repentance is giuen, both all the Prophetes, and Apostles, and *Ezechiell* himselfe doe plainely teache. Secondly there is alleaged a place of *Paul*, where he saith that God willeth al mē to be saued, which although it haue a diuerse meaning frō the other, yet in some thing they agree together. I aunswere, first that by the rest of the text it is made plaine howe he willeth. For *Paul* coupleth together, that he willeth them to be saued, and to come to the acknowledging of the truth. If they will haue this to be determined, by the eternall counsell of GOD that they receiue the doctrine of saluation, what meaneth that saying of *Moses*, What nation is so noble, that God commeth neare to it as hee doth to thee? Howe came it to passe that GOD restrained from many peoples the light of the Gospell, which other enioyed? Howe came it to passe that the pure knowledge of godlinesse neuer came to some, and some scarcelye tasted so much as any darke principles of it? Hereof it shall nowe bee easie to gather, whereto *Paul* tendeth. He had commaunded *Timothee* to make solemne prayers in the Church for kinges and princes. But when it seemeth somewhat an absurditie that prayers should be made to GOD for a kinde of men in a manner despeired (because they were not onely strangers from the body of Christe, but also endeuored with all their forces to oppresse his kingdome) hee added, that the same is acceptable to GOD which willeth all men to be saued. Whereby verilie hee signifieth nothing else but that he hath stopped vp the way vnto saluation to no degree of mē but rather that he hath so poured out his mercie that he willeth no man to be voyde of it. The other sentences doe not declare what God hath by his secrete iudgement determined of all men: but doe shewe that there is pardon readie for all sinners which doe onely turne themselues to require it. For if they more stiffely stande vpon this that it is sayde that he wil haue mercie vpon all, I will on the contrarie side aunswere them with that which is written in an other place. That our God is in heauen where hee doeth whatsoeuer he will. This worde therefore must so be expounded that it may agree with the other, I will haue mercy vpon whom I will haue mercy, and I will shewe mercy to whom I will shew mercy. He that chooseth out them whome he wil haue mercie on, doth not giue it to all. But sith it clearely appeareth

1. Tim. 2. 4

Deut. 4. 7

Psal. 115. 3
Exod. 33. 19

peareth that in that place is spoken not of all particular men, but of degrees of men, we will make no longer disputing about it. Howbeit it is also to bee noted, that *Paul* doth not affirme what God doth alway & euery where & in all men: but leaueth it to him at his libertie at length to make kinges & magistrates partakers of the heauenly doctrine, although by reason of their blindenesse they doe nowe rage against it. They seeme to presse vs more strongly with obiecting the place of *Peter*, that God willeth none to perish, but receiueth al to repentance. But the vndoing of this knot doth by and by offer it selfe in the second word, because the will to receiue can not bee vnderstanded to be any other than that which is euery where taught. Truely the turning is in the hande of God: whether he will turne all or no, let himselfe be asked, when he promiseth that he will giue to a certaine fewe men a fleshly heart, leauing to othersome a stonye heart. It is true in deede, that vnlesse we were ready to receiue them which cal vpon his mercy, this saying should be false. Turne to me, & I will turne to you. But I say that none of all mortall men doth come to God but he ỹ is preuented of God: And if repentance were in the will of man, *Paul* would not say, If peraduenture he giue them repentance. Yea vnlesse the same God which with worde exhorteth al men to repentance, did with secret mouing of his spirite bring the chosen to it. *Ieremie* would not say, Turne me, Lord, and I shalbe turned: for when thou hast turned me, I haue repented.

Eze.36.26.

Zach.1.3.

2.Tim.2.25.

Iere.31.18.

16 But (thou wilt say) if it be so, there shalbe small truth in the promises of the Gospell, which when they testifie of the wil of GOD, affirme that he willeth that which is against his inuiolable decree. Not so. For howsoeuer the promises of saluation be vniuersall, yet they nothing disagree with the predestination of the reprobate, so that we direct our mindes to the effect of them. We knowe that then and not till then the promises are effectuall to vs, when we receiue them by faith, on the other side when faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether these thinges disagree together: that it is said that God hath from eternitie ordeined whome he will embrace with loue, and vpon whome he will exercise wrath: and that he promiseth saluation to all without difference. Truely I say that they agree verie well. For in so promising he meaneth nothing else than that his mercie is set open for all which doe couet and craue it: which thing none doe but they whome he hath enlightned. And them he enlightneth, whom he hath predestinate to saluation. They (I say) haue the trueth of the promises sure and vnshaken, so as it can not be sayde that there is any disagreement betweene the eternall election of God, & the testimonie of his grace which he offreth to the faithfull. But why nameth he all? verily that the consciences of the godly may the more safely rest, when they vnderstande that there is no difference of sinners, so that faith be present: and that the wicked may not cauill for their excuse, that they want a sanctuary wherunto they may withdraw themselues from the bondage of sinne, when with their owne vnthankfulnes they refuse it being offered them. Therfore when the mercy of God is by the Gospel offred to both sorts, it is faith, that is to say the enlightning of God, which maketh difference between the godly and vngodly, so as ỹ one sort feeleth the

No repugnancy betweene the promises of saluation offered vniuersallie vnto al and the purpose of God concerning the condemnation of some.

effectu-

effectualneſſe of the Goſpel,and the other ſort obteine no fruite therof.The enlightning it ſelfe alſo hath the eternal election of God for the rule therof.

Mat.23.37. The complaint of Chriſt,which they allege,*Ieruſalem, Ieruſalem*, howe oft haue I willed to gather together thy chickens,but thou wouldeſt not? maketh nothing for them. I graunt that Chriſt there ſpeaketh not only in the perſon of man,but alſo reprocheth them that in all ages they haue refuſed his grace. But we muſt define that will of God which is entreated of.For neither is it vnknowen,how diligently God endeuored to keep ſtill that people, & with how great ſtiffeneſſe they euen from the firſt to the laſt being giuen to their wandering deſires refuſed to be gathered together: but it followeth not therof that the counſel of God was made voyde by the malice of men. They anſwere and ſay that nothing leſſe agreeth with the nature of GOD than to haue a double wil in him. Which I grant to them,ſo that they fitly expounde it. But why doe they not conſider ſo many teſtimonies, where God putting vpon him the affections of man deſcendeth beneath his owne

Eſay 65.2. maieſty? He ſaith that he hath with ſtretched out armes called ỹ rebellious people,that he hath early and late trauailed to bring them backe to him. If they will apply all theſe thinges to God,and not conſider the figure, there ſhall ariſe many ſuperfluous contentions, which this one ſolution bringeth to agreement,that the propertie of man is figuratiuely applied to GOD. Howe be it the ſolution which wee haue brought in an other place largely ſufficeth,that although the will of God be,as to our ſenſe manifolde: yet he doth not in himſelfe diuerſly will this and that, but according to this wiſe-

Ephe.3.10. dom,which is diuerſly manifold(as *Paul* calleth it)he amaſeth our ſenſes,til it ſhall be giuen vs to know that he marueilouſly willeth that which now ſeemeth to be againſt his will. They alſo mocke with cauillations,that ſith God is the father of al,it is vnrighteous that he ſhould diſherit any that hath not before with his owne fault deſerued this puniſhment.As though the liberalitie of God ſtretcheth not euen to hogges & dogges.But if they ſpeake only of mankinde,let them anſwere why God bound himſelfe,to one people, to be the father thereof: and why alſo out of the ſame people he picked a ſmal number as it were a floure. But their owne luſt of euill ſpeaking hindereth theſe railers that they conſider not that God ſo bringeth foorth his ſunne to ſhine vpon the good and euill,that the inheritaunce is layde vp for a fewe, to whome it ſhall one day be ſaide, Come ye bleſſed of my Father, poſſeſſe

Mat.5.45. the kingdome,&c.They obiect alſo that God hateth none of theſe thinges

Matt.25.34. that he hath made. Which although I graunt them, yet this remaineth ſafe which I teach,that the reprobate are hatefull to God, and that verie rightfully, becauſe they being deſtitute of his Spirite can bring forth nothing but cauſe of curſe.They ſay further,that there is no difference of the Iewe and the Gentile,and therefore that the grace of God is without difference ſette

Rom.9.24. before all men: namely if they graunt (as *Paul* determineth) that GOD calleth as wel out of the Iewes as out of the gentiles,according to his good

Rom,11.22. pleaſure,ſo that he is bound to no man.After this maner alſo is that wiped away which they obiect in an other place, that God hath encloſed al thinges vnder ſinne, that he may haue mercie vpon all: namely becauſe he wil that the ſaluation of all them that are ſaued be aſcribed to his mercie, although

this

this benefite be not common to all. Now when many things are alleadged on both partes, let this be our conclusion, to tremble with *Paul* at so great depth, and if wanton tongs shal be busie, that wee be not ashamed of this his crying out, O man, what art thou that striuest with God? For *Augustine* truely affirmeth that they do peruersly which measure the righteousnes of God by the measure of the righteousnes of man. Rom. 9. 20. De prædest. & gratia. ca. 2.

The xxv. Chapter.

Of the last Resurrection.

The vse and necessitie of meditating continually vpon the resurrection of the dead.

ALthough Christ the sonne of righteousnesse, hauing ouercome death, shining by the Gospell, giueth vs the light of life (as *Paul* witnesseth) whereby also it is said that by beleeuing we haue passed from death into life, being now not foreners and strangers, but citizens with the Saints, and of the housholde of God, which hath made vs to sit with the onely begotten sonne himselfe in heauenly places, that nothing may be wanting to perfect felicitie: yet least it shoulde be greeuous vnto vs to be exercised vnder this harde warfare, as though wee had no fruite of the victorie which Christ hath gotten, wee must hold fast that which is in another place taught of the nature of hope. For, because we hope for those things which appeare not, & (as it is saide in another place) faith is a demonstration of things inuisible: so long as we are inclosed in the prison of the flesh, wee are wayfaring from the Lord For which reason the same *Paul* saith in another place that we are deade, and that our life is hidden with Christ in God, and that when hee which is our life, shall appeare, then shal we also appeare with him in glorie. This therefore is our condition, that with liuing soberly and iustly & godlily in this worlde, wee looke for the blessed hope, and the comming of the glorie of the great God, and of our Sauiour Iesus Christ. Here wee neede a singular patience, that we be not wearied and either turne back our course or forsake our standing. Therefore whatsoeuer hath beene hitherto set out concerning our saluation, requireth mindes lifted vp to heauen, that wee may loue Christ whome wee haue not seene, and beleeuing in him may reioice with vnspeakeable and glorious ioyfulnesse till wee receiue the ende of our faith, as *Peter* telleth vs. After which manner, *Paul* saith that the faith and charitie of the godly hath respect to the hope which is laide vp in heauen. When wee thus with our eyes fastened vpon Christ doe hang of heauen, and nothing withholdeth them in earth from carrying vs to the promised blessednesse: then is that truely fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the worlde, because nothing is more harde to our dulnesse than through innumerable steppes to climbe vp aboue them with endeuouring forwarde to the price of our heauenly calling. To the great heape of miseries wherewith wee bee almost ouerwhelmed, are added the mockinges of vngodly men, wherewith our simplicitie is rayled at, when voluntarilie forsaking the allurementes of present good thinges, wee seeme to followe the blessednesse hidden from vs, as it were a fleeing shadowe. Finally aboue and beneath vs, before vs

Rom. 8. 28
Heb. 11. 1.
2. Cor. 5. 6
Col. 3. 3
Tit. 2. 12.
1. Pet. 1. 8
Col. 1. 5
Mat. 7. 21

and behinde vs, violent tentations beſeege vs, to the ſuſteining of the feare whereof our courages ſhoulde bee farre too weake, vnleſſe being vncumbred of earthly thinges they were faſt bounde to the heauenly life, which in ſeeming is farre from vs. Wherefore onely hee hath ſoundly profited in the Goſpell, which is enured to a continuall meditation of the bleſſed reſurrection.

The felicitie or ſoueraigne good of man, and the chere ful trauail vvhich he ſhould vndertake for the attaining thereunto.

2 Of the ſoueraigne ende of good thinges, the Philoſophers haue in olde time curiouſly diſputed, and alſo ſtriued among themſelues: yet none except *Plato*, acknowledged the ſoueraigne good of man to bee his conioyning with God. But what manner of conioyning that was, he could not perceiue ſo much as with any ſmall taſt, and no maruel, ſith hee had neuer learned of the holy bond thereof. To vs the only & perfect felicitie is knowen euen in this earthly waifaring: but, ſuch as daily more and more inkindleth our hearts with deſire of it, till the full enioying may ſatisfie vs. Therefore I ſaide that none receiue fruite of the benefits of Chriſt, but they that lift vp their mindes to the reſurrection. For, *Paul* ſetteth vp this mark to the faithfull, toward which he ſaith that he endeuoureth, and forgetteth all thinges till he come to it. And ſo much the more cheerfully ought we to trauaile towarde it, leaſt if this worlde witholde vs, wee ſuffer greeuous puniſhment for our ſlouthfulneſſe. Wherefore in an other place he marketh the faithfull with this marke, that their conuerſation is in heauen, from whence alſo they looke for their Sauiour. And that their courages ſhoulde not faint in this race, hee ioyneth all creatures companions with them. For, becauſe euery where are ſeene deformed ruines, hee ſaith that all things in heauen & earth do endeuour to the renewing. For ſith *Adam* by his fall diſſolued the perfect order of nature to the creatures, their bondage is painfull & greeuous, whereunto they are ſubiect by reaſon of the ſinne of man, not for that they are indued with any feeling, but for that they naturally couet the perfect eſtate from which they are fallen. Therefore *Paul* ſaith that they grone, and are as in paine of childe bearing, that wee to whome are giuen the firſt fruites of the Spirite, may be aſhamed to pine away in our corruption, and not at the leaſt to followe the dead elements, which beare paine of anothers ſinne. And the more to pricke vs forwarde, hee calleth the laſt comming of Chriſt our redemption. It is true in deede that all the parts of our redemption are alreadie fulfilled: But becauſe Chriſt hath once beene offered for ſinnes, he ſhalbe ſeene againe without ſinne vnto ſaluation. With what miſeries ſoeuer we be preſſed, let this redemption ſuſteine vs euen vntil the performance of it.

Phil. 3. 8.

Rom. 8. 19.

Heb. 10.

The doctrine of the reſurrection of the flesh vveighty & hard: the vveight a motiue to make vs carefull to retaine the faith thereof: Chriſt a meane to take avvay the hardneſſe of beleeuing it.

1. Cor. 15. 14.

3 The verie weight of the thing it ſelfe ſhall whet our endeuour. For neither doeth *Paul* without cauſe affirme that the whole Goſpel is voide & deceitfull, vnleſſe the dead doe riſe againe: becauſe our ſtate ſhoulde bee more miſerable than the ſtate of all men, namely ſith wee lying open to the hatreds and reproches of many, are euery houre in daunger, yea and are as ſheepe appointed to the ſlaughter: and therefore the authoritie thereof ſhould fall away not onely in one part, but alſo in the whole ſum which both our adoption and the effect of our ſaluation conteineth. And ſo let vs bee heedfully bent to the moſt earneſt thing of all, that no continuance of

time

time may make vs wearie. For which purpose I haue differred to this place y which I had breeflie to entreate of it, that the readers may learne, when they haue receiued Christ the authour of their saluation, to rise vp higher, & may knowe that he is clothed with heauenlie immortalitie and glorie, that the whole bodie may be made like fashioned to the heade, as also the holie ghost oftentimes setteth foorth in his person an example of the resurrectiō. It is a thing hard to bee beleeued, that bodies when they haue beene consumed with rottennesse, shall at their appointed time rise vp againe. Therfore where manie of the Philosophers haue affirmed soules to be immortal the resurrection of the fleth hath beene allowed of fewe: wherein although there was no excuse, yet we are thereby put in minde, that it is too harde a thing to draw mans senses to beleeue it. That faith may ouercome so greate a stoppe, the scripture ministreth two helpes: the one is in the likenesse of Christ, the other is the almightinesse of God Nowe so oft as the resurrection is thought of, let the image of Christe come into our mindes: which in the nature that hee tooke of vs, so ranne out the race of mortall life, that nowe hauing obtained immortalitie, he is to vs a pledge of the resurrection to come. For in the miseries wherewith wee are besieged, wee carie about his mortifying in our flesh, that his life may be openlie shewed in vs. And we may not seuer him from vs, neither can wee possiblie, but that hee must be torne in sunder. 2.Cor.4.10.

Whereupon commeth that argument of *Paul*, If the dead do not rise againe, then neither is Christe risen againe, because verilie he taketh that principle for confessed, that Christe was not made subiect to death, nor obtained victorie of death by rising againe, priuatelie for himselfe: but, that that was begun in the heade which must needes be fulfilled in all the members, according to the degree and order of euerie one. 1.Cor.15.13.

For it were not right that they should in all pointes be made egal with him. It is saide in the Psalme. Thou shalt not suffer thy meeke one to see corruption although a portion of this trust pertaine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which beeing free from all rotting hath receiued againe his bodie whole. Nowe least the fellowship of blessed resurrection with Christe shoulde bee doubtfull to vs, that we may be cōtented with this pledge, *Paul* expreslie affirmeth that he therfore sitteth in heauen, and shall come at the last day a iudge, that hee may make our base and vile bodie like fashioned to the glorious bodie. In an other place also hee teacheth, that God raised not vp his sonne from death to the intent to shewe a token of his power: but to stretch out the same effectuall force of the spirite toward vs which are faithful: whom he therefore calleth life, while he liueth in vs, because he was giuen to this ende that hee should make aliue that which is mortall in vs. I knit vp in a briefe abridgmēt those things which might both be more largelie handled, and are worthie to be more gorgeouslie set out: and yet I trust that the godlie readers shal in few words find matter enough which may suffice to edify their faith. Christ therefore is risen againe, that hee might haue vs companions of the life to come. Hee was raised vp of the father, in so much as hee was the heade of the Church, from which he doth in no wise suffer himselfe to be plucked away. Hee was raised vp by the power of the Spirite, which is common to vs Phil.3.21.

vnto the office of quickening. Finally he was raiſed vp, that he ſhould be reſurrection and life. But as we haue ſaide that in this mirrour, there is to be ſeene of vs a liuely image of the reſurrection, ſo let it be to vs a ſure ſubſtance to ſtay our minde, ſo that yet we be not lothfull or wearie of long tarrying: becauſe it is not our part to meaſure the ſeaſons of times by our will, but patiently to reſt, till God at his owne fit time repaire his kingdome.

1. Cor. 15 To which purpoſe ſeemeth that exhortation of *Paul*: The firſt fruites is Chriſt: and then they that are Chriſtes, euerie one in his order. But that no queſtion ſhould be moued of the reſurrection of Chriſt, vpon which the reſurrection of vs al is founded, we ſee by how manie and how diuerſe meanes hee hath made it approued by witneſſe to vs. Fine noſed men will laugh at the hiſtorie which the Euangeliſts rehearſe, as at a childiſh mockery For of what importance ſhall the meſſage be which fearefull ſilly women bring, and afterward the diſciples confirme being in a manner aſtoniſhed? Why did not Chriſt rather ſet vp the triumphing enſignes of his victorie in the midſt of the temple & the market place? Why came he not forth terrible into the ſight of *Pilate*? Why doth he not alſo proue himſelf to the prieſtes, & to whole *Ieruſalem* that he is riſen vp aliue again? As for the witneſſes which hee choſe, prophane men will ſcarcely grant them to be ſufficient. I anſwere that although in theſe beginnings the weakeneſſe thereof was contemptible, yet al this was gouerned by the wonderful prouidence of God: that partly the loue of Chriſt and zeale of godlineſſe, and partly their owne hardnes of beleefe ſhould carrie them in haſt to the ſepulchre which had lately been diſmaied for feare, that they might not only be ſeeing witneſſes of the thing, but alſo ſhould heare of the Angels that which they ſawe with their eyes. Howe ſhall we ſuſpect their credite, who thought it to be a fable which they had heard of the women, til they were brought to the preſent ſight of the thing it ſelf? As for al the people and the Ruler himſelf, after ỹ they had byn

Matt 27.66. and 28.11. largely cõuinced, it is no maruel if as wel the ſight of Chriſt, as other ſignes, was not graunted them. The ſepulchre was ſealed vp, the watchmen watched it, the thirde daie the bodie was not founde, The ſouldiers corrupted with mony ſcatered a rumor that his diſciples had ſtolen him awaie, As though they had had power to gather a band together, or had armure, or were practiſed men to enterpriſe any ſuch feate. If the ſoldiers had not courage enough to driue them away, why did they not purſue thẽ, that with the helpe of the people they might haue taken ſome of them? *Pilate* therefore with his ring truely ſealed the reſurrection of Chriſt: & the watchmẽ which were ſet at the ſepulchre both in their holding their peace & in their lying,

Luke. 24.6. were made publiſhers of the ſame reſurrection. In the meane time the voice of Angels ſounded, He is riſen, he is not here. The heauenly gliſtering plainly ſhewed that they were not men but Angels. Afterward, if there remained any doubting, Chriſt himſelf tooke it away. The diſciples ſaw him ofter than once, and alſo felt his feet and his hands, and their hardnes of beleuing not a litle profited to the ſtrengthening of our faith He diſputeth among them of the myſteries of the kingdome of God, and at the laſt in their ſightes beholding him, he aſcended into heauen. And not onely this ſight was ſhewed

Act 1.3. to the xi. Apoſtles, but alſo he was ſeene at once of moe than fiue hundred bre-

brethren. Nowe when he sent the holy Ghost, hee shewed a sure proofe not onely of life, but also of the souereigne power: as hee had saide before, It is profitable for you that I go: otherwise the holy Ghost shal not come. But now *Paul* was ouerthrowen by the way, not by the strength of a dead man, but he felt him whome he persecuted to haue most high power. To *Stephen* hee appeared for another ende, namely that with assuredneſse of life hee might ouercome the feare of death. To discredit so many authentike witnesses, is not onely a parte of distrustfulneſse, but also of frowarde and furious stubbornneſse. 1.Cor.15.6. Iohn.16. Act.9.4. Act.7.55.

4 This which wee haue saide, that in prouing the resurrection our senses must be directed to the infinite power of God, *Paul* briefely teacheth, that he may make (saith he) our vile bodie like fashioned to ỹ body of his brightneſse, according to the working of his power, by which hee may subdue all things to himselfe. Wherefore nothing is more vnmeete, than here to haue respect what may naturally be done, where an ineſtimable miracle is set before vs, which with the greatneſse thereof swalloweth vp our senses. Yea, *Paul* by setting forth an example of nature, reproueth their dulnes which denie the resurrection. Thou foole (saith he) that which thou sowest is not quickened vnleſse it first dye, &c. He saith that in seed is seene a forme of the resurrection, because out of rottenneſse groweth corne. Neither were it so hard a thing to beleeue, if we were as heedefull as we ought to be to the miracles which throughout al the coasts of the worlde doe offer themselues to our eyes. But let vs remember that none is truely perswaded of the resurrection to come, but he which being rauished into admiration, giueth to the power of God his glorie. *Esay* lifted vp with this affiance, crieth out, Thy dead shal liue, my carcase shal rise againe. Awake ye, & praise, ye dwellers of the dust. In despaired case he lifteth vp himselfe to God the author of life, in whose hand are the ends of death, as it is said in the Psalme. *Iob* also being liker to a carrion than to a man, trusting vpon the power of God sticketh not as though he were whole & sound to lift vp himselfe to that day, saying, I knowe that my redeemer liueth: and in the last day hee shall rise vpon the dust (namely to shewe forth his power therein) and I shall againe be compassed with my skinne, & in my flesh I shal see God, I shal see him, and none other. For albeit that some do suttlely wrest these places, as though they ought not to be vnderstand of the resurrection, yet they strengthen ỹ which they couet to ouerthrowe: because the holy men in their euils seeke comfort from no where elſe, than from the likeneſse of the resurrection. Which better appeareth by the place of *Ezechiel*. For when the Iewes beleeued not the promise of their returne, and obiected that it was no more likely that a way shoulde bee made open for them, than that dead men shoulde come out of their graue: there was a vision shewed to the Prophet, a field full of drie bones: those the Lorde commaunded to take againe flesh and sinewes. Although vnder that figure he raiseth vp the people to hope of returne: yet the matter of hoping hee gathereth of the resurrection: as it is to vs an examplar of the deliuerances which the faithfull doe feele in this worlde. So Christ when hee had taught that the voyce of the Gospell giueth life: because the Iewes receiued not this, he by and by saide

The infinitie of the power of god confirmeth the assured certaintie of the resurrection.

Phil.3.20. Psal.68. Iob.19.25 Eze.37.8. Iohn.5.27

further: Maruell not at this, because the houre commeth in which all that are in the graues shall heare the voice of the sonne of God, and shall come
2. Tim. 4. 8. foorth. Therefore after this example of *Paul*, let vs alreadie cheerefully triumph in the middest of battels, because hee which hath promised life to come, is mightie to keepe that which is left with him: and so let vs glorie that a crowne of righteousnesse is layde vp for vs, which the iust iudge shall deliuer vs. So shall it come to passe, that whatsoeuer greeues we suffer, they shalbe to vs a shewing of the life to come, because it agreeth with the nature of God to render affliction to the wicked which afflict vs: but to vs which are vniustly afflicted, rest at the appearing of Christ with the Angels of his power, in a flame of fire. But that is to bee holden which he addeth by & by afterward, that he shall come that he may be glorified in his saints, and bee made wonderfull in al them that haue beleeued, because the Gospell hath beene beleeued.

The Sadducees & others denying the resurrection of the dead refuted.

5 But although the mindes of men ought to haue been continually occupied in this studie: yet as though they would of set purpose destroy all remembrance of the resurrection, they haue called death the vttermost bond of al things and the destruction of man. For verily *Salomon* speaketh of the
Eccl. 9. 4. common and receiued opinion, when hee saith that a liuing dogge is better
Eccl. 3. 21. than a dead Lyon. And in another place: Who knoweth whether the soule of a man goe vpwarde, and the soule of a beast goe downewarde? But in all
Mar. 12. 18. Luke. 20. 27. Act. 2. 8. ages this brutish senseless errour hath beene common in the worlde, yea and hath broken into the Church it selfe: for the Sadducees haue presumed to professe openly that there is no resurrection, yea & that soules are mortal. But that this grosse ignorance should not helpe to excuse any man, the infidels euen by verie instinct of nature haue alway had an image of the resurrection before their eyes. For to what purpose serued that holy & inuiolable manner of burying, but to be an earnest of newe life? Neither may it bee answered that this spring of errour: because the religiousnesse of burial was alway in vre among the holy Fathers, and God willed the same manner to remaine among the Gentiles, that an image of the resurrection set before them might awake their drowsines. But although that ceremonie wāted his vse of profiting, yet it is profitable for vs if we wisely marke the ende of it, because it is no slender confutation of vnbeleef, that altogether professed that which no man beleeued. But Satan hath not onely astonished the senses of men, so that they haue buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this parte of doctrine with diuerse fained inuentions, that at length it might vtterly die. I passe ouer how in *Pauls* time Satan began to pinch at it: but in a litle after there followed ỹ Millenaries, which limitted the raigne of Christ to a thousand yeares. This error is so childish, ỹ it needeth not or is not worthie of any confutatiō. Neither doth ỹ Reuelation make on their side, by which it is certaine that they
Reue. 20. 4. colored their error: for as much as in the place where he mētioneth ỹ number of a thousand, he entreateth not of the eternal blessednes of the church, but only of the diuerse troubles which were to come vpon the church while it yet trauelled in earth. But the whole Scripture cryeth out that there shall bee no ende of the blessednesse of the electe, nor of the punishment of the

the reprobate. Now of all things which both are hidden from our sight and do farre passe the capacitie of our minde, either wee must fetch the credite out of the certaine oracles of God, or we must vtterly cast it awaie. They which assigne to the children of God a thousand yeres to enioy the inheritance of the life to come, do not marke how great a dishonor they doe both to Christ and his kingdom. For if they shal not be clothed with immortalitie: then neither is Christ himselfe, to whose glory they shalbe newly fashioned, receiued into the immortal glorie. If their blessednesse shal haue any end: then the kingdom of Christ, vpon the stedfastnes whereof it standeth, endureth but for a time. Finally, either they are most vnskilfull of all matter concerning God, or they go about with crooked maliciousnes to ouerthrow the whole grace of God & power of Christ, the fulfilling wherof is no otherwise perfect, but when sinne being blotted out & death swallowed vp, eternal life is fully restored. But very blind men may see how fondly they plaie the fooles: which feare that they shoulde ascribe to God too great cruelty if the reprobate be condemned to euerlasting paines. The Lorde forsooth shall doe wrong, if he deny his kingdome to them which haue by their vnthankefulnesse made themselues vnworthy of it. But (saye they) their sinnes endure but for a time. I graunt: but the maiestie, yea and the righteousnes of God which they haue offended by sinning, is eternal. Worthily therefore the remembrance of iniquitie dieth not: But so the pain exceedeth the measure of the fault. This is a blasphemie not to be suffred, whē the maiesty of God is so litle set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let vs leaue these trifles, least contrary to that which we haue before saide, we may seeme to iudge their dotages worthy of confutation.

Their error vvho haue thought that mā is vtterly extinguished by death and that the souls shall as vvell bee raised againe as the bodies.

6 Beside these, there haue bin two other doting errors brought in by mē peruersly curious. The one sort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they graunt that the soules be immortall spirites, saie that they shalbe clothed with new bodies: whereby they denie the resurrection of the flesh. Of the first sort, because I haue touched somwhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, howe beastly an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the body in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to spoile that parte of vs wherein diuineneſse chiefly shineth & markes of immortalitie appeare, to spoile it (I say) of this gift: so that the estate of the body should be better and more excellent thā the estate of the soule. The scripture teacheth far otherwise, which compareth the bodie to a cotage, out of which it sayeth that we remoue when we die, because it esteemeth vs by that part which maketh vs differing from bruite beastes. So *Peter* being nigh to death, sayth that the time is come, when he must lay away his tent, And *Paul* speaking of the faithfull, after that he hath said: That when our earthly house shalbe dissolued, there is a building for vs in heauen, adioyneth that wee are wayfaring from the Lorde so long as wee abide in the bodie, but do desire the presence of God in the absence of the bodie. If the soules doe not ouerliue the bo-

1. Pet. 1. 14.
2. Cor. 5. 1.

dies, what is it that hath God present when it is seuered from the body? But the Apostle taketh away all doubting, when he teacheth that wee are ioyned in fellowship to the spirites of the righteous. By which wordes he sheweth, that we are ioyned in fellowship to the holy fathers, which euen beeing dead do keepe the same godlinesse with vs, so that we cannot be the members of Christ vnlesse we growe together with them. Vnlesse also the soules being vnclothed of the bodies, did keepe still their substance and were able to receiue blessed glorie, Christ would not haue saide to the theefe: This day thou shalt be with me in paradise. Hauing so cleare testimonies, let vs not doubt after the exãple of Christ when we are dying, to cõmend our soules to God, or after the example of *Stephen*, to commit them to Christ to keep, which not vnworthily is called a faithfull shepheard and Bishop of them. To enquire of their meane state, is neither lawful nor expedient. Manie do much comber themselues with disputing what place they keepe, and whether they do now enioy the heauenly glorie or no. But it is folly & rashnes, to search deepelier of vnknowen thinges, than God doeth giue vs leaue to knowe. When the Scripture hath said that Christ is present with them, and receiueth them into paradise that they maie enioye comfort, on the other side that the soules of the reprobate doe suffer such paines as they haue deserued: it goeth no further. What teacher or maister shall nowe open to vs that which God hath hidden? Of the place, the question is no lesse fonde & vain: forasmuch as we know that there is not the same dimensiõ of the soule which is of the bodie. Whereas the blessed gathering together of holy spirites is called the bosome of *Abraham*, it is enough for vs after this wayfaring to be receiued of the common father of the faithful, that he maie communicate with vs the fruite of his faith. In the meane time sith the Scripture euery where biddeth vs to hang vpon the expectation of Christs comming, and differreth the crowne of glorie til then: let vs bee content with these bondes appointed vs of God: namely, that the soules of the godlie hauing ended the labour of their warfare do go into a blessed rest, where with happie ioyfulnesse they looke for the enioying of the promised glorie: and that so al things are holden in suspense til Christ the redemer appeare. As for the reprobate, it is no doubt that they haue the same estate which *Iude* assigneth to the diuels, to be holden bound with chains, til they be drawen to the punishment whereunto they are condemned.

Heb.12.23.

Luk.23.43.

Act.7.59.
1.Pet.2.25.

Mat 5.8.& 26.
Iohn.12.32.

Iud.1,6.

Their errour which haue imagined that wee shall in the day of the resurrection receiue not the same bodies which die but others for them.

7 No lesse monstrous is their error, which imagine that soules shall not receiue againe the same bodies wherwith they are now clothed, but shal haue newe and other bodies. And the reason of the *Manichees* was verye trifling, that is, that it is not meete that flesh which is vncleane should rise againe. As though there were no vncleanesse of soules, which yet they debarred not from the hope of euerlasting life. It was therefore all one as if they should say that that which is infected with the filth of sinne cannot be cleansed by God. For I now passe ouer that dotage, that flesh was naturally vncleane, because it was create of the Diuel: Onely I shewe that whatsoeuer is now in vs vnworthie of heauen, it hindereth not the resurrection. And first wheras *Paul* biddeth the faithful to cleanse themselues from al defiling of the flesh and of the Spirite, thereuppon followeth the iudgement

2.Cor.7.1.
2.Cor.5,10.

which

which he in an other place pronounceth, ỹ euerie man shall receiue by his bodie either good or euill. Wherewith agreeth that which he writeth to the Corinthians, That the life of Iesus Christ may be opẽly shewed in our mortall flesh. For which reason in an other place hee doth no lesse praye that God preserue the bodies whole vnto the day of Christ, than the soules and spirites. And no maruel, because it were a most great absurditie that the bodies which God hath dedicate to bee temples to himselfe, should fall awaye into rottennesse without hope of rising again. What say we to this, that they are also the members of Christ? that GOD commaundeth all the partes of them to be sanctified to himselfe? that hee willeth his name to bee praysed with tongues, pure handes to be lifted vp to him, sacrifices to bee offered? What madnesse is it therefore that that parte to which the heauenly iudge hath vouchsafed to grant so great honour, should be brought from a mortal man into dust without any hope of restoring? Likewise when *Paul* exhorteth vs to suffer the Lord as wel in bodie as in soule, because both be long to God, verily he suffereth not that which he calengeth to God as holy, to bee adiudged to eternall rottennesse. Neither is there a plainer determination of the Scripture for any thing, than for the rising againe of this flesh which we beare. This corruptible (saith *Paul*) must put on vncorruption, and this mortall must put on immortalitie. If God did make new bodies, where is this changing of qualitie? If it had ben said ỹ we must be renued, the doutful speech paraduenture mought haue giuen occasion to their cauillation. But now when pointing with his finger to the bodies wherewith we are clothed, he promiseth to them vncorruption, he plainely enough denieth anye newe bodies to be made. Yea he could not (saith *Tertullian*) speake more plainely, vnlesse he had holden his owne skinne in his hande. And they can by no cauillation escape from this, that where in an other place he saith ỹ Christ shalbe the iudge of the worlde, he alleageth this testimonie of *Esaie*, I liue (saith the Lord) euerie knee shal bow to me: forasmuch as he plainely pronounceth that they to whõ he speaketh shalbe subiect to yeld an accoũt of their life, which could not agree, if new bodies should be brought before the iudgement seate Now in the wordes of *Daniel* there is no doutfulnesse: And manie of them that sleep in the earth of dust, shal awake, some to eternal life, and some to reproches and to euerlasting contempt: sith he fetcheth not new matter out of the foure elements to make mẽ, but calleth dead men out of their graues. And this very plain reasõ teacheth. For if mortality which toke beginning at the fal of mã, be accidentall: then the repairing which Christ brought, pertaineth to the same bodye which beganne to bee mortall. And truely, wheras the *Athenians* laughed when *Paul* affirmed the resurrection, thereupon we may gather what maner of resurrectiõ he preached: and that same laughing not smally auaileth to strengthen our faith. The saying of Christ also is worthy to be noted: Feare not them which kill the body, & can not kil the soule: but feare him which can throwe both the soule and the body into hell fire. For there is no cause to feare, vnlesse the body which we now beare be subiect to punishment. And no lesse playne is an other saying of the same Christ. The houre commeth, when all they that are in graues, shal heare the voyce of the sonne of God, & shall come forth:

2. Cor. 4. 10
1. Thes. 5. 23
1. Cor. 6. 15
2. Tim. 2. 8
1. Cor. 6. 20
1 Cor. 15. 53
Rom. 14. 11.
Esa. 49. 18
Dan. 12.
Matt. 10. 28
Iohn. 5. 28

forth: they that haue done good, into the resurrection of life: but they ỳ haue done euill, into the resurrection of indgement. Shal we say that soule, rest in the graues, that they lying there may heare Christ? and not rather that at his commaundement the bodies shal returne into the liuelines which they had lost? Moreouer if we shall haue new bodies giuen vs, where is the like fashioning of the head & the members? Christ rose again: was it with forging to himselfe a newe body? No, but as hee had saide before, Destroy this temple, & in three daies I will build it vp: he tooke againe the same body which he had before borne mortall. For he had not much profited vs, if a newe body being put in place the olde body had beene destroyed which was offred vp for a sacrifice of satisfactory cleansing. We must also hold fast that fellowshippe which the Apostle preacheth: That we rise againe, because Christe hath risen againe: for nothing is lesse probable than that our flesh in which we beare about the mortifiyng of Christ, should be depriued of ỳ resurrection of Christ. Which verily appeared by a notable example, when at the rising againe of Christ many bodies of the Saintes came out of the graues. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which wee hope for: such as was before in *Enoch* and *Elias*, whom *Tertullian* calleth New possessors of the resurrection: because they being in body & soule deliuered from corruption, were receiued into the keeping of God.

John 2.19

1.Cor.15.12

Matt.17.52

Candidati, men clothed in white, as were among the Romanes they that were suters or newly elected into office.

8 I am ashamed in so cleare a matter to spend so many wordes: but the readers shal contentedly beare this trouble with me, that no hole may be open for frowarde and bolde wittes to deceiue the simple. The fleeing spirits with whom I now dispute, bring forth a fained inuention of their own brain that at the resurrection there shalbe a creation of new bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a carion consumed with so long rottennesse should returne into his auncient state? Therefore onely vnbeliefe is the mother of this opinion. But vs on the other side ỳ Spirit of God ech where in the Scripture exhorteth to hope for the resurrectiõ of our flesh. For this reason baptisme (as *Paul* witnesseth) is to vs a seale of the resurrectiõ to come: and likewise the holy Supper alloureth vs to the trust thereof, when we receiue with our mouth the signes of spirituall grace. And truely the whole exhortation of *Paul*, that wee giue our members to be weapons vnto the obedience of righteousnesse, shoulde be cold vnlesse that were ioyned which he addeth afterwarde. He that hath raised vp Christ from the dead, shall quicken also your mortall bodies. For, what should it profitte to applye our feete, handes, eyes, and tongues vnto the seruice of GOD, vnlesse they were partakers of the fruite and reward? Which thing *Paul* plainely confirmeth with his owne wordes, saying: The bodie not to fornication, but to the Lorde: and the Lorde to the bodie. And hee that hath raised vp Christe, shall also raise vp vs by his power. More plaine are those wordes which followe: that our bodies are the temples of the holy Ghost and the members of Christ. In the meane time we see howe he ioyneth the resurrection with chastitie and holinesse, as a litle after he saieth that the price of redemption pertaineth also to the bodies. Nowe it were not reasonable that the body of *Paul*, in whiche hee

The scripture teacheth euerie vvhere the resurrection of the same flesh vvhich perisheth, and not the creation of newe.

Col.2.12

2.Cor.6.4 & 7. Rom.8.

1.Cor.6.13 and 15.19

Gal.6.17

hath

hath borne the prints of Christe,& in which he honorably glorified Christe, Gal.6.17.
should loose the rewarde of the crowne. Whereupon also came that glorying. We looke for the redeemer from heauen, which shal make our vile body like fashioned to the bodie of his brightnes. And if this be true, that wee Phil.3.21.
must by many afflictions enter into the kingdome of God, no reason suffreth to debarre the bodies from this entrie which God both exerciseth vnder the standerde of the crosse, and honoureth with the praise of victorie. Act.14.22.
Therefore of this matter there arose among the saints no doubting, but that they hoped to be companions of Christ, which remoueth into his own person all the afflictions wherewith we are prooued, to teache that they bring life. Yea and vnder the lawe he exercised the holy fathers in this faith with an outward ceremony. For to what purpose serued the vsage of burying, as we haue alreadie shewed, but that they should knowe that there is newe life prepared for the bodies that are layd vp? Hereunto also tended the spices & other signes of immortalitie, wherewith vnder the law the darknes of faith was holpen euen as it was by the sacrifices. Neither was that maner bredde by superstition, forasmuch as we see that the Spirite doeth no lesse diligently rehearse burials than the chiefe mysteries of faith. And Christ commendeth Matth.26.10.
that worke as a speciall worke, truely for none other reason but because it lifteth vp our eyes from beholding of ỹ graue which corrupteth & destroyeth all, to the sight of the renuing. Moreouer the so diligent obseruing of the ceremonie which is praised in the Fathers, sufficiently prooueth that it was to them a rare and pretious helpe of faith. For neither would *Abraham* haue so carefully prouided for the burying place of his wife, vnlesse there had Gen.23.4.& 19.
bene set before his eyes a religion and a profite hyer than the world, namely that garnishing the dead body of his wife with the signes of the resurrection he might confirme both his owne faith and the faith of his houshold. But a clearer proofe of this thing appeareth in the example of *Iacob*, which Gen.47.30.
to testifie to his posteritie that the hope of the promised lande was not euen by death fallen out of his minde, commaunded his bones to be carried thither. I beseech you, if he was to be clothed with a newe body, shoulde hee not haue giuen a fond commaundement concerning dust that shoulde bee brought to nothing? Wherefore if the authoritie of the Scripture bee of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euen children vnderstand by the wordes of Resurrection, and raising vp againe. For neither can we call it the Resurrection of that which is nowe first created, neither shoulde that saying of Iohn.6.39.
Christ stand fast, Whatsoeuer the Father hath giuen mee, it shall not perish but I will raise it vp in the last day. To the same purpose serueth the worde of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called *Cœmeteria*, Sleeping places. Nowe it remaineth that I speake somewhat of the manner of the resurrection. I vse this word, because *Paul* calling it a mysterie, exhorteth vs to sobrietie, and bridleth the libertie 1.Cor.15.51.
to dispute like Philosophers freely and suttlely of it. First we must hold, as we haue saide, that wee shall rise againe in the same flesh which wee beare, as touching the substance, but the qualitie shalbe other. As when the same flesh of Christ which had bene offred for sacrifice, was raised vp againe, yet it excelled

celled in other qualities as if it had bene altogether another flesh. Which thing *Paul* declareth by familiar examples. For as there is all one substance of the flesh of a man,& of a beast,but not all one qualitie: as all starres haue like matter,but not like brightnes:so he teacheth that though we shal keepe still the substance of our body,yet there shalbe a change, that the state of it may be much more excellent. The bodie therefore, that we may be raised vp againe,shall not perish nor vanish away:but putting of corruption,it shall put on vncorruption.But forasmuch as God hath all the elements ready at his beck,no hardinesse shall hinder him,but ỹ he may cõmand both ỹ earth and waters and fire,to render that which seemeth to be consumed by them.

Esa.26.21. Which also *Esay* testifieth though not without a figure,where he saith, Behold,the Lord shall go foorth of his place,that he may visite the iniquitie of the earth:and the earth shall discouer her bloude, & shall no more hide her dead.But there is to be noted a difference betweene them ỹ haue bin deade

1.Cor.15.51. long before,and those whome that day shal finde aliue.For we shall not all sleepe(as *Paul* saith) but we shal al be chaunged:that is to say,it shal not be of necessitie that there be a distance of time betwene death & the beginning of the second life:because in a moment of time,& in the twinckling of an eye the sound of the trumpet shall pearce,to raise vp the dead vncorruptible,& with a soudaine change to fashion againe the liuing into the same glorie.So

1.Thes.4.15. in another place he comforteth the faithfull which must die: because they which shall then remaine aliue shall not go before the dead, but rather they shall first rise againe which haue slept in Christ. If any obiect that saying of the Apostle,that it is appointed to all mortall men once to die,it is easye to answere it with saying that when the state of nature is changed,it is a kinde

Heb.9.27. of death,and is fitly so called.And therfore these things agree well togither, that all shall be renued by death when they shall put of their mortall body:& yet that it is not necessarie that there be a seuering of the body and the soule where there shall be a souden changing.

Howe it commeth to passe that the wicked are so raised from the dead, as well as the iust and righteous.

9 But here ariseth a harder question:by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accursed of God.We knowe that all were in *Adam* condemned to ỹ death.Christe came the resurrection & life.Came he to giue life to all mandind vniuersally without choise?But what is more against reason than that,that they shoulde by their obstinate blindnesse obtaine that which the godly worshippers of God do obtaine by onely faith?Yet this remaineth certaine,that there shall

Iohn 11.25. be one resurrection of iudgement,and another resurrection of life,and that

Matth.25.31. Christ shall come to seuer the Lambes from the goates.I aunswere, that this ought not to seeme strange,the likenesse wherof we see in daily experience. Wee see that in *Adam* wee were depriued of the inheritaunce of the whole world,and that we are by no lesse iust reason debarred from common foode, than from the eating of the tree of life. Whence then commeth it to passe, that God doth not onely make his sunne to rise vpon the good & euill, but

Matt.5.45. also as touching the vses of this present life,his inestimable liberalitie continually floweth foorth to them with large plentiousnesse?Hereby verily wee knowe that those things which properly belong to Christ and his members, do also outerflowe to the wicked, not that it is their rightfull possession,but

that

that they may be made the more inexcusable. So the wicked do oftetimes finde God beneficiall, by more than meane prooues, yea such as sometime doe darken al the blessings of the godlie, but yet doe turne to their greater damnation. If anie man obiect, that the resurrection is not fitly compared to fading and earthly benefite: heere also I aunswere that so soone as they were estranged from God the fountaine of life, they deserued the death of ỹ Diuell, whereby they shoulde be vtterly destroyed: Yet by the marueilous counsel of God there was founde a meane state that out of life they might liue in death. No more absurditie ought it to seeme, if the resurrection happen to the wicked, which draweth them against their willes to the iudgement seate of Christ, whome now they refuse to heare for their maister and teacher. For it were a small paine to be consumed away with death, if they were not to suffer punishment for their obstinacie, brought before ỹ iudge, whose vengeance they haue without ende and measure prouoked against themselues. But although wee must holde that which wee haue saide, and which that notable confession of *Paul* before *Felix* containeth, that he looketh for the resurrection of the righteous & wicked: yet the Scripture often times setteth foorth election togither with the heauenly glorie to the only children of God: Because Christ properlie came not to the destruction, but to the saluation of the worlde. Therefore in the Creede there is made mention of the blessed life only. Act.24.15

The incomprehensible excellencie of that eternal blessednes whereof we haue here a tast giuen vs, and looke for the perfect fruition hereafter in the world to come.

10 But forasmuch as the prophecie of death swallowed vp by victorie, shal then and not till then be fulfilled: let vs alway haue in minde the eternall felicitie, the ende of the resurrection: of the excellencie whereof, if all things were spoken which the tongs of men were able to speake, yet scarcely the smalest parcell thereof should be expressed. For howsoeuer we truely heare that the kingdome of God shalbe stuffed full with brightnesse, ioy, felicitie, and glorie: yet those things that are spoken of are most fatre remooued from our sense, and remaine as it were wrapped in darke speaches, vntill that day come when he himselfe shall giue to vs his glory to be seen face to face. We knowe (saith *Iohn*) that we are the children of God, but it hath not yet appeared. But when we shalbe like to him, then we shal see him such as he is. Wherefore the Prophets, because they could by no words expresse the spirituall blessednesse in it selfe, did in a manner grosly portray it out vnder bodily thinges. But forasmuch as the feruentnesse of desire muste with some tast of that sweetenesse be kindled in vs, let vs chiefely continue in this thought, that if God do as a certaine fountain which cannot be drawen drie, containe in him the fulnesse of all good things, nothing is beyond him to be coueted of them that tende toward the soueraign good & the full perfection of felicitie: as we are taught in manie places. *Abraham*, I am thy reward exceeding great. With which saying accordeth *Dauid*. The Lorde is my portion, the lot hath verie well fallen to mee. Againe in another place, I shalbe satisfied with thy countenance. But *Peter* pronounceth that the faithfull are called to this ende, that they may bee made partakers of the nature of God. How so; because he shalbe glorified in all his saintes, and shalbe made wonderfull in them that haue beleeued, If the Lorde will enterparten his glory, power, & righteousnesse with his elect, yea & wil giue him. 1.Cor.15.54. 1.Iohn.3.2. Ose.13.14. Gen.15.2. Psal.16.6. Psal.17.15. 2.Pet.1.4.

himselfe to them to be enioyed, and (which is better) will after a certaine manner grow into one with them: let vs remember that vnder this benefite is contained all kinde of felicitie. And when we haue much profited in this meditation, let vs reknowledge that wee yet stay beneath at the bottome of the rootes, if the conceiuing of our minde be compared with the highnesse of this mysterie. Wherefore in this behalfe wee must keepe sobrietie, least with how much greater boldnes we shal fly vp on hie being vnmindful of our owne small measure, so much more the brightnesse of the heauenlye glorie ouerwhelme vs. We feele also howe the vnmeasurable gredinesse to knowe more than is lawfull, tickleth vs: from whence both trifling & hurtfull questions doe spring from time to time: trifling I call those of which there can no profite be gathered. But this seconde kinde is worse, because they which giue themselues to them, doe entangle themselues with pernicious speculations, and therefore I call them hurtfull. That which the Scriptures doe teach, ought to be out of all dout with vs: namely that as God diuersly distributing his gifres to the Saintes in this world, doeth vnequally enlighten them, so the measure of glorie shal not be equall in heauen where God shall crowne his giftes. For neither doth this belong indifferently to all whiche *Paul* saith. Ye are my glorie and crowne in the day of Christ: nor also that saying of Christ to the Apostles: Ye shall sit iudging the twelue tribes of *Israel*. But *Paul* (which knew that as God enricheth the holy ones with spirituall giftes in earth, so hee beautifieth them with glorie in heauen) douteth not that there is a peculiar crowne layde vp for him according to the rate of his labours. And Christ to set foorth to the Apostles the dignitie of the office which they did beare, telleth them that the fruite thereof is laide vp for them in heauen. So *Daniel* also saieth, But the wise shall shine as the brightnesse of the firmament, and they which iustifie many, as Starres to the worldes ende and for euer. And if a man heedefully consider the Scriprures, they doe not onely promise eternall life to the faithfull, but also speciall rewarde to euery one. Whereupon commeth that saying of *Paul*, The Lorde render to him in that day. Which the promise of Christ confirmeth, Ye shall receiue a hundred folde in the eternall life. Finally, as Christ beginneth in this worlde the glorie of his bodie with manifolde diuersitie of gift, and encreaseth it by degrees: so he shall also make it perfect in heauen.

1. Thes. 2. 19
Matt. 19. 28
Dan. 12. 3
2. Tim. 4. 14
Matt. 19. 29

Curious questions concerning the differens degrees of blessednes.

11 But as all the godly will receiue this with one consent, because it is sufficiently testified by the worde of God: so on the other side leauing crabbed questions, which they shall know to be a hinderance to them, they will not passe their appointed boundes. As for my part, I doe not only priuately forbeare superfluous searching of vnprofitable things, but I also thinke that I ought to beware that I do not with aunswering nourish the lightnesse of other. Men hungrie of vaine knowledge doe aske howe great shalbe the distance betweene the Prophetes and the Apostles, and againe betweene the Apostles and the Martyrs: howe many degrees Virgins differ from maried folkes: finally, they leaue no corner of heauen vnsearched. Then it commeth to their mindes to enquire to what purpose serueth the repairing of the worlde, sith the children of GOD shall neede nothing of all this

this so great and incomparable plenty: but shalbe like to the Angels, whose not eating is a signe of the eternall blessednesse. But I answere that in the very sight there shalbe so great pleasantnesse, so great sweetnesse in the onely knowledge without any vse, that this felicity shall farre passe all the helpes wherewith we be now holpen. Let vs imagine our selues to be set in the most wealthie coast of the worlde, and where we shal want no pleasure: yet who is there whom his sickenesse do not sometime hinder and not suffer to vse the benefites of God? Who is there whose course his owne intemperance doth not oft breake in sunder? Whereupon followeth that a cleare enioying and pure from all fault, although there be no vse of corruptible life, is the perfection of felicitie. Some go further & aske whether drosse & other corruptions in metalles, be not farre from restoring and are contraie to it. Which though in some respectes I graunt them, yet I looke with *Paul* for the repairing of these faults which tooke their beginning at sinne, toward which repairing they grone and are in trauaile. Yet they proceede further, and aske what better estate is prepared for man, sith the blessing of issue shal then be at an ende. This knot is also easie to bee loosed. Whereas the Scripture so honorably setteth out that kinde of blessing, that is referred to the encreases wherewith God continually draweth forward the order of nature her marke: but in the perfection it is knowen that there is an other maner. But sith the vnware are easily taken with allurementes, and then the maze draweth them in deeplier, & at length when euery mans deuises please himselfe there is no end of striuing: therefore let this be a short way for vs, to bee contented with the glasse & darke speech vntill we shall see face to face. For fewe of a great multitude care which way they may go to heauen: but all do before their time couet to know what is done there. All being commonly sluggish and slowe to enter into battailes, do already paint out to themselues imagined triumphes. Rom.8.22.

12 Now because no description can match the grieuousnes of the vengeance of God vpon the reprobate, their tormentes and paines are figured to vs by bodily thinges, namely by darkenesse, weeping, gnashing of teeth, vnquenchable fire, and a worme endlesselie gnawing the hearte. For by such manners of speech it is certaine that the holy Ghost meant to trouble al our senses with horrour: as when it is saide that there is prepared from eternitie a deepe Hell, that the nourishmentes thereof are fire and much woode: that the blast of the Lorde, as a streame of brimstone, doth set it on fire. As by such thinges we must be holpen after a certaine manner to conceiue the miserable state of the wicked, so we ought chiefly to fasten our thought vpon this howe wretched a thing it is to be estranged from the fellowshippe of God: and not that onely, but also to feele the maiestie of God so bent against thee, that thou canst not escape but be fast strained of it. For first his displeasure is like a most violent fire, with touching wherof al things are deuoured and swallowed vp. Then, all creatures so serue him to execute his iudgement, that they to whom the Lord shall so shewe his wrath, shal feele the heauen, earth, sea, and beasts, as it were with cruell indignatiō enflamed against them and armed to their destruction. Wherefore it is no smal thing that the Apostle pronounceth, when he saith that the vnbeleuing shall

The grieuous tormentes vvhich God hath prepared for the vvicked.

Matt.8.12. and 22.13. Mar.9.43. Esa.66.24. Esa.30.33.

2.Thes.1.9.

shall suffer eternall punishment by dying from the face of the Lord, & from the glorie of his power. And so oft as the Prophets do cast vs in feare with bodily figures, although they speake nothing excessiuely for our dulnes, yet they adde foreshewinges of the iudgement to come, in the Sunne and the Moone and the whole frame of the worlde. Wherefore the vnhappy consciences do find no rest, from being vexed and tossed with a terrible whirlewinde, from feeling themselues to be torne in peeces by God being angerly bent against them, from being pearced and launced with deadly stings, from trembling at the lightning of God, & being brooised with the weight of his hande: so that it is much more ease to enter into all bottomlesse depthes and deuouring pittes, than to stand one moment in those terrours. What & how great then is this, to be pressed with euerlasting and neuer ceassing siege of him? Of which thing the 90. Psalme containeth a notable sentence: that although with only sight he scatter abroade al mortal men and bring them to nought, yet his worshippers, how much more fearefull they are in the world, so much more he enforceth them and pricketh them forward loden with the crosse, vntill he be all in all.

THE FOVRTH BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION,

which intreateth of the outwarde meanes or helps, whereby God alloureth vs into the felloshippe of Christe and holdeth vs therein.

The first Chapter.

Of the trut Church with vvhich vve ought to keepe vnitie, because it is the mother of all the godly.

The summe of the former booke, and the drift of this vvhich concerneth the Church.

THat by Faith of the Gospel Christ is become ours, and we be made partakers of the saluation brought by him & of eternal blessednes, is already declared in ỹ last book. But because our rudenes, & slouthfulnes, yea and vanity of wit, do need outward helps wherby Faith in vs may both be engẽdred, and grow & encrease in proceeding toward the mark wherunto it tẽdeth: God hath also added thẽ therby to prouide for our weaknes. And ỹ the Preaching of the Gospel might florish, he hath left this treasure with ỹ church. He hath appointed Pastors & teachers, by whose mouth he might teach them ỹ be his: he hath furnished thẽ with autority, finally he hath left nothing vndone that might auaile to the holy consent of faith and right order. First of all he hath ordeined Sacraments, which we feele by experience to be more than profitable helpes to nourish & confirme Faith. For because beeing enclosed in the prison of our flesh, wee do not yet attaine to the degree of Angels, God applying himself to our capacity according to his

Eph. 4. 11.

wonderfull

wonderful prouidence, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we entreat of the Church, and of the gouernment, orders & power of it, & then of the Sacraments, & lastly of the ciuil order: & therewithal that we call away the godly readers from those corruptions wherwith Satan in the Papacie hath depraued al things that God hath appointed for our saluation. I will begin at the Church, into whose bosome God will haue his children to be gathered together, not only that they should by her helpe & ministerie be nourished while they are infants & yong children, but also be ruled by her motherly care til they growe to riper age, & at length come to the marke of faith. For it is not lawful that those things be seuered which God hath conioyned, that to whome hee is a Father, the Church bee also their mother: and that not only vnder the law, but also since the comming of Christ, as *Paul* witnesseth, which teacheth that we are the children of the new and heauenly *Hierusalem*. Mat. 10. 9. Gal. 8. 26.

3 In the Creede, where we professe that wee beleeue the Church, that is not spoken only of the visible Church whereof we nowe entreat, but of all the elect of God, in whose number they are also comprehended that are departed by death. And therefore this word Beleeue is there set, because oftentimes there can no other difference be noted betweene the children of God and the vngodly, betweene his peculiar flocke and sauage beastes. For whereas many do interlace this word, In, that is without probable reason. I graunt indeed that it is the more commonly vsed, and also wanteth not the consenting testimonie of antiquitie, forasmuch as euen the *Nicen Creede*, as it is reported in the Ecclesiasticall historie, addeth the preposition, In. But therewithall wee may marke by the writings of the auncient Fathers, that it was receiued without controuersie to say, that they beleeued the Church and not in the Church. For *Augustine*, and that ancient writer whatsoeuer he was, whose worke remaineth vnder the name of *Cyprian* concerning the exposition of the Creede, doe not onely so speake themselues, but also doe expresly note that it shoulde be an vnproper manner of speaking if the preposition were adioyned, & they confirme their opinion with no trifling reason. For we therefore testifie that we beleeue in God because vpon him as a true speaker our mind reposeth it selfe, and in him our confidence resteth which coulde not so conueniently bee spoken to say in the Church no more than it coulde be saide, I beleeue in the forgiueneſſe of sinnes, or in the resurrection of the flesh. Therefore although I would not striue about wordes, yet I had rather followe the proprietie of speaking that shoulde bee fittest to expresse the matter, than curiously to seeke for formes of speach whereby the matter may without cause be darkened. But the end is, that wee shoulde knowe that although the diuel attempt all meanes to ouerthrow the grace of Christ, and though the enemies of God bee carried with violent rage to the same intent: yet it cannot be extinguished, nor the bloud of Christ bee made barren, but that it will bring foorth some fruite. And so is both the secrete election of God and his inwarde calling to be considered: because hee alone knoweth who be his, and holdeth them inclosed vnder a seale as *Paul* tearmeth it: saying that they beare his tokens whereby they may bee seue- Ephe. 1. 13.

The Church visible which the Creede vve professe that vve beleeue.

ſeuerallie knowne from the reprobate. But becauſe a ſmall and contempti-
ble number lieth hid vnder a huge multitude, and a fewe graines of wheate
are couered with a heape of chaffe, to God onlie is to be left the knowledge
of his Church, the foundation whereof is his ſecrete election. But it is not
ſufficient to conceiue in thought and minde the multitude of the elect, vn-
leſſe we thinke vpon ſuch an vnitie of the Church into which wee be truelie
perſwaded that we our ſelues be ingraffed. For vnleſſe we be vnder our head
Chriſt vnited together with all the reſt of his members, there abideth for vs
no hope of the inheritance to come. It is therefore called Catholike or vni-
uerſall, becauſe we cannot finde two or three Churches but that Chriſt muſt
be torne in ſunder, which cannot be done. But all the elect of God are ſo knit
together in Chriſte, that as they hang vppon one heade, ſo they may growe
together as it were into one body, cleauing together with ſuch a cõpacting
of ioints as the members of one ſelf bodie: being truelie made one, which
with one hope, Faith, Charitie, with one ſelfe Spirite of God doe liue toge-
ther beeing called not onelie into one inheritance of eternall life, but alſo
into one partaking of one God and Chriſte. Wherefore although the ſorow-
full deſolation that on eche ſide preſenteth it ſelfe in ſight, crieth out that
there is nothing left of the Church, yet let vs knowe that Chriſtes death is
fruiteſull and that God meruellouſlie as it were in ſecrete corners preſer-
ueth his Church. As it was ſaid to *Elias*, I haue kept to my ſelfe ſeuen thou-
ſand men that haue not bowed their knee before *Baal*.

1. Reg. 19. 18.

The article of the Creede touching the Church, concerneth after a ſort the viſible Church, vnto which the communion of Saints being added containeth foure ſpeciall ſtaies of faith.

3 Albeit this article of the Creede doth in ſome reſpect belong to the
outwarde Church, that euerie one of vs ſhoulde holde himſelfe in brotherly
conſent with all the children of God, ſhoulde yeede vnto the Church that
authoritie which it deſerueth, finallie ſhould ſo behaue himſelfe as a Sheepe
of the flocke. And therefore is adioyned the communion of Saintes.
Which parcell, although commonly the olde writers doe leaue it out, yet is
it not to be neglected: becauſe it verie well expreſſeth the qualitie of the
Church: as if it had beene ſaide that the ſaintes are gathered together in-
to the fellowſhippe of Chriſt with this condition, that whatſoeuer benefites
God beſtoweth vppon them, they ſhoulde continually communicate them
one to another. Whereby yet the diuerſitie of graces is not taken away.
as we know that the giftes of the holie ghoſt are diuerſly diſtributed: neither
is the order of ciuil gouernment diſturbed, by which it is lawfull for euer-
ry man priuately to enioy his own poſſeſſions, as it is neceſſarie, that for pre-
ſeruation of peace among men, they ſhould haue among themſelues peculi-
ar & diuided properties of things. But there is a cõmunitie affirmed ſuch as
Luke deſcribeth, that of the multitude of the beleeuers there was one hart &
one ſoul: & *Paul* when he exhorteth the Epheſians to be one body, one ſpirit
as they be called in one hope. For it is not poſſible, if they be truly perſwaded
ỹ God is the cõmon father, & Chriſt the common head to thẽ al, but ỹ being
conioined among thẽſelues with brotherly loue, they ſhould continually cõ-
municate thoſe things that they haue. Nowe it much behoueth vs to knowe
what profite thereupon returneth vnto vs. For wee beleeue the Church
to this ende, that wee may be certainly perſwaded that we are the mem-
bers of it. For by this meane, our ſaluation reſteth vppon ſure ſounde ſtaies,

Act. 4. 32.
Ephe. 4. 4.

that

that it, although the whole frame of the worlde be ſhaken, cannot come to ruine and fall downe. Firſt it ſtandeth with Gods election, neither can it varie or faile but together with his eternall Prouidence. Then, it is after a certaine maner ioyned with the ſtedfaſtneſſe of Chriſt, which will no more ſuffer his faithfull to be plucked from him, than his own members to be rent and torne in peeces. Beſide that, we are aſſured that trueth ſhal alway abide with vs, ſo long as we are holden in the boſome of the Church. Laſt of al that we feele that theſe promiſes belong to vs, there ſhalbe ſaluation in *Syon*, God ſhall for euer abide in *Hieruſalem*, that it may not at any time be moued. So much can the partaking of the Church doe, that it holdeth vs in the fellowſhippe of God. Alſo in the very worde Communion is much comforte: becauſe while it remaineth certaine, that whatſoeuer the Lord giueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in ſuch ſort to embrace the vnitie of the Church, it is not needfull (as wee haue alreadie ſaide) to ſee the Church it ſelfe with our eyes, or feele it with our handes: but rather by this that it conſiſteth in Faith, we are admoniſhed that wee ought no leſſe to thinke it to bee, when it paſſeth our vnderſtanding, than if it openly appeared. Neither is our faith therefore the worſe, becauſe it conceiueth it vnknowen: foraſmuch as wee are not herein commanded to diſcerne the reprobate from the elect (which is the office of God onely, and not ours) but to determine aſſuredly in our minds, that all they that by the merciful kindeneſſe of God the father through the effectuall woorking of the holie Ghoſt, are come into the partaking of Chriſt, are ſeuered into the peculiar right and proper poſſeſſion of Chriſt: and that, foraſmuch as we be in the number of thoſe, wee are partakers of ſo great a grace.

Ioel. 2 32. Abd. 17. Pſal. 46. 6.

The Church the mother of the faithfull.

4 But ſith it is now our purpoſe to entreate of the viſible Church, let vs learne euen by this one title of Mother, how much the knowledge therof is profitable, yea neceſſary for vs: foraſmuch as there is no other entry into life, vnles ſhe conceiue vs in her wombe, vnles ſhe bring vs forth, vnleſſe ſhe feede vs with her breaſtes, finally vnleſſe ſhee keepe vs vnder her cuſtodie and gouernaunce, vntill ſuch time as being vnclothed of mortall fleſhe we ſhalbe like vnto Angels. For our weakeneſſe ſuffereth vs not to be diſmiſſed from ſchoole, till we haue been ſcholers throughout the whole courſe of our life. Beſide that out of her boſome there is no forgiuenes of ſinnes, and no ſaluation to be hoped for, as witneſſeth *Eſaie* & *Ioel*, with whom agreeth *Ezechiel* whē he declareth that they ſhal not be in the number of Gods people whom he putteth away from the heauenly life. As on the contrary ſide, they are ſaid to write their names among the citizens of *Hieruſalem*, that turne themſelues to the following of true godlineſſe. After which manner it is alſo ſaid in an other Pſame: Remember me, Lorde, in the good will of thy people: viſite me in thy ſaluation that I may ſee the benefites of thy elect, that I may be merry in the mirth of thy people, that I may reioyce with thy inheritance. In which words the fatherly fauour of God, & the peculiar teſtimony of the Spirituall life is reſtrained to his flocke, ſo that the departing from the Church is alway damnable.

Matt. 22. 30. Eſa. 37. 31. Ioel. 2. 32. Eze. 13. 9. Pſal. 106. 4.

The miniſterie of the Churche

5 But let vs proceed to proſecute that which properly belongeth to this place,

together with the necessity and vse thereof.

Eph. 4. 11.

place. *Paul* writeth that Christ, that he might fulfill all thinges, gaue some Apostles, some Prophetes, some Euangelistes, and some Pastors and teachers, to the restoring of the holie ones, into the work of ministerie, vnto the edification of the bodie of Christ, vntill we al come into the vnitie of Faith, and of the acknowledging of the sonne of God, vnto a perfect man, and to the measure of the full growen age of Christ. We see howe God, which was able to make them that be his perfect in a moment, yet will not haue them growe into manly age but by the bringing vp of the Church. Wee see the meane expressed, for that vnto the Pastors is enioyned the preaching of the heauenly doctrine. We see howe all, not one excepted, are brought into one rule, that they shoulde with milde Spirite and willing to learne, yeelde themselues to the teachers appointed for that vse. And by this marke *Esaie* had long before set out the kingdome of Christ, where hee sayeth: My spirite which is in thee, and the wordes that I haue put in thy mouth shal neuer depart, neither out of thy mouth, nor out of the mouth of thy seed and thy childrens children. Whereupon followeth that they are worthie to perish with famine and pining hunger, whosoeuer they be that refuse the spirituall meate of the soule reached vnto them of God by the handes of the Church.

Esa. 59. 21.

GOD doeth breath faith into vs, but by the instrument of his Gospell, as *Paul* sayeth that faith is by hearing. As also with God remaineth his power to saue, but (as the same *Paul* witnesseth) he vttereth and displayeth the same in the preaching of the Gospell. For this reason in old time he willed that there should be made holy assemblies to the sanctuarie, that doctrine vttered by the mouth of the Priest should nourish the consent of faith. And to no other ende those glorious titles haue respect, where the temple is called the rest of God, and the sanctuarie his house, where he is saide to sit betweene the Cherubines, but to bring estimation, loue, reuerence and dignitie to the ministerie of the heauenlie doctrine, which otherwise the sight of a mortall and despised man woulde not a litle diminish. Therefore that we should knowe, that out of earthen vesselles is brought foorth vnto vs inestimable treasure, God himselfe commeth forth, and in as much as he is author of this degree, so he will haue himself to be acknowledged present in his institution. Therefore after that he hath forbidden his to giue themselues to iudgement by flying of birdes, to southsayings, magicall artes, necromancy and other superstitions, he immediatly addeth that he will giue them that which ought to suffice in steede of all, that is to say, that they shal neuer be destitute of Prophetes. But like as he sent not the olde people to Angels, but raised vp teachers out of the earth, which might truely perform the office of Angels: so at this day also his wil is to teach vs by men. And as in the olde time he was not content with the onelie lawe, but added Priests for expositors, at whose lippes the people should enquire for the true meaning thereof: so at this day he not only willeth vs to be heedfully bent to reading, but also appointeth maisters ouer vs, by whose trauaile we may be holpen: whereof commeth double profite. For on the one part by a very good triall it prouethour obedience, where we heare his ministers speaking euen as it were himselfe. On the other side it also prouideth for our weakenesse, while after the manner of men hee had rather speake vnto

2. Cor. 4. 7.

Rom. 10. 17.

Psa. 132. 14. Psal. 80. 2.

Leuit. 19. 31.

vnto vs by interpreters to allure vs vnto him, than with thundring driue vs away from him. And truely how expedient this familiar manner of teaching is for vs, all the godly doe feele by the feare wherewith the maiestie of God doth worthily astonish them. But they that thinke that the authoritie of the doctrine is abaced by the contempt of the men that are called to teach, doe bewray their vnthankefulnesse, because among so many excellent giftes wherewith God hath garnished mankind: this is a singular prerogatiue, that he vouchsaueth to consecrate the mouthes and tongues of men to himself, that his owne voice should sound in them. Wherefore on our behalues let vs not bee greeued obediently to embrace the doctrine of saluation set foorth by his commandement & by his owne mouth: because although the power of God is not bound to outward meanes, yet hee hath bound vs to the ordinarie maner of teaching: which while phrentike men refuse to keepe, they wrappe themselues in many deadly snares. Either pride, or disdainefulnes, or enuie moueth many to perswade themselues that they can sufficiétly profite by their own priuate reading and studie, and so to despise publik assemblies, and to accompt preaching superfluous. But sith they do as much as in them is loose or breake in sunder the holy bonde of vnitie, no man escapeth the due punishment of this diuorce, but hee bewitcheth himselfe with pestilent errours & most wicked dotages. Wherefore, that the pure simplicitie of faith may flourish among vs, let vs not be greued to vse this exercise of godlinesse, which God by his institution hath shewed to be necessarie for vs and so earnestly commendeth. But there was neuer yet found any euen of the most wanton dogges which would say that we ought to stoppe our eares against God: But in all ages the Prophets and godly teachers haue had a harde strife against the wicked, whose stubbornesse can neuer come vnder this yoke, to be taught by the mouth of the ministerie of men. Which is as much as to blotte out the face of God which shineth vnto vs in doctrine. For in olde time the faithfull were commanded to seeke the face of God in the Sanctuarie, and the same is so oft repeated in the law for no other cause, but for that the doctrine of the law and the exhortations of the Prophets were to them a liuely image of God: as *Paul* affirmeth that in his preaching shineth the glorie of God in the face of Christ. How much the more detestable are the Apostates, which greedily seeke to diuide Churches, as though they did driue sheepe from their foldes and cast them into the mouthes of wolues. But we must holde that which he hath alleaged out of *Paul*, that the Church is no otherwise buylded but by outwarde preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one consent they keepe the order appointed by God to the Church. To this ende principally, as I haue saide, the faithfull in olde time vnder the lawe were commaunded to resort to the sanctuarie. Because when *Moses* speaketh of the dwelling place of God, he doeth therewithall call it the place of name, where God hath set the memorie of his name. Whereby he plainly teacheth that without the doctrine of godlinesse there is no vse thereof. And it is not doubtfull but that for the same reason *Dauid* with great bitternesse of Spirite complaineth that hee is by the tyrannous cruelte of his enemies kepte from entring into the

Psal.115.4
1.Cor.3.6.

Exod.20.24.

Tabernacle. It seemeth commonly to manie a childish lamentation, because it shoulde be but a verie small losse, and also no great pleasure shoulde be forgone thereby, to want the entrie of the temple; so that there were enough of other delightfull thinges. But he bewaileth ỳ with this one griefe, anguish and sorrowe, he is fretted and vexed and in a manner wasted. For nothing is of greater estimation with the faithfull, than this help whereby God by degrees lifteth vp his on high. For this is also to be noted, ỳ God in the mirror of his doctrine alway so shewed himself to the holie Fathers, that the knowledge was spirituall. Wherfore the temple is called not only his face, but also (to take away all superstition) his footestoole. And this is that happie meeting into vnity of faith, while frō the higheſt euē to the loweſt al do aspire to the head. All the temples that euer the gentiles vpō any other purpose builded to God, were but a mere prophaning of his worship: whereunto though not with like groseneſſe, yet somwhat the Iewes fell. Whereof *Steuen* out of the mouth of *Esay* reprocheth them where he saith, that God dwelleth not in temples made with handes, &c. Because onely God doeth by his worde sanctify to himselfe temples to the lawfull vse. And if wee rashly attempt anie thing without his commaundement, by and by to an euill beginning doe cleaue new deuises by which the euil is spread abroad without measure. Yet *Xerxes*, when by the counsell of the Magitians hee burned vp or plucked downe all the temples of Greece, vndiscreetely said, that the Gods to whom all thinges ought to be freelie open were enclosed within wals and tiles. As though it were not in the power of God, to the entent he might be neere vs, after a certaine manner to descende vnto vs, and yet neither to chaunge place, nor to fasten vs to earthly meanes: but rather by certaine Chariots to carrie vs vp to his Heauenlye glorie, which with the immeasurable greatneſſe thereof filleth all thinges, yea and in heigth surmounteth the heauens.

Psa. 132. 7.
Psal. 99. 5.
1. Para. 28 2.
Act. 7. 48

The force of Ecclesiasticall ministerie.

6 Nowe forasmuch as at this time there hath beene great strife about the effectualneſſe of the ministerie, while some exceſſiuely amplifie the dignitie thereof: and some other affirme that that which is properly belonging to the holy Ghost is wrongfully giuen away to mortall man, if wee thinke that ministers and teachers do pearce to the mindes and hearts, to amende as well the blindneſſe of the mindes as the hardneſſe of hearts: it is meete that we giue a right determination of this controuerſie. All that they contende on both partes shall easily be accorded by expresly noting the places where God the author of preaching ioyning his spirit with it promiseth fruit thereof: or againe, when seuering himselfe from outward helpes he chalengeth to himself alone as wel the beginnings of faith as the whole course ther of. It was the office of the second *Elias* (as *Malachie* witneſſeth) to enlighten the mindes, and to turne the hearts of Fathers to the children, and vnbeleeuers to the wisedome of the righteous. Christ pronounceth that hee sendeth the Apostles, that they should bring fruite of their labor. But what that fruite is *Peter* shortly defineth, saying that we be regenerate with incorruptible seede. And therefore *Paul* glorieth that hee by the Gospell begate the Corinthians, and that they were the seale of his Apostleship: yea that hee was not a literall minister, such as did onely beate the eares with

Mal. 4 6.
Iohn. 15. 16.

1. Pet. 1. 23.
1. Cor. 4. 15.
1. Cor. 9. 2.

with ſound of voyce, but that there was giuen him an effectualneſſe of Spirit, that his doctrine ſhould not be vnprofitable. In which meaning alſo in another place he ſayeth, that his Goſpell was not in worde onelie, but in power. He affirmeth alſo that the Galathians by hearing receiued the Spirit offaith Finally in manie places he maketh himſelfe not onely a worker together with God, but alſo aſſigneth himſelfe the office of giuing ſaluation. Truely he neuer brought foorth all theſe thinges to this entent to giue vnto himſelfe any thing were it neuer ſo little ſeuerally from God: as in an other place he thortly declareth, ſaying, our labour was not vnprofitable in the Lorde, according to his power mightily working in me. Againe in an other place, he that was mightie in *Peter* towarde the circumciſion, was alſo mightie in me towarde the Gentiles. But how he leaueth nothing ſeuerally to the miniſters, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that giueth the encreaſe. Againe: I haue laboured more than al: not I, but the grace of God that was with me. And truely we muſt holde faſt thoſe ſayinges, where God aſcribing to himſelfe the enlightening of the mind, and the renewing of the heart, teacheth that it is a robberie of God if man take vpon himſelfe anie part of either of them. In the meane time if any man offer himſelfe to the miniſters whom God ordeineth, willing to learne, hee ſhall knowe by the fruite, that this maner of teaching not in vaine pleaſed God, and that this yoke of modeſtie was not in vaine laid vpon the faithfull.

2.Cor.3.6. 1.Cor.2.4. Gal 3.2. 1.Cor.3.9. 1.Theſſ.3.5. Gal.2.8. 1.Cor.3.7.

The Scripture ſpeaketh both of a viſible Church & of a Church vvhich is inuiſible.

7 But as for the Church viſible and which is within the compaſſe of our knowledge, what iudgement is meete to be giuen thereof, I thinke it already appeare euidently by that which we haue before ſaide. For we haue ſaid, that the holy Scripture ſpeaketh of the Church after two ſortes. Sometime, when it nameth the Church, it meaneth that Church which is indeede before God, into which none are receiued but they that are both by grace of adoption the children of God, and by ſanctification of the Spirite the true members of Chriſt. And then trulie it comprehendeth not onlie the holie ones that dwell in earth, but alſo all the elect that haue beene ſince the beginning of the worlde But oftentimes vnder the name of the Church it ſignifieth the vniuerſal multitude of men ſcattered abrode in the world, which profeſſe that they worſhip one God and Chriſt, by Baptiſme enter into his faith, by partaking of the ſupper teſtifie their vnitie in true doctrine & charitie, haue an agreement in the worde of the Lorde, and for the preaching thereof do keepe the miniſterie ordeined by Chriſt. In this Church there be mingled many hypocrites which haue nothing of Chriſt but the name and outwarde ſhewe: there be manie ambitious, couetous, enuious, euil ſpeakers, ſome of vncleane life: which be ſuffred for a time, either becauſe they cannot by lawfull order of iudgement be conuinced, or becauſe there is not alway in vre that ſeueritie of diſcipline that ought to be. Therefore as we muſt needes beleeue that the Church which is inuiſible to vs, is to be ſeene with the eyes of GOD onelie: ſo are wee commaunded to regarde this Church which is called a Church in reſpect of men, and to keepe the communion of it.

2.Tim.2.19

8 Therefore ſo much as behoued vs to knowe it, the Lorde hath ſet it

Properly truely and infallible

God alone knoweth who are his.

out by certaine markes and as it were signes vnto vs. This is indeede the singular prerogatiue of God himselfe, to knowe who be his, as wee haue alreadie alleadged out of *Paul*. And truely that the rashnesse of men should not creepe so farre, it is prouided by the very successe of thinges dailie putting vs in minde, how farre his secret iudgements doe surmount our vnderstanding. For euen they that seemed most desperate, and accounted vtterly past hope, are by his goodnesse called backe into the wale: and they that semed to stand fast in comparison of other, doe oftentimes fall. Therfore ac-

Hom. in Ioan. 45 cording to the secret predestination of God (as *Augustine* saieth) there bee manie sheepe without, and many wolues within. For he knoweth them, and hath them marked that knowe neither him nor themselues. But of those that openly beare his badge, his onelie eies do see who be both holy without faining, and who will continue euen to the end, which is the verie chief point of saluation. Yet on the other side, forasmuch as he foresawe it to be some deale expedient, that we should knowe who were to be accounted his children, he hath in this part applied himselfe to our capacitie. And because the certaintie of faith was not necessarie, hee hath put in place thereof a certaine iudgement of charitie: whereby we shoulde acknowledge for members of the Church those that both with confession of faith, and with example of life, and with partaking of sacramentes, doe professe the same God and Christ with vs. But as for the knowledge of the bodie thereof, how much more that he knewe it to be necessarie for our saluation, with so much the more certaine markes he hath set it out.

One waye to knowe what Church is true, & another who bee true members of the Church.
Matt. 18. 20.

9 Loe hereupon groweth & ariseth vnto vs, a face of the Church visible to our eyes. For wheresoeuer we see the word of God to be purely preached and heard, and the sacraments to be ministred according to the institution of Christ, there it is in no wise to be douted that there is som church of God: forasmuch as his promise cannot deceiue, Whersoeuer two or three are gathered together in my name, there I am in the mids of them But that we may euidently vnderstand the summe of this matter, we must proceede by these as it were degrees: that is to say, ỳ the vniuersall Church is a multitude gathered together out of all nations whatsoeuer they be, which being sundered & seuerally scattered by distances of places, yet doth agree in one trueth of godly doctrine, & is bound together with the bond of one selfe religion: And that so vnder this are comprehended all particular Churches, which are in all townes and streets according to the order of mens necessitie, so that euery one of them may rightfully haue the name & authoritie of a Church: And that all particular men which by profession of godlines are reckoned among such Churches, although they be in deede strangers from the Church, yet do after a certaine maner belong vnto it, til by publike iudgment they bee banished out of it. Howbeit there is somewhat a diuers maner in iudging of priuate men and of Churches. For it maie fall in experience, that such men as wee shall thinke not to be altogether worthie of the company of the godly, yet we must vse like brethren & account thē among the faithfull, for the common consent of the Church, whereby they are suffered and borne withall in the bodie of Christ. Wee doe not by our testimonie allow such to be membes of the Church: but we leaue them the place

that

that they haue among the people of God, till it be by orderly right of lawe taken away from them. But of the very multitude we muſt otherwiſe think: which if it hath & honoreth the miniſterie of the word, & the adminiſtration of Sacraments, it deſerueth without dout to be eſteemed and iudged a Church: becauſe it is certaine that thoſe things are not without fruit. So wee do alſo preſerue to the vniuerſall Church her vnitie, which diueliſh ſpirites haue alway trauailed to cut in ſunder: neither doe wee defraude of their authoritie thoſe lawfull aſſemblies which are diſpoſed according to the fitneſſe of places.

The face, communion & reuerence of the Church, and howe it is termed the piller of truth.

10 We haue ſet for ſignes to diſcerne the Church by, the preaching of the worde, & the obſeruing of the Sacraments. For thoſe can be no where but they muſt bring foorth fruite, and bee proſpered with the bleſſing of God. I do not ſay, that whereſoeuer the word is preached, there by and by ſpringeth vp fruite: but I ſaye that no where it is receiued and hath a ſtayed ſeate, but that it bringeth foorth the effectualneſſe therof. Where the preaching of the Goſpel is reuerently heard, and the Sacramentes are not neglected, howſoeuer it be, there for that time appeareth a not deceitfull & not doutfull face of the Church, whereof no man may vnpuniſhed either deſpiſe the authoritie, or refuſe the admonitions, or reſiſt ỹ counſels, or mocke at the corrections: much leſſe to departe from it, and to breake in ſunder the vnitie of it. For the Lorde ſo highly eſteemeth the Communion of his Church, that he counteth him for a traiterous runaway and forſaker of Religion, whoſoeuer ſhall ſtubbornely eſtrange himſelfe from any Chriſtian fellowſhip, ſo that it be ſuch a one as hath the true miniſterie of the Worde and Sacramentes. He ſo commendeth the Churches authoritie, that when it is violate, he iudgeth his owne diminiſhed. Neither is it of ſmall importance, that the Church is called the piller and ſtrong ſtay of trueth and the houſe of God. By which wordes *Paul* ſignifieth, that to the end the trueth of God ſhoulde not decay in the worlde, the Church is a faithfull keeper thereof: becauſe Gods will was to haue the preaching of his word kept pure and to ſhewe himſelfe vnto vs a father of houſholde by her miniſterie and labour, while ſhe feedeth vs with ſpirituall nouriſhmentes, and procureth all things that make for our ſaluation. It is alſo no ſlender praiſe, that it is ſaide that ſhe is choſen and ſeuered by Chriſt to be his ſpouſe, that ſhoulde be without wrinkle and ſpot, the body and fulneſſe of him. Whereupon followeth, that departing from the Church is a denying of God & of Chriſte. Therefore ſo much the more we muſt beware of ſo wicked diſagreement. For while we goe about, ſo much as in vs lieth, to procure the ruine of gods trueth, wee are worthie that he ſhould ſende downe his lightning with the whole violent force of his wrath to deſtroy vs. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the marriage that the onely begotten ſonne of God hath vouchſafed to contract with vs.

1. Tim. 3. 15.

Epheſ. 5. 27
Epheſ. 1. 23

Satan laboreth either to aboliſh, or to bring in contempt the markes of the true church, vvherupon a double miſchiefe groweth, that either the true Church is deſpiſed, or the falſe reuerenced.

11 Wherefore let vs diligently keepe theſe markes imprinted in our mindes, and let vs eſteeme them according to the Lordes will. For there is nothing that Satan more endeuoureth thē to take away, & aboliſh the one of theſe, or both: ſometime that when theſe markes are raſed and blotted out

out, he may take away the true and naturall distinction of the church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certaine ages past, the pure preaching of the worde hath vanished away: and nowe he doth with a great importunacie trauaile to ouerthrowe the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But nowe, howe daungerous, yea howe deadly a tentation is it when it doth but come in our minde to depart from that congregation wherein are seene the signes and tokens by which the Lord thought his Church sufficiently described? We see howe great heede is to be taken on both sides. For, that we should not be deceiued vnder the title of the Church, euery congregation ỳ pretendeth the name of the Church must be examined by that maner of trial, as by a touchstone, If it haue in the word and Sacraments the order appointed by the Lorde, it will not deceiue vs: let vs boldly yelde vnto it the honour due to Churches. But contrariwise if it boast it selfe without the word and Sacramentes, wee must no lesse with fearefull conscience beware of such deceits, than on the other side we must flee rashnesse and pride.

Where the signes of a true Church are, from that societie wee may not seuer our selues, and cease to haue communion, though in doctrine and administration of Sacraments there be some faults.

12 Where as we say that the pure ministerie of the worde and the pure vsage in celebrating the Sacraments, is a sufficient pledge & earnest, so that we may safely embrace as the Church any fellowship wherein both these shalbe: this extendeth so farre, that it is neuer to be cast off, so long as it shal continue in those, although it swarme full of many other faultes. Yea & ther may some faultinesse creep into it, in the administration either of doctrine, or of the Sacraments, which ought not to estraunge vs from the Communion of it. For all the articles of true doctrine be not of one sort. Some bee so necessarie to be knowen, that they ought to be certain and vndouted to all men, as the proper principles of Religion: of which sort are, That there is one GOD, That Christ is God, and the sonne of God: that our saluation consisteth in the mercy of God: and such like. There bee other that beeing in controuersie betweene Churches, yet doe nor breake the vnitie of faith. For those Churches that disagree about this one point, if without lust of contention, without stubbornesse of affirming, the one thinke that soules when they departe from the bodies doe flee vp into heauen, and the other Church dare determine nothing of the place, but yet certainly holdeth that they liue to the Lorde: the wordes of the Apostle are: Let all vs that bee perfect thinke all one thing: but if ye thinke any thing otherwise, this the Lorde shall also reueale vnto you. Doeth hee not sufficiently shewe that diuersitie of opinions about these matters, that be not so necessarie, ought to bee no ground of disagreement among Christians? It is in deede a principall point, that we agree in all thinges. But for as muche as there is no man that is not wrapped with some little clowd of ignorance, either wee must leaue no Church at al, or we must pardon a being deceiued in such chings as may be vnknowen without violating the summe of religion, and without losse of saluation. But I meane not here to defend any errours be they neuer so litle, so as I woulde thinke that they shoulde bee cherished with flattering & winking at them: but I say that wee ought not

Phil. 3. 15

rashly

rashly for euery light dissension forsake the Church, in which at least that Doctrine is reteined safe & vncorrupted, wherin standeth the safetie of godlines, and the vse of Sacraments is kept as it was institute by the Lord. In the meane time if we endeuour to amend that which displeaseth vs, we do therin according to our duetie. And hereunto belongeth that saying of *Paul*: If any thing better be reuealed to him that sitteth, let the first hold his peace. 1.Cor.14.30.
Whereby it is euident, that all the members of the Church are euerie one charged with endeuour to publike edification, according to the measure of his grace, so that it be done comely and according to order: that is, that wee neither do forsake the communion of the Church, nor abiding in it, do trouble the peace and well ordered discipline thereof.

13 But in bearing with the imperfection of life, our gentle tenderneſſe ought to go much further. For herein is a very slipperie easinesse to fall: and herein with no small deuises doth Satan lay wayt for vs. For there haue ben alway some, which filled with false persuasion of perfect holinesse as though they were alreadie made certaine aerie spirits, despised the company of all men, in whome they sawe remaining any thing of the nature of man. Such in olde time were the Cathary, and they that were as mad as they, the Donatistes. Such at this day are some of the Anabaptistes, which would seeme to haue profited aboue the rest. Some there be that offende more by an vndiscreet zeale of righteousnesse, than by that mad pride. For when they see among them to whome the Gospell is preached, the fruite of life not agreeably aunswering to the doctrine thereof, they by and by iudge that there is no Church. It is indeede a most iust displeasure, and such a one wherunto in this most miserable age of the worlde, wee giue too much occasion. Neither may we excuse our accursed slouthfulnesse, which the Lorde will not suffer vnpunished: as euen alreadie he beginneth with grieuous scourges to chastise it. Wo therefore to vs, which with so dissolute licentiousnesse of wicked dooings, make that weake consciences be wounded by reason of vs. But in this againe they offende whome I haue spoken of, because they cannot measure their being displeased. For where ỹ Lord requireth clemencie, they leauing it, do giue themselues wholly to immesurable rigorousnes. For, because they thinke ỹ there is no Church where there is no sound purenesse & vprightnesse of life, for hatred of sinnes they depart from the lawfull Church, while they thinke that they swarue from a company of wicked men. They alleage that the Church of Christ is holy. But that they may also vnderstand that it is mingled of good and euill men, let them heare this parable out of the mouth of Christ, wherein it is compared to a nette, in which fishes of all kindes are gathered togither: and are not chosen out till they be laide abroade vpon the shoare. Let them heare that it is like vnto a corne fielde, which being sowen with good graine, is by the enimies fraude scattered with tares, of which it is not cleansed vntill the croppe be brought into the barne floore. Finally, let them heare that it is like vnto a floore, wherein the wheat is so gathered togither, that it lieth hidden vnder the chaffe, till being cleansed with fanne and syue it be at length laide vp in the grainer. If the Lorde pronounce that the Church shall euen to the day of iudgement bee troubled with this euill, to bee burdened with

Imperfection in the liues & corruption in the maners of some mē must not cause vs to leaue the fellowship of the Church.

Matt.13.47.

Matt.3.12.

Matt.13.23.

min-

mingling of euill men: they doe in vaine seeke for a Church sprinkled with no spotte.

The state of the Church of Corinth in the Apostles owne times.

14 For they cry out that it is an intollerable thing, that the pestilence of vices so rangeth abroad. What if the saying of the Apostle doe heare also answere them? Among the Corinthians not onely a fewe had gone out of the way, but the infection had in a maner possessed the whole body: There was not onely one kinde of sinne, but many: neither were they light offences, but certeine horrible outragious doings: it was not onely corruption of manners, but also of doctrine. What in this case saith the holy Apostle, that is to say, the instrument of the holy ghost, by whose testimonie the Church standeth and falleth? Doeth he require a diuision from them? Doeth he banish them out of the kingdome of Christ? Doeth hee strike them with the extremest thunderbolt of curse? He not onely doeth none of all these things: but he both acknowledgeth and reporteth it a Church of Christ and fellowship of saintes. If there remaine a Church among the Corinthians, where contentions, sectes, and enuious partakings do broile: where quarels & brawlings be in vre, with a greedinesse of hauing, where that wicked doing is openly allowed, which were abhominable among the very Gentiles: where *Paules* name is vniustlie railed at, whome they ought to haue honoured as their father: where some scorne at the resurrection of the deade, with ruine whereof the whole Gospell falleth: where the gracious giftes of God serue to ambition, and not to charitie: where many thinges are vncomlie and vnorderlie done: and if therefore there still remaine a Church, because the ministerie of the worde and of the Sacramentes is there not refused, who dare take away the name of the Church from them that cannot be charged with the tenth part of these faultes? They that with so great preciseneſſe deale so cruelly against the Churches of this present time: what (I pray you) woulde they haue done to the Galathians, which were almoste vtter forsakers of the Gospell, among whome yet the same apostle founde Churches?

1.Cor.1.11. and 3.3.& 5.1.& 6.7. & 9.8.& 15.12.

Gal.1.

One thing to shun the priuate company of a wicked man, and another for hatred thereof to forsake the fellowship of the Church.

1.Cor.5.2.

15 They obiect also, howe that *Paul* grieuously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he setteth a generall sentence wherein he pronounceth, that it is vnlawfull euen to eate bread with a man of reprochfull life. Heere they crie out: If it bee not lawfull to eate common breade, howe may it be lawfull to eate with them the bread of the Lorde? I confesse in deede that it is a great dishonour, if hogges and dogges haue place among the children of God: it is also a much more dishonour if the holy body of Christ bee giuen foorth to them. And truely if they be well ordered Churches, they will not suffer wicked men in their bosome, and will not without choise admitte both worthy and vnworthy togither to that holy banket. But forasmuch as the Pastors doe not alway so diligentlie watche, yea and sometime are more tender in bearing with men than they ought to bee, or are hindered so that they cannot vse that seueritie that they woulde: it commeth to passe that euen they that are openly euill, are not alway thrust out of the company of the holie ones. This I graunt to bee a fault: neither will I diminish it, sith *Paule* doeth so sharply rebuke it in the Corinthians. But although the Church bee slacke in her duety, it shall not bee therefore immedi-

immediatly in the power of euery priuate man, to take vpon himselfe the iudgement to seuer him. I doe in deede not deny that it is the doing of a godly man to withdrawe himselfe from al priuate companie of euill men, to entangle himselfe in no willing familiaritie with them. But it is one thing to flee the company of euil men, and an other thing for hatred of them to forsake the communion of the Church. But where as they thinke it sacriledge to be partakers of the Lordes bread with them, they are therin much more rigorous than *Paul* is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine an other, or euery mā the whole Church, but that they should ech one proue himselfe. If it were vnlawfull to communicate with an vnworthy man, then truely *Paul* would bid vs to looke circumspectly whether there were any in the multitude, by whose vncleanneſſe we might be defiled. Nowe when he requireth onely of euerie man the proofe of themselues, he sheweth that it nothing hurteth vs if anie vnworthie doe thrust themselues in among vs. And nothing else is meant by this which he sayeth afterward. He that eateth vnworthily, eateth and drinketh iudgement to himselfe. He doth not say, to other, but to himself, And rightfully. For it ought not to stand in the choise of euery particular mā, who be to be receiued, & who to be reiected. The knowledge hereof belongeth to the whole Church, which knowledge can not be had without lawfull order, as hereafter shall be sayde more at large. Therefore it shoulde be vnrighteous, that any priuate man should be defiled with the vnworthineſſe of an other, whom he neither can nor ought to keepe backe from cōming to it.

1. Cor. 11. 28

1. Cor. 11. 29

16 But although by this vndiscret zeale of righteousneſſe this tentation doth sometime also enter into good mē: yet this we shal find that too much preciseneſſe groweth rather of pride, disdainefulneſſe, and false opinion of holineſſe, than of true holineſſe and true zeale thereof. Therefore they that are bolder than other, and as it were standerd bearers to make any departing from the Church, for the most part doe it vpon no other cause, but in despising of all men to boast themselues to be better than other. Therefore *Augustine* saith well and wisely: When godly order and manner of Ecclesiasticall discipline ought principally to haue regard vnto the vnity of Spirite in the bond of peace: which the Apostle commaunded to be kept by bearing one with an other: and which being not kept, the medicine of reuenge is proued to be not only superfluous, but also pernicious, and therefore now to be no medicine at all: those euill children, which not for hatred of other mens iniquities, but for affectiō of their own contentions, do greedily labour either wholy ro drawe or at leaſt to diuide the weake common people entangled with the boasting of their name, swelling with pryde madde with stubbornneſſe, traiterous with sclaunders, troubleſome with seditions, leaſt they should seeme to want the light of trueth, do pretende a shadow of rigorous seueritie: and those thinges that are in the holy Scriptures commanded to be done with a gentler kind of healing, sauing the sinceritie of loue, & keeping the vnity of peace, to correct ỹ faults of brethren, they abuse it to sacriledge of schisme, and to occasion of cutting off. But to godly and quiet men hee giueth this counsell, that they mercifully correct that

The surlineſſe of some by reason of pride, and a vaine opinion of their owne holines, which by fiue especial considerations may be abated.

Contra Par. lib. 3. cap. 1

Eiusd. li. c. 2

that which they can, and that which they can not, patiently beare, & grone and mourne with loue, vntil God either amend and correct them, or at the harueſt roote vp the tares, and fanne out the chaffe. Let the godly trauail to fortifie themſelues with theſe armures, leaſt while they ſeeme to thēſelues ſtrong and couragious reuengers of righteouſneſſe, they departe from the kingdome of heauen, which is the onely kingdome of righteouſneſſe. For ſith it is Gods will to haue the communion of his Church to be kept in this outward fellowſhip: he that for hatred of euil men doth breake the token of that fellowſhip, entreth into a waie wherby is a ſlipperie falling frō the cō-munion of Saints. Let them thinke that in a great multitude there be many truly holy & innocent before the eies of the Lorde, whom they ſee not. Let them thinke that euen of them that be deſeaſed there be many that do not pleaſe or flatter themſelues in their faultes, but being now & then awaked with earneſt feare of GOD do aſpire to a greater vprightneſſe. Let them thinke that iudgement ought not to be giuen of a man by one deede: foraſ-much as the holieſt do ſometime fal away with a moſt gpeeuous fal. Let thē think that to gather a Church there lieth more weight both in the miniſte-rie of the word and in the partaking of the holy myſteries, than that all that force ſhould vaniſh away by the fault of ſome wicked men. Laſt of al let thē conſider, that in iudging the Church, the iudgement of God is of greater value than the iudgement of man.

The Church in ſuch ſort holy that neither it can be at anie time alto-gether pure and faultleſſe, nor be-ing faultie ceaſeth thereby to be a Church.

17 Where alſo they pretende ỳ the Church is not without cauſe called holy, it is meet to weigh with what holines it excelleth: leaſt if we wil admit no Church but ſuch a one as is in al points perfect, we leaue no Church at all: It is true in deede which *Paul* ſaith, ỳ Chriſt gaue himſelf for the Church to ſāctifie it: that he clenſed it with the lauer of water with the word of life, to make her vnto himſelf a glorious ſpouſe hauing no ſpot, or wrinckle, &c. Yet this is alſo nothing leſſe true, that the Lord daily worketh in ſmothing her wrinkles & wiping away her ſpots. Whereupon followeth that her holi-nes is not yet fully finiſhed. Therefore the Church is ſo holy, that it daylie profiteth & is not yet perfect: daily proceedeth, and is not yet come to the mark of holines: as alſo in an other place ſhalbe more largly declared. Whet as therefore the Prophets prophecie that there ſhal be a holy *Hieruſalem*, through which ſtraungers ſhall not paſſe: and a holy temple whereinto vn-cleane men ſhall not enter: let vs not ſo take it, as if there were no ſpot in ỳ members of the church: but for that with their whole endeuour they aſpire to holines and ſounde pureneſſe, by the goodneſſe of God cleanneſſe is aſ-ſcribed to them, which they haue not yet fully obtained. And although of-tentimes there be but rare tokens of ſuch ſanctificatiō among men: yet wee muſt determine that there hath ben no time ſince the creatiō of the worlde wherin the Lord hath not had his church, & that there ſhal alſo be no time to the verie ende of the worlde, wherein hee ſhall not haue it. For all be it immediatly from the beginning the whole kind of men is corrupt and defi-led by the ſinne of *Adam*: yet out of this, as it were a polluted maſſe, God alway ſanctifieth ſome veſſelles vnto honour, that there ſhoulde bee no age without feeling of his mercy. Which he hath teſtified by certaine promiſes, as theſe: I haue ordained a teſtament to my elect. I haue ſworne to *Dauid* my ſeruaunt,

Ephe. 5. 15

Ioel. 3. 17
Eſa. 35. 8

Pſal. 89. 4

ſeruant, I will for euer continue thy ſeede: I wil builde thy ſeate in generation and generation. Againe, the Lorde hath choſen *Sion*, he hath choſen it for a dwelling to himſelfe: This is my reſt for euer, &c. Againe, theſe things ſaith the Lord which giueth the Sunne for the light of the day, the Moone & ſtars for the light of the night. If theſe lawes ſhall faile before me, then the ſeede of Iſrael ſhall alſo faile. Pſal. 132. 13. Hier. 31. 35.

18 Hereof Chriſt himſelfe, the Apoſtles, and in manner all the Prophets haue giuen vs example. Horrible are thoſe deſcriptions wherein *Eſay*, *Hieremie*, *Ioel*, *Abacuc*, and the other doe lament the ſickneſſes of the Church of *Hieruſalem*. In the common people, in the magiſtrate, in the Prieſtes all thinges were ſo corrupt, that *Eſay* doubteth not to match *Hieruſalem* with *Sodom* and *Gomorrha*. Religion was partly deſpiſed, partly defiled: in their maners, are commonly reported theftes, extortions, breaches of faith, murthers and like miſcheeues. Yet therefore the Prophets did neither erect to themſelues new Churches, nor builde vp newe altars on which they might haue ſeueral ſacrifices: but of whatſoeuer maner men they were, yet becauſe they conſidered, that God had left his worde with them, and ordayned ceremonies whereby he was there worſhipped, in the middeſt of the aſſembly of the wicked they held vp pure handes vnto him. Truely if they had thought that they did gather any infection thereby, they woulde rather haue died a hundred times than haue ſuffred themſelues to be drawen thereunto. Therefore nothing withheld them from departing, but deſire to the keeping of vnitie. But if the Prophets thought is againſt conſcience, to eſtraunge themſelues from the Church for many and great wicked doings, not of one or two men, but in maner of the whole people: then we take too much vpon vs, if we dare by and by departe from the communion of that Church, where not al mens maners do ſatisfie either our iudgement, yea or the Chriſtian profeſſion. *The corruptions of the Church in the prophets times*

19 Nowe what manner world was there in the time of Chriſt and the Apoſtles? And yet that deſperate vngodlines of the Phariſees, and the diſſolute licentiouſnes of liuing, which then eche where reigned, coulde not hinder, but that they vſed the ſame ceremonies with the people, and aſſembled with the reſt into one temple to the publike exerciſes of religion. Whereof came that, but becauſe they knewe that the fellowſhippe of euill men did not defile them, which with a pure conſcience did communicate at the ſame ceremonies? If any man be litle mooued with the Prophetes and Apoſtles, let him yet obey ỹ authoritie of Chriſt. Therefore *Cyprian* wel ſaith though there be ſeene tares or vncleane veſſels in the Church, yet there is no cauſe why we ſhould departe from the Church: we muſt onely labour that we may bee wheate: we muſt vſe diligence and indeuour as much as we may that we may be a golden or ſiluer veſſell. But to breake the earthen veſſels, is the onely worke of the Lorde, to whome alſo is giuen an iron rodde. And let no man chalenge to himſelfe that which is properly belonging to ỹ Sonne onely, to be able alone to fanne the floore, and cleanſe the chaffe, and ſeuer all the tares by mans iudgement. This is a proude obſtinacie, and preſumption full of ſacrilege, which a peruerſe furor taketh to it ſelfe, &c. Therefore let both theſe thinges remaine certainely fixed. Firſt that he *The Church of Ieruſalem in the dayes of Chriſt & his Apoſtles.* Lib. 3. epi. 5.

hath

hath no excuſe, that of his owne will forſaketh the outward communion of the Church, Where the worde of God is preached and the ſacramentes miniſtred: then that the faults of a fewe or of many are no hinderance, but that we may therin rightly profeſſe our faith by ỹ Ceremonies inſtitute by God: becauſe a godly conſcience is not hurt by ỹ vnworthines of any other either paſtor or priuat man, and the myſteries are to a holy & vpright man neuertheles pure & holſome becauſe they are together handled of vncleane mẽ.

Anabaptiſticall affectation of puritie.

20 Their preciſeneſſe and diſdainfulneſſe proceedeth yet further: becauſe they acknowledge no Church but ſuch a one as is pure from all ſpots be they neuer ſo ſmall: yea they are angrie with good teachers, for that in exhorting the faithfull to go forward, they teach them all their life long to grone vnder the burden of vices, and to flee vnto pardon. For they prate that by this meane men be led from perfection. I graunt in deede, that in earneſt calling vpon perfection we ought not ſlowely or coldly to trauell, much leſſe to be idle, but to fill our mindes with confidence thereof while we be yet in our courſe, I ſay, it is a diueliſh inuention. Therfore in the Creede the forgiueneſſe of ſinnes is aptly ioyned next after the Church. For none doe attaine it, but only they that are citizens & of the houſhold of the Church as it is read in the Prophet. Therefore the building of the heauenly *Hieruſalem* ought to goe before, wherein afterward this mercifulnes of God may haue place, ỹ whatſoeuer come vnto it, their iniquitie may be taken away. I ſay that it ought firſt to be builded, not for that there can be any church without the forgiueneſſe of ſinnes, but becauſe the Lorde hath not promiſed his mercie but in the communion of Saints. Therefore the firſt entrie for vs into the Church and kingdome of God, is the forgiueneſſe of ſinnes, without which wee haue no couenant or conioyning with God. For thus hee ſayth by the Prophet, In that day I will ſtrike you a couenant with the beaſt of the fielde, with the foule of the aire, and with the vermine of the earth. I will breake the ſworde of warre from out of the earth, and I will make men to ſleepe without feare. I will eſpouſe you vnto me for euer. I wil eſpouſe you (I ſay) in righteouſnes, in iudgement, in mercie, & in compaſſions. We ſee how by his mercie the Lorde reconcileth vs to himſelfe. And ſo in another place, when hee foreſaith ỹ the people ſhall be gathered together againe, whom he had ſcattered abroade in his wrath, hee ſaith, I will clenſe them from all wickedneſſe wherewith they haue ſinned ngainſt me. Wherefore by the ſigne of waſhing we enter into the fellowſhippe of the Church, whereby we may bee taught that there is no entrie open for vs into the houſhold of God, vnleſſe our filthines be firſt wiped away with his goodnes.

Eſay. 33. 24.

Oſee. 2. 18.

Iere. 33. 8.

By remiſſion of ſinnes men not onely receiued into but alſo kept and continued in the Church of Chriſt.

21 But by the forgiueneſſe of ſinnes the Lord doth not onelie receiue & adopt vs once into the Church, but by the ſame he alſo preſerueth & maintaineth vs ſtill in it. For to what purpoſe were it, to haue ſuch a pardon granted vs, as ſhoulde ſerue for no vſe? But euery one of the godly is a witneſſe to himſelfe that the mercie of God ſhould be vain and mocking, if it ſhoulde be graunted onely but once: becauſe there is none that is not in his owne conſcience priuy throughout his whole life of many weakneſſes, which neede the mercy of God. And truely not in vaine God promiſeth this grace peculiarlie to them of his owne houſholde: and not in vaine he commaundeth

deth the ſame meſſage of reconciliation to be daily offered vnto thē. Therefore as throughout all our life wee carrie about vs the remnantes of ſinne, vnleſſe we be ſuſteined with the continuall grace of the Lorde in forgiuing our ſinnes, we ſhall ſcarcely abide one moment in the Church. But the Lord hath called his vnto eternall ſaluation. Therfore they ought to thinke that there is pardon alwaies readie for their ſinnes. Wherefore we ought to hold aſſuredly, that by ỹ liberality of God by meane of Chriſts deſeruing through the Sanctification of the Spirite, Sinnes hath beene and are dayly pardoned to vs which be called and graffed into the body of the Church.

The keyes cõmitted to the Church not for remiſſion of ſinnes to bee vvarranted as vvel vnto faithfull men vvhen they ſinne, as vnto ſinners vvhen they firſt become faithfull.

22 To deale this benefite vnto vs, the keyes were giuen to the Church. For when Chriſt gaue the Apoſtles commaundement, and deliuered them power to forgiue ſinnes, he meant not this onely, that they ſhoulde looſe them from ſins that were from vngodlines conuerted to the faith of Chriſt: but rather that they ſhould continually execute this office among the faithfull. Which thing *Paul* teacheth, when he writeth that the embaſſage of reconciliation was left with the miniſters of the Church, whereby thy ſhould oftentimes in Chriſtes name exhort the people to reconcile themſelues to God. Therefore in the cõmunion of Saints, by the miniſterie of the Church itſelfe, ſinnes are continually forgiuen vs, when the Prieſtes or Biſhops, to whom that office is committed, doe with the promiſes of the Goſpell confirme godly conſciences in hope of pardon and forgiuenes: and that as well publikely as priuately, according as neceſſitie requireth. For there be verie many, which for their weakeneſſe do neede a ſingular atonement. And *Paul* reporteth that not onely in common preaching, but alſo in houſes he had teſtified the Faith in Chriſt, and ſeuerally admoniſhed euery one of the doctrine of ſaluation. Therefore we haue here three thinges to be noted. Firſt that with how great holineſſe ſoeuer the children of God doe excell, yet they be alway in this eſtate, ſo long as they dwell in a mortall bodie, that without forgiueneſſe of ſinnes they cannot ſtande before God. Secondly, that this benefite is ſo proper to the Church. that we cannot otherwiſe enioy it, but if we abide in the Communion thereof. Thirdly, that it is diſtributed vnto vs by the miniſters and Paſtors, either by preaching of the Goſpell, or by miniſtring of the Sacramentes: and that in this behalfe principally appeareth the power of the keyes, which the Lorde hath giuen to the fellowſhip of the faithfull. Wherefore let euery one of vs thinke this to bee his duetie, no where elſe to ſeeke forgiueneſſe of ſinnes, than where the Lorde hath ſet it. Of publike reconciliation which belongeth to diſcipline wee ſhal ſpeake in place fit for it.

Matth. 16. 19. & 18. 18. Iohn. 20. 23. 1. Cor. 5. 20.

Act. 20. 20.

The error of Nouatians & Anabaptiſts, vvho, as of baptiſme did make men Angels, denie pardon vnto ſinners that are baptiſed.

23 But foraſmuch as thoſe phrentike ſpirites that I haue ſpoken of, doe goe about to pluck away from the Church this only anchor of ſaluation, cõſciences are the more ſtrongly to be confirmed againſt a ſo peſtilent opiniõ, The Nouatians in old time troubled the Church with this doctrine: but not much vnlike to the Nonatians our age alſo hath many of the Anabaptiſtes which fall to the ſame dotages. For they faine that the people of God are in Baptiſme regenerate into a pure and Angelike life, that is corrupted with no filthineſſe of the fleſh. But if any man offende after baptiſme, they leaue vnto him nothing but the vnappeaſable iudgement of G O D. Briefely they grant no hope of pardon to a ſinner fallen after grace receiued: becauſe they

acknowledge no other forgiuenesse of sinnes but that whereby wee bee first regenerate. But although there bee no lie more clearely confuted by the Scripture: yet because these men finde some whome they may deceiue (as also in olde time *Nouatus* had many followers) let vs shortly shewe howe mad they be to their owne and others destruction. First, whereas by the commaundement of the Lorde, the holy ones doe daily repeat this prayer, forgiue vs our dettes: truely they doe confesse themselues detters. Neither doe they craue it in vaine because the Lord hath alway appointed no other thing to be asked, than that which he himselfe woulde giue. Yea, whereas he hath testified that the whole prayer shall bee heard of his father, yet hee hath also sealed this absolution with a peculiar promise. What wil we more? The Lord requireth of the holy ones al their life long a confession of sinnes, yea and that continuall, and promiseth pardon. What boldnesse is it, either to exempt them from sinne, or if they haue stumbled, vtterly to exclude them from grace? Nowe whom doeth hee will vs to forgiue seuentie times seuen times? not to our brethren? To what ende did hee commaund it, but that we shoulde followe his clemencie: He forgiueth therefore, not once or twise: but as often as being striken downe with the acknowledging of sinnes they sigh vnto him.

Mat.6.11.

Pardon granted to the Patriarches whiche solde their brother, to Simeon & Leui, to Ruben, to Dauid, to the people of Israel after circumcision.
Gen.37.18.
Gen.13.28.
Gen.34.25.
Gen.35.22.
Gen.38.16.
2.Sam.11.4. & 15.

24 But (that we may beginne in a manner at the verie swadling cloutes of the Church) the Patriarches were circumcised, being allured into partaking of the couenant, hauing vndoubtedly by their fathers diligence beene taught righteousnes and innocencie, when they conspired to murther their brother: this was a mischeeuous acte, to be abhorred euen of the most desperat theeues. At the last being meekned with the monitions of *Iudas*, they solde him: this was also an intollerable haynousnesse. *Simeon* and *Leui*, with wicked reuenge, and such as was also condemned by their owne fathers iudgement, vsed crueltie against the Sichemites. *Ruben* with moste vncleane lust defiled his fathers bed. *Iudas* when hee would giue himselfe to fornication against the lawe of nature, went in to his sonnes wife. And yet so farre are they from being wiped out of the chosen people, that they be rather raised vp to be heades of it. But what did *Dauid*? when hee was a gouernour of iustice, with how great wickednesse did hee by shedding of innocent bloud open the way to his blinde lust? Hee was alreadie regenerate and among the regenerate garnished with notable praises of the Lord: neuertheless hee committed that haynous offence, which is horrible euen among the Gentiles: and yet he obteyned pardon. And (that wee may not tarie vpon single examples) howe many promises there are in the lawe and the Prophets of Gods mercie towarde the Israelites, so oft it is proued that the Lorde sheweth himselfe appeaseable to the offences of his people. For what doth *Moses* promise to come to passe, when the people being fallen in to Apostasie shall returne vnto the Lorde? He shall bring thee backe out of captiuitie, and shall haue mercie on thee, and shall gather thee together out of the peoples to whome thou hast beene dispersed. If thou be scattered euen to the borders of the heauen, I will from thence againe gather thee together.

Deut.30.3.

25 But I will not beginne a recitall that should neuer be ended. For the Pro-

Prophetes are full of such promises, which doe yet offer mercie to the people couered with infinite wicked doings. What offéce is there more hainous than rebellion? for it is called a diuorce betweene God and the Church. But this is ouercome by the goodnesse of God. What man is there (sayth he by *Ieremie*) that if his wife giue foorth her body in common to adulterers, cã abide to returne into fauour with her? but with thy fornications al the waies are polluted, O *Iuda*, the earth hath beene filled with thy filthie loues. But returne vnto me, and I wil receiue thee. Returne thou turne away, I wil not turne away my face from thee: because I am holy, & am not angry for euer. And truely he can be no otherwise minded, which affirmeth that he willeth not the death of a sinner, but rather ỹ he should be conuerted & liue. Therfore when *Salomon* did dedicate the temple, he appointed it also to this vse, that the prayers made for obtaining pardon of sinnes should be heard from thence. If (saide he) thy sonnes shall sinne (for there is no man that sinneth not) and thou being angry shalt deliuer them to their enemies, and they shall repent in their heart, and being turned shall entreate thee in their captiuitie, saying, we haue sinned, we haue done wickedly, and shal pray toward the lande which thou hast giuen to their fathers, and toward this holy temple: thou shalt heare their praiers in heauen, and shalt be made merciful to thy people that hath sinned against thee, and to al their wickednesses wherwith they haue offended thee. And not vainly the Lord ordained in the law daily Sacrifices for sinnes. For if the Lord had not foreseene that his people should be troubled with continuall diseases of sins, he would neuer haue appointed these remedies for them.

Pardon offered by the prophets to the people couered vvith infinit sins.
Iere.1.3.& 12.
Eze.18.23.& 33
2.Reg.8.46.
Num.28.3.

26 Was this benefite taken away from the faithfull, by the comming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sinnes? that if they offend the Lord they maie not obtaine anie mercie? What shall this be else, but to saie that Christ came to the destruction of them that be his, & not to their saluation, if that mercifulnesse of God in pardoning sinnes which in the old testament was continually ready for the holie ones, be now said to be vtterly taken awaie? But if we beleue the Scriptures which expresly crie out, ỹ in Christ only the grace and kindnes of the Lord fully appeared, that the plentifulnes of mercy was powred out, that the reconciliation of God and men was fulfilled: let vs not doubt that there floweth vnto vs a more boũtiful mercifulnes of the heauẽlie father, than that it is cut off or shortned. And hereof there want not exãples. *Peter* which had heard that he should be denied before the Angels of God that confessed not the name of Christ before men, denied him thrise in one night, and that not without execration: yet he was not put awaie from pardon. They that liued inordinately among the Thessalonians are so chastised, that yet they be gently called to repentance. Euen *Simon* the Magician himselfe is not cast in desperation, but he is rather commaunded to hope well, when *Peter* counselleth him to flee to prayer.

The grace of pardoning sins not diminished by Christes comming.
Tit.1.9.& 3.4.
2.Tim.1.9.
Matt.10.33.
Mark.6.38.
Mat.26.39.
2.Thess.3.6.
Act.8.22.
Gal.1.6.& 3.1.
& 4.9.
2.Cor.12 21.

27 Yea most hainous sinnes haue sometime possessed whole Churches, out of which *Paul* rather gently vnwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offence. The Corinthians were so much lesse excusable than they, as they abounded in mo

VVhole churches vvrapped in sinne and yet not excluded from pardon

mo and thoſe nothing lighter ſinnes: yet neither of them are excluded from the mercie of God. Yea euen they that had ſinned aboue the reſt in vncleaneſſe, fornication & vnchaſtity, are namely called to repentãce. For the couenant of the Lord remaineth and ſhall remaine for euer inuiolable, which he ſolemnly made with Chriſt the true *Salomon* and his members, in theſe words: If his ſonnes ſhal forſake my law, & ſhall not walke in my iudgements, if they ſhall defile my righteouſneſſes, and not keepe my commandements, I wil viſit their iniquities with a rod, and their ſins with ſtripes: But my mercie I will not take away from him. Finally by the verie order of the Creed we be taught, that there remaineth in the Church of Chriſt cõtinual pardon of ſinnes: for that when the Church is as it were ſtabliſhed, yet forgiuenes of ſinnes is adioyned.

Pſal. 89. 32.

Sinne after baptiſme not onely through ignorance but voluntarily committed, yet pardonable Leui. 4.

28 Some that be ſomwhat wiſer, when they ſee the doctrine of *Nouatus* to be confuted with ſo great plainneſſe of Scripture, make not euerie ſinne vnpardonable, but wilfull tranſgreſſing of the law, into which a man wittingly and willingly falleth. Nowe they that ſay ſo, do vouchſafe to graunt pardon to no ſinne, but where a man hath erred by ignorance. But whereas the Lorde in the lawe commandeth one ſort of Sacrifices to be offred for cleanſing of the wilfull ſinnes of the faithful, and other to redeeme their ignorances: how great lewdneſſe ſhal it be to greaunt no cleanſing to wilful ſinne? I ſay that there is nothing plainer, than that the only Sacrifice of Chriſt auaileth to forgiue the wilful ſins of the holy ones: foraſmuch as the Lord hath teſtified the ſame by carnall Sacrifices as by ſignes. Againe who can excuſe *Dauid* by ignorance, whom it is euident to haue bin ſo wel inſtructed in the lawe? Did *Dauid* not know how great was the fault of adultry and manſlaughter, which daily puniſhed the ſame in other? Did brotherſlaughter ſeeme to the Patriarkes a lawful thing? Had the Corinthians ſo ill profited? they thought that wantonneſſe, vncleannes, whoredome, hatreds, & contentions pleaſed God? Did *Peter* being ſo diligently admoniſhed not know how great a matter it was to forſweare his maiſter? Therefore let vs not with our owne enuiouſneſſe ſtop vp the way againſt the mercie of God that ſo gently vttereth it ſelfe.

In vvhat ſenſe the fathers doe ſometimes teache that repentance is no more iterable than baptiſme.

29 Truely I am not ignorant that the olde writers expounded thoſe ſins that are daily forgiuen to the faithfull, to be the light offences that creep in by weakeneſſe of the fleſhe: and that they thought that the ſolemne repentance which was then required for hainous miſdeedes might no more bee iterate than Baptiſme. Which ſaying is not ſo to bee taken, as though they would either throwe them down headlong into deſperation that after their firſt repentaunce had fallen againe, or extenuate thoſe other ſinnes as though they were ſmall in the ſight of GOD. For they knewe that the holy ones doe oftentimes ſtagger by infidelitie, that ſuperfluous othes doe ſometimes fall from them, that they nowe and then are chafed vnto anger, yea that they breake out euen into manifeſt railinges, and beſide theſe bee troubled with other euilles which the Lorde not ſlenderly abhorreth: but they ſo called them, to put a difference betweene them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did ſo hardly pardon them that had committed anie thing worthie of

Eccleſiaſticall correction, they did not this therefore, becauſe they thought that ſuch ſhoulde hardly haue pardon with the Lorde: but by this ſeueritie they meant to make other afraide that they ſhoulde not raſhly runne into wicked doings, by the deſeruing whereof they might be eſtranged from the Communion of the Church: howbeit truely the worde of the Lorde which herein ought to be the only rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of diſcipline is ſo far to be extended, that hee that ought cheefly to be prouided for be not ſwallowed vp with heauines: as we haue before declared more at large.

The ii. Chapter.

A compariſon of the falſe Church with the true Church.

OF how great value the miniſterie of the worde and Sacraments ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to diſcerne the Church, it hath bene alreadie declared. That is to ſay, whereſoeuer that miniſterie abideth whole and vncorrupted, there the faults or diſeaſes of maners are no impediment but that it may beare the name of a Church. Then, that the very miniſtery it ſelfe is by ſmall errors not ſo corrupted, but that it may be eſteemed lawful. Moreouer we haue ſhewed that the errours that ought ſo to be pardoned are thoſe whereby the principall doctrine of religion is not hurt, whereby thoſe cheefe pointes of religion that ought to bee agreably holden among the faithfull are not deſtroyed, & in the Sacrament, thoſe that doe not abolish nor impaire the lawfull inſtitution of him that ordained them. But ſo ſoone as lying is broken into the cheefe tower of religion, ſo ſoone as the ſumme of neceſſarie doctrine is peruerted, and the vſe of the Sacramentes falleth: truely the deſtruction of the Church followeth: like as a mans life is at an ende, when his throate is thruſt through or his heart deadly wounded. And this is clearely prooued by the wordes of *Paul*, when hee teacheth that the foundation of the Church is laide vppon the doctrine of the Apoſtles and Prophets, Chriſt himſelfe being the head corner ſtone. If the foundation of the Church bee the doctrine of the Prophetes and Apoſtles, by which the faithfull are commaunded to repoſe their ſaluation in onely Chriſt: then take away that doctrine, and howe ſhall the building ſtande any longer? Therefore the Church muſt needes fall downe where that ſumme of religion falleth which is onely able to vpholde it. Againe, if the true Church bee the piller and ſtaye of the trueth, it is certaine, that there is no Church, where lying and falſhoode haue vſurped the dominion.

Some faults do corrupt and ſome deſtroy the church.

Eph. 2. 20.

1. Tim. 3. 15.

2 Sith it is in ſuch caſe vnder the Papiſtrie, wee may vnderſtande howe much of the Church is there remaining. In ſteede of the miniſterie of the word, there reigneth a peruerſe gouernement and made of lies mingled together, which partly quencheth & partly choaketh the pure light: Into the place of the Lordes Supper is entred a moſt filthie ſacriledge: the forme of wor-

What manner of Church vnder the Papacie.

worshipping God is deformed with a manifolde and intolerable heap of superstitions: the doctrine, without which Christianitie cannot stand, is altogether buried and driuen out: the publike assemblies are the scholes of idolatrie and vngodlinesse. Therefore there is no peril least in departing from a damnable partaking of so many mischieues, we be plucked frō the Church of Christ. The communion of the Church was not ordeined to this ende that it should be a bond whereby we should be intangled with idolatrie, vngodlinesse, ignorance of God, and other kindes of euils: but rather whereby we should be fast holden in the feare of God and obedience of trueth. They do in deede gloriously set out their Church vnto vs, that there should seeme to be no other Church in the world: and afterward, as though the victorie were gotten, they decree that all the Schismatikes that dare withdrawe themselues from the obedience of that Church that they paint out: & that all be heretikes that dare once mutter against the doctrine thereof. But by what proues do they confirme that they haue ȳ true Church? They alledge out of the auncient Chronicles, what in olde time was in *Italie*, in *Fraunce*, in *Spaine*. They say that they fetch their beginning from those holy men that with sounde doctrine founded and raised vp Churches, and stablished the same doctrine and edifying of the Church with their bloud. And that so the Church hath been among them so consecrate both with spirituall giftes, and with the bloud of martyrs, and preserued with continual succession of Bishops, that it might not fall away. They rehearse how much *Ireneus*, *Tertullian*, *Origen*, *Augustine*, and other esteemed this succession. But howe trifling these thinges bee, and howe they bee but verie mockeries, I will make them verie easie to vnderstand that wil be content a litle to weigh them with mee. Truely I woulde also exhort themselues earnestly to take heede hereunto, if I did trust that I might any thing preuaile with them by teaching, But for as much as they, leauing all regarde of trueth, doe bende themselues to this onely purpose, by all the wayes that they can, to defende their owne cause, I will onely speake a fewe things whereby good men and those that loue the trueth, may winde themselues out of their suttle cauillations. First I aske of them, why they doe not alleadge *Aphrike*, and *Ægypt*, & all *Asia*? Euen because in all those countries this holy succession of Bishops hath ceased, by meane whereof they boast that they haue preserued Churches. They come therefore to this point to say, that they therefore haue a true Church, because since it first began to be, it hath not beene destitute of Bishops: for in perpetuall course they haue succeeded one another. But what if I cast *Greece* in their way? Therefore I aske againe of them, why they say that the Church is lost among the Grecians, among whome that succession of Bishops was neuer interrupted, which in their opinion is the onely keeper and preseruer of the Church. They make the Grecians Schismatikes, but by what right? because in departing from the Apostolike sea, they haue lost their priuiledge. What? Do not they much more deserue to loose it that depart from Christ himselfe? It followeth therefore, that the pretence of succession is but vaine, vnlesse the posteritie do keepe fast and abide in the trueth of Christ, which they haue receiued of their fathers frō hand to hand.

3 Therefore the Romaniſtes at this day do alleage nothing elſe but that which it appeareth that the Iewes in old time alleaged when they were by the Prophets of the Lorde reproued of blindneſſe, vngodlineſſe and idolatry. For they glorioufly boaſted of the temple, Ceremonies & prieſthoods, by which things, by great reaſon as they thinke they meaſured the Church. So in ſteede of the Church, they ſhew certaine outwarde viſors, that oftentimes are farre from the Church, and without which the Church may very well ſtand. Therefore we neede to confute them with no other argument, than that wherewith *Hieremie* fought againſt the fooliſh preſumptuouſnes of the Iewes: that is, that they ſhould not boaſt in lying wordes, ſaying, The temple of the Lorde, the temple of the Lorde, it is the temple of the Lord. Foraſmuch as the Lord dweth no where acknowledge any thing for his, but where his word is hearde and reuerently obſerued. So when the glory of God did ſit betweene the Cherubins in the Sanctuarie, & he had promiſed them that that ſhould be his ſtedfaſt ſeate: yet when the Prieſts once corrupted the worſhipping of him with peruerſe ſuperſtitions, he remoued elſe where, & left the place without any holineſſe. If the ſame temple which ſeemed to be holily appointed to the perpetuall dwelling of God, might be forſaken of God and become vnholy: there is no cauſe why theſe men ſhoulde faine to vs that God is ſo bound to perſons or places, and ſo faſt tied to outward obſeruations, that he muſt needes abide with them that haue only the title and ſhewe of the Church. And this is it about which *Paul* contendeth in the Epiſtle to the Romanes, from the 9. chapter to the 12. For this did ſore trouble weake conſciences, that the Iewes when they ſeemed to be the people of God, did not onely refuſe the doctrine of the Goſpel, but alſo perſecute it. Therefore after that he hath ſet out the doctrine, hee remoueth this doubt, & denieth that thoſe Iewes being enemies of the trueth are the Church, howſoeuer they wanted nothing that otherwiſe might be required to the outward forme of the Church. And therefore he denieth it, becauſe they embraced not Chriſt. But ſomewhat more expreſſely in the Epiſtle to the Galathians: wherein comparing *Iſmael* with *Iſaac*, he ſayeth that many hold place in the Church, to whom the inheritance belongeth not, becauſe they are not begotten of the free mother. From whence alſo he deſcendeth to the compariſon of two *Hieruſalems*. Becauſe as the lawe was giuen in the mount *Sina*, but the Goſpell came out of *Hieruſalem*. So many being ſeruilely borne & brought vp do without douting boaſt themſelues to be the children of God and of the Church, yea they proudly deſpiſe the naturall children of God, when themſelues be but baſtards. On the other ſide alſo, when we heare that it was once pronounced from heauen: Caſt out the bond woman and her ſonne, let vs, ſtanding vpon this inuiolable decree, boldly deſpiſe their vnſauorie boaſtinges. For if they be proud by reaſon of outward profeſſion, *Iſmael* was alſo circumciſed: if they contende by antiquitie, hee was the firſt begotten, and yet we ſee that he is put away. If the cauſe be demaunded, *Paul* aſſigneth it, for that none are accounted children, but they that are begotten of the pure lawfull ſeede of doctrine. According to this reaſon God denieth that he is bounde to wicked prieſtes by this that he couenanted with their Father *Leui* that he ſhould be his Angel or interpreter:

The Church amongſt the Iewes vainelie meaſured by outwarde things, as the glory of the temple, the pompe of ceremonies, the ſucceſſion of Prieſtes.

Ier. 7. 4.

Eze. 10 4.

Gal. 4. 22.

Gen. 21. 10.

Rom. 9. 6.

yea, he turneth against themselues their false boasting, wherwith they were wont to rise vp against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admitteth, & with the same condition he debateth with them, because he is ready to keepe his couenant, but when they do not mutually performe their parte to him, they deserue to be reiected. Loe what succession auaileth, vnlesse therewithall be also ioyned an imitation and euenly continuing course: euē to this effect, y the successors, so soone as they be proued to haue swarued from their originall, be depriued of all honor. Vnlesse perhaps because *Caiphas* succeeded many godly Bishops (yea there was euen from *Aaron* to him a continual vnbroken course of succession) therefore that same mischieuous assembly was worthie the name of the Church. But this were not tolerable euen in earthly dominions, that the tyrannie of *Caligula*, *Nero*, *Heliogabalus* and suche other, should be called a true state of Common weale, for that they succeeded the Brutes, Scipions, & Camilles. But specially in the gouernment of the Church there is nothing more fonde, than leauing the Doctrine to set the succession in the Persons only. But neither did the holie Doctors whom they falsely thrust in vnto vs, meane any thing lesse, than to proue that precisely as it were by right of inheritance Churches be there where Bishops are successiuely placed one after another. But where as it was then out of controuersie, that from the very beginning to that age nothing was changed in Doctrine, they alleadged that which might suffice to make an end of all newe errours, that is, that by those was that doctrine oppugned, which had beene euen from the Apostles constantly and with one agreeing consent retained. There is therefore no cause, why they should any longer goe forward to deceiue by pretending a false colour vnder the name of y church which we doe reuerently esteeme as becommeth vs: but when they come to the definition of it, not onely water (as the common saying is) cleaueth vnto them, but they sticke fast in their owne myre because they put a stinking harlot in place of the holie spouse of Christ. That this putting in of a changeling should not deceiue vs, beside other admonitions, let vs remember this also of *Augustine*. For speaking of the Church, he saith: It is it that is sometime darkned, & couered with multitude of offences as with a cloud: somtime in calmenesse of time appeareth quiet & free: sometime is hidden and troubled with waues of tribulations and temptations. He bringeth forth examples, that oftentimes the strongest pillers either valiantly suffered banishment for the faith, or were hidden in the whole world.

Ad Vincen. epist. 48.

Like pretenses vsed by Romanists to dazell the eyes of the simple and to vphold the estimation of their Church.

4 In like maner the Romanistes do vexe vs, and make afraide the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Therefore although they pretend the temple, the priesthood & the other such outward shewes, this vaine glistering wherewith the eies of the simple be daseled ought nothing to moue vs to graunt thar there is a church where the Worde of God doth not appeare. For this is the perpetual marke wherewith God hath marked them y be his. He that is of the trueth (saith he) heareth my voyce. Againe, I am that good shepeheard, and I know my sheepe, & am knowen of them. My sheepe heare my voice, & I know them, & they follow me. And a litle before he had said, that the sheep follow their shepe-

Ioh. 18. 37.
Luk. 20. 14.

shepheard, because they knew his voyce: but they follow not a stranger, but runne away from him because they knew not the voyce of strangers. Why are we therefore wilfully mad in iudging the Church, whereas Christ hath marked it with an vndoutful signe, which wheresoeuer it is seene can not deceiue, but ỳ it certainely sheweth the Church to be there: but where it is not, there remaineth nothing ỳ can giue a true signification of the Church, For *Paul* rehearseth that the church was builded, not vpon the iudgements of mẽ, not vpon priesthodes, but vpon the doctrine of the Apostles & Prophets. But rather *Hierusalem* is to be seuerally knowen frõ *Babylon*, and the Church of Christ from the conspiracie of Satan, by ỳ difference wherewith Christ hath made thẽ different one from the other. He that is of God (saith he) heareth the wordes of God. Ye therefore heare not, because ye are not of God. In a sum, forasmuch as the church is the kingdome of Christ, and he reigneth not but by his word, can it be now doutfull to any man, but ỳ those be the wordes of lying, by which Christes kingdome is fained to be without his scepter, that is to say without his holy word?

Ephe.2.20

Iohn.8.47

Our Churches by Romanistes vvith out iust cause accused of heresie & of Schisme.

5 But now wheras they accuse vs of Schisme & heresie, because we both preach a contrarie doctrin to them, and obey not their lawes, and haue our assemblies to praiers, to Baptisme, to the ministratiõ of the Supper, & other holy doings, seuerally from thẽ: it is indeede a very sore accusation, but such as needeth not a long or laborsome defence. They are called heretikes and schismatikes, which making a diuision, do breake in sunder the communion of the Church. And this communion is holdẽ together with true bondes, ỳ is to say, the agreement of true doctrine, and brotherly charity. Wherupon *Augustine* putteth this difference betweene heretikes & schismatikes, that heretiks indeede do with false doctrines corrupt the purenes of faith, but the schismatikes sometime euen where ther is like faith, do break ỳ bond of fellowshippe. But this is also to be noted, that this conioyning of charitye so hangeth vpon the vnitie of Faith, that faith ought to be the beginning therof, the end, & finally the only rule. Let vs therfore remẽber that so oft as the vnitie of the church is commended vnto vs, this is required, that while our minds agree in Christ, our wils also may be ioined together with mutual wel willing in Christ. Therfore *Paul*, when he exhorteth vs to that wel willing, taketh for his foundation that there is one God, one Faith, & one baptisme. Yea whereſoeuer he teacheth vs to be of one minde, and of one will, hee by & by addeth in Christ, or according to Christ: meaning that it is a factious companie of the wicked, & not agreement of the faithfull which is without the worde of the Lorde.

Lib. quæſti. Euang. ſec. Matth.

Ephe.4.5

Phi.2.2.& 5.

The vndeuidable vnitie of the Church: the grõd and bond vvherof is truth.

6 *Cyprian* also following *Paul* deriueth the whole fountaine of the agrement of the Church, from the only bishoprik of Christ. He afterward addeth the Church is but one, which spredeth abroad more largely into a multitude with encrease of frutefulnesse: like as there be many sunne beames, but one light: and many braunches of a tree, but one body grounded vpon a fast roote: And when manie streames do flow from one fountaine, although the number seeme to be scattered abroad by largenes of ouerflowing plentie, yet the vnity abideth in the originall. Take away a beame of the sunne from the body, the vnitie can suffer no diuision. Breake a braunch from the tree, the

De simpl. prælat.

the broken branch can not ſpring. Cut of the ſtreame from the ſpring head being cut of it drieth vp. So alſo the church being ouerſpred with the light of the Lord, is extended ouer the whole world: yet there is but one light that is ſpred euery where. Nothing could be ſaid more fitly to expreſſe that vndiuidable knitting together, which al the members of Chriſt haue one with another. We ſe how he continually calleth vs backe to the verie head. Wherupon he pronounceth that hereſies & ſchiſmes do ariſe hereof, that men do not returne to the original of trueth, nor do ſeke ẏ hed, nor kepe the doctrin of the heauenly maſter. Now let them go & cry ẏ wee be heretiks that haue departed from their church: ſith there hath b. n no cauſe of our eſtranging from thē but this one, that they can in no wiſe abide the pure profeſſing of the truth: but I tell not how they haue driuen vs out with curſings & cruell execrations. Which very ſelfe doing doth abundantly enough acquite vs, vnleſſe they will alſo condemne the Apoſtles for Schiſmatikes, with whome we haue al one cauſe. Chriſt (I ſay) did foreſay to his Apoſtles, that the time ſhould come when they ſhould be caſt out of the Synagogues for his names ſake. And thoſe Synagogues of which he ſpeaketh, were then accounted lawful Churches. Sith therefore it is euident that we be caſt out, & wee bee ready to ſhew that the ſame is done for the names ſake of Chriſt, truely the cauſe ought firſt to be inquired of, before that any thing be determined vpō vs, either one way or other. Howbeit, if they wil, I am content to diſcharg them of this point. For it is enough for me, that it behoued that we ſhoulde depart from them, that we might come to Chriſt.

Iohn. 16. 2

The Church, and the defection of the Church of Iſrael.

7 But it ſhall appeare yet more certainly in what eſtimation we ought to haue al the churches whom the tyranny of that Romiſh idol hath poſſeſſed, if it be compared with the olde church of the Iſraelites, as it is deſcribed in the Prophetes. There was then a true Church among the Iewes and Iſraelites, when they continued in the lawes of the couenant, for they obtained thoſe thinges by the benefit of God, wherupon the church conſiſteth. They had the truth of doctrine in the lawe: the miniſterie thereof was among the Prieſtes and the Prophetes: with the ſigne of circumciſion they entred into religion: by other Sacramentes they were exerciſed to the confirmation of Faith. It is no doubt that thoſe titles wherewith the Lord hath honored his Church, fitly pertained to their fellowſhip. After that, forſaking the lawe of the Lord, they went out of kind to idolatrie & ſuperſtition, they partly loſte that prerogatiue. For who dare take away the name of the church frō thē, with whom God hath left the preaching of his word and obſeruation of his myſteries? Againe, who dare cal that the Church without any exception, where the word of the Lord is openly and freely troden vnder foote? where the miniſtery thereof, the chiefe ſinewe, yea the very ſoule of the Church is deſtroyed?

What was remaining of the church in Iuda & Iſrael when they were fallen to Idolatrie.

8 What then? wil ſome mā ſay: was there therfore no parcel of a Church remaining amōg the Iewes after that they fel away to idolatrie? The anſwer is eaſie. Frſt I ſay that in the very falling away there were certaine degrees. For wee will not ſay that there was all one fall of *Iuda*, and *Iſrael*, at ſuche time as they both firſt ſwarued from the pure worſhipping of God. When *Ieroboam* firſt made calues, againſt the open prohibition of GOD, and did dedicate

dedicate an vnlawfull place for worshipping, he did vtterly corrupt religiō. The Iewes did first defile themselues with wicked and superstitious maners before that they wrongfully changed the order in the outward forme of religion. For although vnder *Rechabeam* they had alreadie gotten them many peruerse Ceremonies: yet because there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, & the ceremonious vsages in such sort as God had ordained them, the godly had there a tollerable state of Church. Among the Israelites vnto ỹ raigne of *Achab*, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeeded afterward, to the verie destruction of the kingdome, partly were like vnto him, & partly (when they minded to be somewhat better than he) they followed the example of *Iarobeam*: but they al euery one were wicked and idolaters. In Iewry there were now & then diuerse chaunges, while some kings peruerted the worshipping of God with false & forged superstitions, some other restored religion that was decayed: vntill the verie priests themselues defiled the Temple of God with prophane and abhominable vsages.

The Church of Rome more corrupt than the Church of Israell vnder Jeroboam.

9 Nowe let the Papistes if they can how much soeuer they extenuate their owne faults, deny that among them the state of religion is as corrupt and defiled as it was in the kingdom of Israel vnder *Iarobeam*. But they haue a grosser idolatrie: and in doctrine they are not one drop purer: vnlesse peraduenture euen in it also they be more vnpure. God, yea all men that are endued but with a meane iudgement, shal be witnesses with me, & the thing it selfe also declareth, how herein I tell nothing more than trueth. Nowe when they will driue vs to the communion of the Church, they require two things of vs: first, that wee shoulde communicate with all their prayers, sacraments, and Ceremonies: then that whatsoeuer honor, power and iurisdiction Christe giueth to his Church, wee shoulde giue the same to their Church. As to the first point, I graunt that all the Prophets that were at *Hierusalem*, when thinges were there verie much corrupted, did neither seuerally sacrifice, nor had assēblies to pray seuerall from other men. For they had a commaundement of God, whereby they were commaunded to come together into *Salomons* temple: they knewe that the Leuiticall priestes, howe soeuer they were vnworthy of that honour, yet because they were ordeined by the Lord ministers of the holy ceremonies, and were not as then deposed, did yet still rightfully possesse that place. But (which is the cheef point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to do nothing but that which was ordeined by God. But among these men, I meane the Papists, what like thing is there? For wee can scarcely haue any meeting together with them, wherein we shall not defile our selues with open idolatrie. Truely the principall bonde of their communion is in the Masse, which we abhorre as the greatest sacriledge. And whether we do this rightfully or wrongfully, shall be seene in another place. At this present it is enough to shewe that in this behalfe wee are in other case than ỹ Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to beholde or vse any ceremonies but such as were institute by God. And, if they will needes haue an example altogither

Exod. 29.9

gether like, let vs take it our of the kingdome of Israel. After the ordinance of *Ieroboam* Circumcision remained, the sacrifices were offered, the Lawe
1. Kin. 12. 31. was accounted holy, the same God was called vpon whome they had receiued of their fathers: but for the forged and forbidden formes of worshipping, God dissallowed and condemned all that was there done. Shewe mee one Prophet, or any one godly man that once worshipped or sacrificed in *Bethell*. For they knewe they coulde not doe it, but that they shoulde defile themselues with some sacriledge. Wee haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthie vsages, they shoulde foorthwith of necessitie follow it.

A Church degenerated and made prophane is no such Church as wee ought of necessity to haue communion with and fellowship.

10 But about the other point we contend yet more earnestly. For if the Church be so considered to be such, whose iudgement we ought to reuerence, whose authoritie to regard, whose monitions to obey, with whose chastisements to be moued, whose communion in all things wee ought religiously to obserue: then we cannot graunt them a Church, but that wee must of necessitie be bound to subiection & obedience vnto it. Yet we wil willingly graunt them that which the Prophets graunted to the Iewes & Israelites of their time: when things were there in as good, yea or in better state. But we see how eche where they cry out, ỹ their assemblies are vnholy, to which it is no more lawfull to consent than it is to deny God. And truely if those were Churches, it followeth therefore that in Israel *Helias*, *Micheas* and such other: In Iurie, *Esay*, *Ieremy*, *Osee* and other of that sort, whome the Prophets, priestes and people of that time hated & detested worse than any
1. Tim. 3. 15. vncircumcised men, were straungers from the Church of God. If those were Churches, then the Church was not the piller of trueth, but the stay of lying: not the tabernacle of the liuing God, but the receptacle of idols. Therfore it was needefull for them to depart from the consent of those assemblies, which was nothing else but a wicked conspiracie against God. In like manner if anie man acknowledge the assemblies at these dayes beeing defiled with idolatrie, superstition and wicked doctrine, to bee such in whose full communion a Christian man ought to continue euen to the consent of doctrine, he shall greatly erre. For if they bee Churches, then they haue the power of the keyes. But the keyes are vnseperably knit with the worde, which is from thence quite driuen away. Againe, if they be Churches, then the promise of Christe is of force among them, whatsoeuer yee binde, &c.
Mat. 16. 19. and 18. 18. Iohn. 20. 23. But they contrariwise doe banish from their communion all such as doe professe themselues not fainedly the seruants of Christe. Therefore either the promise of Christ is vaine, or at least in this respect they are not Churches. Finally in steede of the ministery of the worde they haue schooles of vngodlinesse, and a sinke of all kindes of errours. Therefore either in this respect they are not Churches, or three shal remaine no token whereby the lawfull assemblies of the faithfull may bee seuerally knowen from the meetings of Turkes.

The steps of a Church remaining as of old in the corrupt state of Israel, so at this day amongest the Romanistes.

11 But as in the olde time there yet remained among the Iewes certain peculiar prerogatiues of the Churche, so at this day also wee take not from the Papistes such steppes as is pleased the Lorde to haue remaining among them

them after the disputation of the Church. The Lorde had once made his couenant with the Iewes. That same rather being vpholden by the stedfastnesse of itself did continue with striuing against their vngodlinesse, thā was preserued by them. Therefore (such was the assuredneſse and constancie of Gods goodnes) there remained the couenant of the Lord, neither could his faithfulnes be blotted out by their vnfaithfulneſſe: neither could Circumcision be so prophaned with their vncleane hands, but that it stil was ỹ signe and sacrament of that couenant. Whereupon the children that were borne of them, the Lord called his own, which vnles it were by speciall blessing, belonged nothing to him. So when he hath left his couenant in *France, Italie: Germanie, Spaine, Englande*: since those prouinces haue beene oppressed with the tyranny of Antichrist, yet that his couenant might remayne inuiolable, first he there preserued Baptisme, the testimonie of his couenaunt, which being consecrat by his own mouth retaineth her own force notwithstanding the vngodlines of mā: then, with his prouidence he hath wrought that there should remaine other remnantes, least the Church should be vterly destroyed. And as oftentimes buildinges are so pulled downe, that the foundations & ruines remaine: so he hath not suffered his church either to be ouerthrowē by Antichrist from the very foundation, or to be laid euen with the ground (howsoeuer to punish the vnthankfulnes of men that had despised his worde, he suffereth horrible shaking and dissipation to chance) but euen after the verye wasting hee willed that the building halfe pulled downe should yet remaine.

12 Whereas therfore we will not simply graunt to the Papists the title of the Church, we do not therfore deny that there be churches among thē: but only wee contend of the true & lawfull ordering of the Church: which is required in the communion both of the sacraments which are the signes of profession, but also specially of doctrine. *Daniel* and *Paul* foretolde that Antichrist should sitte in the temple of God. With vs wee account the Byshoppe of *Rome* the captaine and standarde bearer of that wicked and abhominable kingdome. Whereas his seate is placed in the temple of GOD, thereby is meant that his kingdome shalbe such as can not abolish the name of Christ nor of his church. Hereby therefore appeareth, thar wee doe not deny but that euē vnder his tyranny remain churches, but such as he hath prophaned with vngodlineſſe full of sacrilege, such as he hath afflicted with outragious dominion, such as he hath corrupted & in manner killed with euill and damnable doctrines, as with poisoned drinkes: such wherin Christ lieth halfe buried, the Gospel ouerwhelmed, godlineſſe banished, the worshipping of God in a manner abolished: such finally wherein all thinges are so troubled, that therein rather appeareth the face of *Babylon* than of the holie citie of God. In a summe, I say that they be Churches, in respecte that the Lord there maruelously preserueth the remnauntes of his people howsoeuer they were dispearsed and scattered abroade, in respecte that there remaine some tokens of the Church, specially these tokens, the effectualneſſe whereof neither the craft of the deuill, nor the maliciousneſſe of man can destroy. But on the other side because these markes are blotted out, which in this discourse we ought principally to haue respect vnto, I say that euerie

The Church of Rome not simplie a Church nor vterly no Church, but a Church prophaned and vnlawfully ordered.

Dan.9.27. 2.Thes.2.4.

euerie one of their assemblies & the whole body wanteth the lawful forme of a Church.

The iii. Chapter.

Of the teachers and ministers of the church, and of their election and office.

The reasons vvhy God vvould haue his church to bee gouerned by men.

NOwe it is meete that we speake of the order, by which it was the Lords will to haue this Church gouerned. For although in his Church hee onely must rule and reigne, yea and beare preeminence or excell in it, and this gouernment to be vsed or executed by his onely word: yet because he dwelleth not among vs in visible presence, so that he can presently with his owne mouth declare his will vnto vs, we haue saide that in this he vseth the ministerie of men, and as it were the trauaile of deputies, not in transferring his right and honour vnto them, but onely that by their mouth hee might doe his owne worke, like as a workeman to doe his worke vseth his instrument. I am compelled to repeate againe those thinges that I haue alredie declared. He might in deede doe it either by himselfe without anie other helpe or instrument, or also by meane of Angelles: but there are many causes why he had rather doe it by men. For by this meane first he declareth his good will towarde vs, when he taketh out of men them that shal doe his message in the worlde, that shalbe the interpreters of his secret wil, finally that shall represent his owne person. And so by experience hee proueth that it is not vaine that commonly hee calleth vs his temples, when out of the mouthes of men: as out of his sanctuarie, hee giueth aunsweres to men. Secondly, this is the best and most profitable exercise to humilitie, when he accustometh vs to obey his worde, howesoeuer it he preached by men like vnto vs, yea sometime our inferiours in dignitie. If hee himselfe speake frō heauen, it were no marueile if his holy Oracles were without delay reuerently receiued with the eares and mindes of all men. For who would not dreede his power being in presence? who would not be throwen downe at the first sight of so great maiestie? who woulde not be confounded with that infinite brightnesse? But when some sillie man risen out of the dust speaketh in the name of GOD, here with very good testimonie we declare our godlinesse and reuerent obedience towarde God himselfe, if to his minister we yeelde our selues willing to learne, which yet in nothing excelleth vs. Therefore for this cause also hee hath hidden the treasure of his heauenly wisedome in brickle and earthen vessels, that he might haue the certainer proofe howe much he is esteemed of vs. Moreouer there was no thing fitter for the cherishing of mutuall charitie, than that men should bee bounde together one to an other with this bond, when one is made a pastor to teach the rest, and they ỹ are commanded to be schoolers receiue all one doctrine at one mouth. For if euerie man were able enough to serue himselfe, and needeth not the helpe of an other: such is the pride of mans nature, that euerie one would despise other, and shoulde againe be despised of them. Therefore the Lorde hath bounde his Churche with that knotte, which he foresaw to be the strongest knotte to holde vnitie together, when he hath left with men the doctrine of saluation, and of eternall life, that by their

Matt.26.11

Aug.lib.1.de doct.Christi.

1.Cor.4.7.

their handes he might communicate it to the reſt. Hereunto *Paul* had reſpect when he wrote to the Epheſians, One body one ſpirit, as alſo ye be called in one hope of your calling. One Lorde, one faith, one Baptiſme: One God, and the father of all, which is aboue all, and by all, and in vs all. But vnto euery one of vs grace is giuen according to the meaſure of the gift of Chriſt. Wherefore he ſaith: When hee was gone vp on high, he ledde captiuitie captiue, he gaue giftes to men. Hee that went downe is the ſelfe ſame he, that went vp, that he might fulfill all thinges. And the ſame hath giuen ſome to be Apoſtles, and ſome Prophetes, and ſome Euangeliſtes, & other ſome Paſtors and teachers, vnto the reſtoring of the holy ones, to the worke of miniſtration, to the edifying of the body of Chriſt, vntill we come all into the vnitie of faith, and of the knowledge of the ſonne of GOD, into a perfect man, into the meaſure of full growne age: that wee be no more children that may bee carried about with euery winde of doctrine: but following trueth in charitie, let vs in all thinges growe into him that is the heade, euen Chriſt, in whome the whole bodie conioyned and compacted together by all the ioynt of ſubminiſtration, according to the working in meaſure of euerie parte, maketh encreaſe of the body, vnto the edifying of it ſelfe by charitie. Epheſ. 4. 4.

2 By theſe words he ſheweth, that that miniſterie of men, which God vſeth in gouerning his Church is the cheef ſinew, wherby the faithful cleaue together in one body: and alſo he ſheweth that the Church can not otherwiſe be preſerued ſafe, but if it be vpholdé by theſe ſtaies, in which it pleaſed the Lorde to repoſe the ſaluation of it. Chriſt (ſaith he) is gone vp on high, that he might fulfill all thinges. This is the manner of fulfilling, that by his miniſters, to whome he hath committed that office, & hath giuen the grace to execute that worke, he diſpoſeth and diſtributeth his giftes to the church, yea and after a certaine manner giueth himſelf preſent, with extending the power of his ſpirite in this inſtitution, that it ſhould not be vaine or idle. So is the reſtoring of the holy ones performed: ſo is the body of Chriſte edified ſo doe we by all thinges growe into him that is the head, and do grow together among our ſelues: ſo are we all brought into the vnitie of Chriſte, if prophecie flouriſh among vs, if we receiue the Apoſtles, if we refuſe not the doctrine miniſtred vnto vs. Therefore he goeth about the diſſipation, or rather the ruine and deſtruction of the Church, whoſoeuer he be that either endeuoureth to aboliſh this order of whom we ſpeak, & this kind of gouernment, or miniſheth the eſtimation of it as a thing not ſo neceſſary. For neither the light & heate of the ſun, nor meat and drinke are ſo neceſſary to nouriſh & ſuſteine this preſent life, as the office of Apoſtles and paſtors is neceſſary to preſerue the Church in earth. *They ouerthrowe the Church that impaire the auetritie of mans miniſterie in the Church.* Epheſ. 4. 10. Epheſ. 4. 12.

3 Therfore I haue aboue admoniſhed, that God hath oftentimes with ſuch titles as he could, commended the dignitie thereof vnto vs, that wee ſhould haue it in moſt hygh honor and price, as the moſt excellent thing of all. He teſtifieth that hee giueth to men a ſingular benefite, in raiſing them vp teachers, where hee commaundeth the Prophet to crie out that faire are the feete, and bleſſed is the comming of them that bring tidinges of peace: and when hee calleth the Apoſtles the light of the worlde, and ſalte of the earth. *The honor and neceſſity of church miniſterie.* Eſay. 52. 7 Mat. 5. 13. & 14.

Luk.10.16. earth. Neither could this office be more honourably aduaunced, than it was when he sayde: He that heareth you, heareth me. He that despiseth you, despiseth me. But there is no place more plain, than in *Paul* in his seconde Epistle to the Corinthians, where he as it were of purpose entreateth of this matter. He affirmeth therfore, that there is nothing in the church more excellent or glorious than the ministerie of the Gospell, forasmuch as it is the administration of the spirite, and of righteousnesse, & of eternall life. These and like sayings serue to this purpose, that that order of gouerning and preseruing the Church by ministers, which the Lord hath stablished for euer, should not growe out of estimation among vs, and so at length by very contempt grow out of vse. And how great is the necessity thereof, hee hath declared not onely by wordes, but also by examples. When his wil was to shine more fully to *Cornelius* with the light of his trueth, hee sent an Angell from heauen to send *Peter* vnto him. When his will was to call *Paul* to the knowledge of himselfe, and to engraffe him into the Church, he spake not to him with his own voice, but sent him to a man, of whom he should receiue both the doctrine of saluation, and the sanctification of baptisme. If it bee not done without cause, that an angell, which is the interpreter of God, do himselfe abstaine from declaring the will of God, but commaundeth that a man be sent for, to declare it: and not without cause that Christ the onely schoolmaister of the faithfull committeth *Paul* to the scholing of a man, yea euen that same *Paul* whome he had determined to take vp into the third heauen, and to vouchsafe to graunt him miraculous reuelation of thinges vnspeakable: who is there nowe that dare despise that ministerie, or passe it ouer as a thing superfluous, the vse whereof it hath pleased God to make approoued by such examples?

2.Cor.4.6. 2.Cor.3.9. Act.10.3. Act.9.6. 2.Cor.12.2.

Apostles, Prophets, Euangelists, appointed to haue extraordinarie, pastors and teachers to haue ordinarie gouernment of the Church. Ephe.4.12. Mark.16.15. Rom.15.19. & 20.

4 They that haue rule of the gouernment of the Church according to the institution of Christ, are named of *Paul* first Apostles, then Prophetes, thirdly Euangelistes, fourthly Pastors, last of all teachers. Of which, the two last alone haue ordinarie office in the Church: the other three the Lorde raised vp at the beginning of his kingdome, and sometime yet also raiseth vp, as the necessitie of times requireth. What is the Apostles office, appeareth by that commandement: goe, preache the Gospell to euerie creature. There are not certaine boundes appointed vnto them: but the whole world is assigned them, to be brought into the obedience of Christe: that in spreading the Gospell among all nations whersoeuer they shall bee able, they may eche where raise vp his kingdome. Therefore *Paul*, when hee went about to prooue his Apostleshippe, rehearseth that he hath gotten to Christ not some one citie, but hath farre and wide spread abroade the Gospell: and that he hath not layde his handes to an other mans foundation, but planted Churches where the name of the Lorde hadde neuer beene heard of. Therfore the Apostles were sent to bring backe the world from falling away, vnto true obedience of GOD, and eche where to stablish his kingdome by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the worlde. Prophets he calleth, not all expositors of Gods will, whatsoeuer they bee, but those that by singular reuelation excelled, such as at this time either bee none,

Ephe.4.11.

or are

or are leſſe notable. By Euangeliſtes I vnderſtand thoſe, which when in dignitie they were leſſe than the Apoſtles, yet in office were next vnto them, yea and occupied their roomes. Such were *Luke*, *Timothie*, *Titus*, and other like: and peraduenture alſo the ſeuentie Diſciples, whome Chriſt appointed in the ſecond place after the Apoſtles. According to this expoſition (which ſeemeth to me agreable both with the words and meaning of *Paul*) thoſe three offices were not ordained in the Church to this ende that they ſhould be perpetuall, but onely to ſerue for that time wherin Churches were to be erected, where were none before, or at leaſt to bee remooued from *Moſes* to Chriſt. Albeit I denie not, but that afterwarde alſo the Lord hath ſometime raiſed vp Apoſtles, or at leaſt in their places Euangeliſts, as it hath beene done in our time. For it was needefull to haue ſuch, to bring backe the Church from the falling away of Antichriſt. Yet the office it ſelfe I do nevertheleſſe cal extraordinarie, becauſe it hath no place in the Churches alreadie well ſet in order. Next after theſe are Paſtors and Teachers, whome the Church may neuer lacke: betweene whome I thinke that there is this difference, that the teachers are not appointed to beare rule of diſcipline, nor for the miniſtration of Sacraments, nor admoniſhmentes or exhortations, but only to expound the Scripture, that pure and ſounde doctrine may bee kept among the faithfull. But the office of Paſtor conteinerh al theſe things within it

Luke.10.1.
Luke.11.

5 Nowe we haue, which were thoſe miniſteries in the Church that continued but for a time, and which were thoſe that were ordeined to endure perpetually. If we ioyne the Euangeliſtes with the Apoſtles, wee ſhall haue remaining two couples after a certeine manner aunſwering the one to the other. For as our teachers are like to the olde Prophets, in ſuch ſorte are our Paſtors like to the Apoſtles. The office of Prophets was more excellent, by reaſon of the ſingular gift that they had of reuelation: but the office of teachers hath in a manner like order, and altogether the ſame end. So thoſe twelue whom the Lord did chooſe, that they ſhoulde publiſh abroade to the world the new preaching of the Goſpel, in degree and dignitie went before the reſt. For although by the meaning and propertie of the word, all the miniſters of the Church may be rightly called Apoſtles, becauſe they are ſent of the Lord, and are his meſſengers: yet becauſe it was much behoueful, that there ſhould be a certaine knowledge had of the ſending of them ỳ ſhoulde bring a thing newe and vnheard of, it was neceſſarie that thoſe twelue (to whoſe number *Paul* was afterwarde added) ſhoulde be garniſhed with ſome peculiar title aboue the reſt. *Paul* himſelfe in deede in one place giueth this name to *Andronicus* and *Iunias*, whom he ſaith to haue beene notable among the Apoſtles: but when hee meaneth to ſpeake properly hee referreth it to none other but to that principal degree. And this is the common vſe of the Scripture. Yet the Paſtors (ſauing that eche of them doe gouerne ſeuerall Churches appointed to them) haue all one charge with the Apoſtles. Now what manner of thing this is, let vs yet heare it more plainly.

The ſame charge of Apoſtles and Paſtors, ſauing that theſe haue eche of them ſeuerall churches to gouerne.

Luke.6.13.
Gal.1.1.

Rom.16.7.

Mat.10.1.

6 The Lorde when hee ſent the Apoſtles, gaue them commaundement (as we ſaide euen nowe) to preache the Goſpel, and to baptiſe them that beleeue vnto forgiueneſſe of ſinnes. Hee had before commaunded, that they

Mat.28.19.

The office vvhich Apoſtles did performe to the vvhole vvorld

and vvhich Pastors ought to performe to their seueral flockes, consisteth in preaching the vvorde and ministring of the sacraments.

1.Cor.4.1 should distribute the holy signes of his bodie and bloud, as he had done. Loe here is a holy, inuiolable and perpetuall law laide vppon them that succede in the Apostles place, whereby they receiue commandement to preach the Gospel, & minister the Sacraments. Wherupon we gather, that they which neglect both these things, doe falsely say that they beare the person of the Apostles. But what of the Pastors? *Paul* speaketh not of himselfe only, but of them all, when hee saith: let a man so esteeme vs as the ministers of Christ, and distributers of the mysteries of God. Againe in another place, a

Tit.1.9 Bishop must be a fast holder of that faithfull worde which is according to doctrine: that he may be able to exhort by sound doctrine, and to conuince the gainsayers. Out of those and like places, which are eche where to bee found, we may gather, that also in the office of the Apostles these bee the two principall partes, to preach the Gospel, and to minister the Sacraments. As for the order of teaching, it consisteth not only in publike Sermons, but belongeth also to priuate admonitions. So *Paul* calleth the Ephesians to

Act.20.20 witnes that he hath not fled from doing of any of those things that were for their profit, but that he preached and taught them both openly & in euerie house, testifying both to the Iewes and Grecians, repentance and faith in

Act.20.31 Christ. Againe a little after: that hee hath not ceased with teares to admonish euery one of them. Neither yet belongeth it to my purpose at this present to expresse all the qualities of a good Pastor, but only to point out what they professe that call themselues Pastors: that is, that they are so made rulers of the Church, not that they should haue an idle dignitie, but that they should with the doctrine of Christ instruct the people to true godlinesse, minister the holy mysteries, and preserue and exercise vpright discipline. For

Eze.13.17 whosoeuer be set to be watchmen in the Church, the Lorde declareth vnto them, that if any by their negligence perish through ignorance, hee will require the bloud at their hands. That also pertaineth to them al, which *Paul*

1.Cor.9.16. saith of himselfe: woe to mee vnlesse I preach the Gospel, forasmuch as the distributing thereof is committed to me. Finally, what the Apostles performed to the whole worlde, the same ought euery Pastor to performe to his flocke, to which he is appointed.

How farre foorth men are tyed vnto seuerall charges.

7 Albeit when we assigne to euery one their seuerall Churches, yet in the meane while we do not denie but that he which is bound to one Church may helpe other Churches, if any troublesome thing doe happen that requireth his presence, or if he be asked counsel of any darke matter. But forasmuch as for the keeping of the peace of the Church, this policie is necessarie, that there be set foorth to euery man what hee shoulde doe, least all be confusedly disordered, runne about without calling, or rashly runne altogether into one place, and least such as are more carefull for their own commoditie than for the edification of the Church, shoulde at their owne will leaue their Churches vacant: this ordering ought commonly to bee kept so neere as may bee, that euery man contented with his owne bounds should not breake into another mans charge. And this is no inuention of man,

Act.14.22 but the ordinance of GOD himselfe. For wee reade that *Paul* and *Barnabas* created Priestes in al the seuerall Churches of *Listra*, *Antioche*, *Iconium*: and

Tit.1.5 *Paul* himselfe commaundeth *Titus* that hee should appoint Priestes in

in euery towne. So in one place he speaketh of the Bishoppes of Philippes, and in another place of *Archippus* Bishop of the Colossians. And there remaineth a notable Sermon of his in *Luke*, to the Priestes of the Church of *Ephesus*. Whosoeuer therefore shall take vpon him the gouernement and charge of the Church, let him knowe that hee is bounde to this law of Gods calling: not that as bounde to the foyle (as the Lawyers tearme it) that is, made bounde and fastened vnto it, he may not once mooue his foote from thence, if the common profite do so require, so that it be done well and orderly: but he that is called into one place ought not himselfe to thinke of remooving, nor seeke to be deliuered as hee shall thinke to be good for his commoditie. Then, if it be expedient that any bee remooued to an other place, yet he ought not to attempt it of his owne priuate aduise, but to tarie for publike authoritie.

Phil. 1.1. Col. 4.17. Act. 20.28

8 But whereas I haue without difference called them Bishoppes, and Priests, and Pastors, and ministers, that rule Churches: I did that according to the vsage of the Scripture, which indifferently vseth these wordes. For whosoeuer doe execute the ministerie of the worde, to them he giueth the title of Bishops. So in *Paul*, where *Titus* is commanded to appoint Priestes in euerie towne, it is immediatly added. For a Bishop must be vnreproueable, &c. So in an other place he saluteth many Bishops in one church. And in the Acts it is rehearsed, that he called together the Priests of *Ephesus*, whom he himselfe in his owne sermon calleth Bishops. Here now it is to be noted, ỹ hitherto we haue recited none but those offices that stand in the ministery of the worde: neither doth *Paul* make mention of anie other in that fourth chapter which we haue alleadged. But in the Epistle to the Romanes, and in the first Epistle to the Corinthiãs, he reckoneth vp other offices, as powers, the gift of healing, interpretation, gouernment, caring for the poore. Of the which I omitted those that endured but for a time, because it is to no profitable purpose to tary vpon them. But there are two that do perpetually abide, that is to say, gouernment and care of the poore. Gouernours I thinke were the Elders chosen out of the people, that shoulde together with the Bishoppes, haue rule of the iudgement of manners, and the vsing of discipline. For a man cannot otherwise expound that which he saith: let him that ruleth doe it with carefulnesse. Therefore at the beginning euery Church had their Senate, gathered of godly, graue and holie men: which had that same iurisdiction in correcting of vices, whereof we shall speake hereafter And that this was the order of more than one age, experience it selfe declareth. Therefore this office of gouernment is also necessary for al ages.

With officers appointed for teaching, elders ioyned to gouerne the Church.

Tit. 1.5 Phil. 1.1. Act. 20.7.

Rom. 12.7. 1. Cor. 12.28

Rom 2.8.

9 The care of the poore was committed to the Deacons. Howbeit to the Romanes, there are set two kindes. Let him that giueth (saith *Paul* in that place) doe it in simplicitie: let him that hath mercy, doe it in cheerefulnesse. Forasmuch as it is certain ỹ he speaketh of the publike offices of the church, it must needes bee that there were two seuerall degrees. Vnlesse my iudgement deceiue mee, in the first point he meaneth Deacons, that distributed the almes: in the other he speaketh of them that had giuen themselues to looking to the poore and sicke: of which sort were the widowes of whom he maketh mention to *Timothie*. For women coulde execute no other pub-

Deacons and vvidovves chosen to care for the poore and sicke.

Rom. 12.9.

1. Tim. 5.10.

publike office, but to giue themselues to the seruice of the poore. If we grant this, (as we must needs graunt it) then there shalbe two sortes of Deacons: of which one sort shall serue in distributing the thinges of the poore, the other in looking to the poore of the Church themselues. But although the verie worde *Diaconia*, Deaconrie extendeth further: yet the Scripture specially calleth them Deacons, to whom the Church hath giuen the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewardes of the common treasurie of the poore: whose beginning, institution and office, is described of *Luke* in the Actes. For when a murmuring was raised by the Grecians: for that in the ministerie of ỹ poore their widowes were neglected, the Apostles excusing themselues with saying that they could not serue both offices, both the preaching of the word and the ministring at tables, required of the multitude, that there might be chosen seuen honest men, to whom they might cõmit that doing. Loe what manner of Deacons the Apostolike Church had, and what Deacons it were meete for vs to haue according to their example.

1. Tim. 5. 10.

Act. 6. 3.

Order & seemlinesse especiallie required in church gouernment.

10 Now whereas in the holy assemblie al thinges are to be done in order and comely, there is nothing wherein that ought to be more diligently obserued, than in stablishing the order of gouernment: because there is no where greater perill if any thing bee done vnorderly. Therefore to the end that vnquiet and troublesome men (which otherwise would happen) should rashly thrust in themselues to teach or to rule, it is expresly prouided, that no man should without calling take vpõ him a publike office in the church. Therefore that a man may be iudged a true minister of the Church, first he must be orderly called then hee must answere his vocation, that is to saie, take vpon him and execute the dueties enioyned him. This wee may oftentimes marke in *Paul*: which when he meaneth to approoue his Apostleship, in a manner alway with his faithfulnesse in executing his office he alleageth his calling. If so great a minister of Christ dare not take vpon himselfe the authoritie that he should bee heard in the Church, but because hee both is appointed thereunto by the commaundement of the Lorde, and also faithfully performeth that which is committed vnto him: how great shamefulnesse shall it be, if any man wanting both or either of these, shal chalenge such honour to himselfe? But because wee haue aboue touched the necessitie of executing the office, nowe let vs entreate onelie of the calling.

Inwarde and outwarde calling of men to execute the ministerie of the Church.

11 The discourse thereof standeth in foure pointes: that we shoulde knowe, what manner of ministers, howe, and by whom ministers ought to bee institute, and with what vsage or what ceremonie they are to be admitted. I speake of the outward and solemne calling, which belongeth to publike order of the Church: as for that secrete calling, whereof euery minister is priuie in his owne conscience before God, and hath not the Church witnesse of it, I omitte it. It is a good witnesse of our heart, that not by any ambition, nor couetousnesse, nor any other greedie desire, but with pure feare of God and zeale to edifie the Churche, wee receiue the office offered vnto vs. That indeede is (as I haue saide) necessarie for euerie one of vs, if we will approoue our ministerie allowable before God. Neuertheless hee is

right-

rightly called in preſence of the Church, that commeth vnto it with an euil conſcience, ſo that his wickednesse be not open. They are wont alſo to ſay that euen priuate men are called to the miniſterie, whome they ſee to bee meete and able to execute it: becauſe verily learning ioyned with godlines and with the other qualities of a good Paſtor, is a certaine preparation to the verie office. For whom the Lord hath appointed to ſo great an office, he firſt furniſheth them with thoſe armours that are required to fulfill it, that they ſhould not come emptie and vnprepared vnto it. Whereupon *Paul* alſo to the Corinthians, when hee meant to diſpute of the verie offices, firſt rehearſed the gifts which they ought to haue that execute the offices. But becauſe this is the firſt of thoſe foure pointes that I haue propounded, let vs now go forward vnto it. 1.Cor.12.7.

12 What manner of Biſhops it is meete to chooſe, *Paul* doeth largely declare in two places, but the ſumme commeth to this effect, that none are to be choſen, but they that are of ſo ſound doctrine, and of holy life, and not notable in any vice, which might both take away credite from them, & procure ſlaunder to the miniſterie. Of Deacons and Elders there is altogether like conſideration. It is alway to be looked vnto, that they bee not vnable or vnfit to beare the burden that is layde vppon them, that is to ſay, that they may bee furniſhed with thoſe powers that are neceſſarie to the fulfilling of their office. So when Chriſt was about to ſende his Apoſtles, hee garniſhed them with thoſe weapons and inſtruments which they could not want. And *Paul* when he had painted out the image of a good and true Biſhop, warneth *Timothie*, that hee woulde not defile himſelfe with chooſing any man that differeth from it. I referre this worde Howe, not to the Ceremonie of chooſing, but to the reuerent feare that is to be kept in the chooſing. Hereupon come the faſtinges and praiers, which *Luke* reciteth that the faithfull vſed when they made Prieſtes. For wheras they vnderſtood that they meddled with a moſt earneſt matter, they durſt attempt nothing, but with greate reuerence and carefulnes. But they cheefely applied themſelues to prayers, whereby they might craue of God the ſpirite of counſell and diſcretion.

Of vvhat qualitie & vvith vvhat reuerence miniſters ſhould be choſen.

Tit.1.9.
2.Tim.3.1.
Luk.21.15. & 24.49. Mar.16.15 Act.1.8.
1.Tim.5.22.

13 The third thing that we haue ſet in our diuiſion was, by whom miniſters are to be choſen. Of this thing no certeine rule can be gathered out of the inſtitution of Apoſtles, which had ſome difference from the common calling of the reſt. For becauſe it was an extraordinarie miniſterie, that it might be made diſcernable by ſome more notable marke, it behooued that they which ſhould execute it, ſhould be called and appointed by the Lordes owne mouth. They therefore tooke in hand their doing, being furniſhed by no mans election, but by the onely commaundement of God and of Chriſt. Hereupon commeth that when the apoſtles would put an other in the place of *Iudas*, they durſt not certainly name any one man, but they brought forth two, that the Lorde ſhoulde declare by lot, whether of them hee woulde haue to ſucceede. After this manner alſo it is meete to take this, that *Paul* denieth that he was create Apoſtle of men or by man, but by Chriſt & God the father. That firſt point, that is to ſay of men, hee had common with all the godly miniſters of the worde. For no man coulde rightly take vppon him that execution, but he that were called of God. But the other point

Apoſtles elected of God himſelf.

Act.1.13.
Gal.1.12

was proper & singular to himselfe. Therefore when he glorieth of this, hee doth not only boast that he hath that which belongeth to a true and lawfull Pastor, but also bringeth foorth the signes of his Apostleship. For when there were some among the Galathians, which trauelling to diminish his authoritie, made him some meane disciple, put in office vnder them by the principall Apostles: he, to defend in safetie the dignitie of his preaching, which he knewe to be shot at by those suttle deuises, needed to shewe himselfe in all points nothing inferiour to the other Apostles. Therefore he affirmeth that he was chosen, not by the iudgement of men, like some comon Bishop, but by the mouth and manifest Oracle of the Lord himselfe.

Bishops lawfully called by men.

14 But no man that is sober wil denie, that it is according to the order of lawfull calling, that Bishops shoulde be appointed by men: forasmuch as there are so many testimonies of the Scripture for proofe thereof. Neither doeth that saying of *Paul* make to the contrarie, as it is saide, that hee was not sent of men, nor by men: forasmuch as he speaketh not there of the ordinarie chooſing of ministers, but chalengeth to himselfe that which was speciall to the Apostles. Howbeit God also so appointed *Paul* by himselfe by singular prerogatiue, that in the meane time hee vsed the discipline of Ecclesiasticall calling. For *Luke* reporteth it thus, when the Apostles were fasting and praying, the Holy Ghost said: Separate vnto me *Paul* and *Barnabas* to the worke to which I haue seuerally chosen them. To what purpose serued that separation and putting on of handes, sith the Holy Ghost hath testified his owne election, but that the discipline of the Church in appointing ministers by men, might be preserued? Therefore the Lord could by no plainer example approue such order, than he did when hauing first declared that he had ordeined *Paul* Apostle for the Gentiles, yet he willeth him to be appointed by the Church. Which thing we may see in the chooſing of *Mathias*. For, because the office of Apostleship was of so great importance, that they durst not by their owne iudgement chooſe any one man into that degree, they did set two men in the middest, vpon the one of whome the lot shoulde fall: that so both the election might haue an open testimonie from heauen, and yet the policie of the Church shoulde not bee passed ouer.

Gal. 1.1.

Act. 13.2.

Act. 1.23.

Whether a minister of the Church may be made by the authoritie of one man or no.

15 Now it is demaunded whether the minister ought to bee chosen of the whole Church, or onely of the other of the same office, and of the Elders that haue the rule of discipline, or whether he may be made by the authoritie of one man. They that giue this authoritie to one man, alleage that which *Paul* saith to *Titus*: Therefore I haue left thee in *Creta*, that thou shouldest appoint in euery towne Priests. Againe to *Timothie*: lay not handes quickly vpon any man. But they are deceiued if they thinke, that either *Timothie* at *Ephesus*, or *Titus* in *Creta*, vsed a kingly power, that either of them should dispose al things at his own wil. For they were aboue the rest, only to goe before the people with good & holsome counsels: not that they onely, excluding all other, should do what they listed. And that I may not seeme to faine any thing, I will make it plaine by a like example. For *Luke* rehearseth that *Paul* and *Barnabas* appointed priests in diuers Churches: but hee also expresseth the order or manner howe, when hee sayeth that is was done by

Tit. 1.15.

1. Tim. 5.22.

Act. 14.23.

voices:

voices ordeining Prieſtes (ſaith he) by lifting vp of hands in euery Church. Therefore they two did create them: but the whole multitude, as the Grecians manner was in elections, did by holding vp their handes, declare whom they woulde haue. Euen in like manner the Romaine hiſtories do oftentimes ſay, that the Conſul which kept the aſſemblies, created new officers, for none other cauſe but for that he receiued the voices and gouerned the people in the election. Truely it is not likely that *Paul* graunted more to *Timothee* and *Titus* than he tooke to himſelfe. But we ſee that he was wont to create Biſhops by voyces of the people. Therefore the places aboue are ſo to be vnderſtanded, that they miniſh nothing of the common right & libertie of the Church. Therefore *Cyprian* ſaith well, when he affirmeth that it commeth from the authoritie of God, that the Prieſt ſhould be choſen in preſence of the people before the eyes of all men, and ſhould by publike iudgement and teſtimonie be allowed for worthy and meet. For we ſee that this was by the commaundement of the Lorde obſerued in the Leuiticall Prieſts, that before their conſecration they ſhould be brought into the ſight of the people. And no otherwiſe is *Mathias* added to the felowſhip of the Apoſtles: and no otherwiſe the ſeuen Deacons were created: but the people ſeeing & allowing it. Theſe examples (ſaith *Cyprian*) doe ſhew, that the ordering of a Prieſt ought not to be done, but in the knowledge of the people ſtanding by: that the ordering may be iuſt and lawfull, which hath byn examined by the witneſſe of al. We are therefore come thus farre, that this is by the word of God a lawfull calling of a miniſter, when they that ſeem meete are created by the conſent & allowance of the people, and that other paſtors ought to beare rule of the election, that nothing be done amiſſe of the multitude either by lightneſſe, or by euil affections, or by diſorder.

Leui. 8. 6. Num. 20. 26 Act. 1. 15. & 6. 2

16 Now remaineth the forme of ordering, to which we aſſigned the laſt place in the calling. It is euident that the Apoſtles vſed no other ceremony when they admitted any man to the miniſtery, but the laying on of hands. And I thinke that this vſage came from the manner of the Hebrues, which did as it were preſent vnto God by laying on of hands that which they wold haue bleſſed and hallowed. So when *Iacob* was about to bleſſe *Ephraim* and *Manaſſe*, he layed his hands vpon their heads. Which thing our Lord followed, when he prayed ouer the infants. In the ſame meaning (as I thinke) the Iewes by the ordinance of the lawe, layde handes vpon the Sacrifices. Wherefore the Apoſtles by laying on of handes did ſignifie that they offered him to God, whom they admitted into the miniſterie. Albeit they vſed it alſo vpon them, to whom they applied the viſible graces of the Spirite. Howſoeuer it be, this was the ſolemne vſage, ſo oft as they called any man to the miniſterie of the Church. So they conſecrated Paſtors and teachers, and ſo alſo Deacons. But although there be no certaine commaundement concerning the laying on of handes, yet becauſe wee ſee that it was continually vſed among the Apoſtles, their ſo diligent obſeruing of it ought to be to vs in ſteede of a commaundement. And truely it is profitable, that by ſuch a ſigne, both the dignitie of the miniſterie ſhoulde be commended to the people, and alſo that he which is ordered ſhould bee admoniſhed, that he is not nowe at his owne libertie, but made bonde to God and the Church.

The forme of ordaining miniſters in the Church by laying on of handes.

Gen. 48. 14. Matt. 19. 15. Act. 19. 6.

Moreouer it ſhall not be a vaine ſigne, if it be reſtored to the naturall beginning of it. For if the Spirit of God, hath ordeined nothing in the Church in vaine, we muſt thinke that this Ceremonie, ſith it proceeded from him, is not vnprofitable, ſo that it be not turned into a ſuperſtitious abuſe. Laſt of al this is to be holden, that not the whole multitude did lay their handes vpon the miniſters, but the Paſtors onely. Howbeit it is vncertaine whether many did alway lay on their handes or no. But it is euident that that was done in the Deacons, in *Paul* and *Barnabas*, and a fewe other. But *Paul* himſelfe in an other place reporteth, that he, and not many other, did lay his hands vpon *Timothee*. I admoniſh thee (ſaith he) that thou raiſe vp the grace which is in thee by laying on of my handes. For, as for that which in the other Epiſtle is ſpoken of the laying on of the handes of the degree of Prieſts, I doe not ſo take it, as though *Paul* did ſpeake of the company of the Elders, but I vnderſtand by that worde the verie ordinance it ſelfe: as if he had ſaide: Make that the Grace, which thou haſt receiued by laying on of hands when I did create thee a prieſt, may not be voyde.

Act. 6. 6. & 13. 3.
2. Tim. 1. 6.
1. Tim. 4. 14.

The iiij. Chapter.

Of the ſtate of the olde Church, and of the maner of gouerning that was in vſe before the Papacie.

The miniſters of the auncient Church of Chriſt Presbiters or Prieſtes & Deacons out of the order of Presbyters Paſtors and teachers choſen.

HItherto we haue intreated of the order of gouerning the Church, as it hath beene deliuered vs out of the pure worde of God, and of the miniſteries, as they were inſtituted by Chriſt. Nowe that all theſe thinges may be more clearely and familiarly opened, and alſo be better faſtened in our mindes: it ſhalbe profitable in theſe thinges to conſider the forme of the olde Church, which ſhal repreſent to our eyes a certaine image of Gods inſtitution. For although the Biſhops of thoſe times did ſet foorth manie Canons, wherein they ſeemed to expreſſe more than was expreſſed in the holy Scripture: yet they with ſuch heedefulneſſe framed all their order after the onelie rule of Gods worde, that a man may eaſily ſee that in this behalfe they had in a manner nothing diſagreeing from the worde of God. But although there might be ſomwhat wanting in their ordinances, yet becauſe they with ſyncere zeale endeuoured to preſerue Gods inſtitution, and they ſwarued not much from it, it ſhalbe very profitable here ſhortly to gather what manner of obſeruation they had. As we haue declared that there are three ſortes of miniſters commended vnto vs in the Scripture: ſo al the miniſters that the olde Church had, it deuided into three Orders. For out of the order of Elders were partly choſen Paſtors and teachers: the reſt of them had the rule of the iudgement & correction of manners. To the Deacons was committed the care of the poore, & the diſtributing of the almes. As for the Readers and Acoluthes, were not names of certaine offices: but thoſe whom they called Clerkes, they trayned from their youth vpwarde in certain exerciſes to ſerue the church, that they might the better vnderſtand to what purpoſe they were appointed, & might in time come the better prepared to their office: as I ſhal by & by ſhew more at large. Therefore *Hierome*, when

when he had appointed fiue orders of the Church, reckeneth vp Biſhopes, Prieſts, Deacons, Beleeuers, and Cathecumeni to the reſt of the Cleargy & monkes he giueth no proper place. In Eſa. cap. 6

2 Therefore to whom the office of teaching was enioyned, all them they named Prieſtes. In euerie cyty they choſe out of their own number one man, to whom they ſpecially gaue the title of Biſhop: that diſſentions ſhould not grow of equalitie, as it is wont to come to paſſe. Yet the Biſhop was not ſo aboue the reſt in honor and dignitie, that he had a dominion ouer his fellowes. But what office the conſul had in the Senat, to propound of matters, to aske opinions, to go before the other with counſelling, moniſhing, & exhorting, to gouerne the whole action with his authoritie, and to put in execution that which is decreed by common counſell the ſame office had the Biſhop in the aſſembly of the Prieſts. And the olde writers themſelues cõfeſſe, that the ſame was by mens conſent brought in for the neceſſitie of the times. Therefore *Hierome* vpon the Epiſtle to *Titus* ſaith, The ſame was a Prieſt which was a Biſhop. And before that by the inſtinction of the Diuell, there were diſſentions in religion, & it was ſaid among the people, I am of *Paul*, I am of *Cephas*: Churches were gouerned by common counſell of Elders. Afterward, that the ſeedes of diſſentions might be plucked vp, all the care was committed to one man. As therefore the Prieſts do know, that by cuſtome of the Church they are ſubiect to him that is ſet ouer thẽ: ſo let the Biſhops know, that they are aboue the Prieſts, rather by cuſtome, than by the truth of the Lords diſpoſing, and that they ought to gouerne the church in common together. But in an other place he teacheth, howe auncient an inſtitution it was. For he ſaith that at *Alexandria*, from *Marke* the Euangeliſt euen to *Heraclas* and *Dionyſius*, the prieſtes did alway chooſe out one of themſelues, & ſet him in a higher degre, whom they named a Biſhop. Therfore euery cytie had a company of prieſts which were paſtors & Teachers. For they all did execute amõg the people that office of teaching, exhorting & correcting, which *Paul* appointeth to the Biſhops: and that they might leaue ſeede after them, they trauailed in teaching the younger men, that had profeſſed thẽſelues ſouldiours in the holy warfare. To euerie city there was appointed a certaine countrey, that ſhoulde take their Prieſtes from thence, and be accounted as it were into the body of that Church. Euerie company (as I haue before ſayd) only for preſeruation of policy and peace were vnder one Biſhop: which was ſo aboue the reſt in dignitie, that he was ſubiect to the aſſemblie of his brethren. If the compaſſe of ground ỹ was vnder his Biſhoprike were ſo great, that he could not ſuffice to ſerue al ỹ offices of a Biſhop in euery place of it, in the countrey it ſelf there were in certaine places appointed prieſtes which in ſmall matters ſhoulde execute his authoritie. Them they called countrey biſhops, becauſe in the countrey they repreſented the Biſhop.

A colledge or companie of prieſtes in euery citie, to teach, exhort, and correct the people: out of that companie for auoiding of diſſentions one choſen to be a Biſhop, the honor and dignity vvhich a Biſhop ſo choſen had aboue the reſt, the Countrey furniſhed vvith prieſts fro the citie, thoſe prieſtes vnder the Biſhops authority, the compaſſe of ground committed to the care of one biſhop, tearmed his Biſhopricke, in the primitiue church. Epi. ad Eua.

Tit. 1.

3 But, ſo much as belongeth to the office, whereof we now ſpeake, as well the biſhops as the prieſts were bound to apply the diſtributing of the word and Sacraments. For it was ordained onely at *Alexandria*, (becauſe *Arrius* had there troubled the Church), that the prieſt ſhould not preach to the people, as *Socrates* ſaith in the 9. booke of the *Tripartite* hiſtory. Which yet

The office of Biſhops & prieſtes to diſtribute the vvorde and Sacramentes. Epi. ad Eua.

Hierome

Hierom confeſſeth that he miſliketh not. Truely it ſhould be counted monſtrous, if any man had giuen out himſelf for a biſhop, that had not alſo in very deede ſhewed himſelfe a true Biſhop. Therefore ſuch was the ſeuerity of thoſe times, that all miniſters were driuen to the fulfilling of ſuch office, as the Lord requireth of them. Neither do I reheaſe the maner of one age alone. For euen in *Gregories* time, when the Church was now almoſt decaied (certainely it was much degenerate from the auncient purenes) it had not ben tollerable ỹ any Biſhop ſhould abſtain from preaching. The prieſt (ſaith he in one place) dieth if there be no ſoũd heard of him: becauſe he asketh againſt himſelfe the wrath of the ſecret iudge, if he go without ſound of preaching. And in an other place: When *Paul* teſtifieth that he is cleane frõ the bloud of all: in this ſaying we be conuinced, we be bounde, we be ſhewed to be gilty, which are called prieſts, which beſide the euils that we haue of our owne, adde alſo the deathes of other: becauſe we kill ſo many as wee being lukewarme & ſilent do daily ſee to go to death. He calleth himſelfe & other ſilent, becauſe they were les diligent in their worke than they ought to be. When he ſpareth not thẽ, ỹ did halfe performe their duety: what think you he would haue done, if a man had altogether ſit idle? Therefore this was a great while holden in the Church, that the chiefe duty of the biſhop was to feede Gods people with the word, or both publikely & priuatly to edifie the Church with ſound doctrine.

Epi. 4 Hom. in Ezec.

Act. 20. 16.

For preſeruing of diſcipline, Archbiſhops and Patriarches ordained by them who neuer meant to forge another forme of ruling the Church, than God hath appointed in his word.

4 But whereas euery prouince had among their biſhops one Archbiſhop: alſo where in the *Nicene* Synod there were ordained Patriarches, whiche ſhould in degree & dignity be aboue the Archbiſhops, that pertained to the preſeruing of diſcipline. Howbeit in this diſcourſe, that which was moſt rarely vſed may not be omitted. For this cauſe therefore chiefely theſe degrees were ordained, that if any thing happened in any church, ỹ couldo not well be ended by a few, might be referred to a prouinciall Synode. If the greatneſſe or difficulty of the matter required a greater diſcuſſing, the Patriarches were alſo called to it with the Synods, from whõ there might be no appeale but to a general Counſell. The gouernmẽt ſo ordered many called a *Hierarchie*, by a name (as I thinke) vnproper, & truly vnuſed in the ſcriptures. For the holy Ghoſt willed to prouide, that no man, ſhould dreame of a principality or dominion whẽ the gouernment of the church is ſpoken of. But, if leauing the word we loke vpon the thing, we ſhal find that the olde biſhops ment to forge no forme of ruling the church, differing from that which the Lorde appointed by his worde.

The office of Deacons the ſame vnder the apoſtles & in the primitiue Church: the occaſion of making Subdeacons and Archdeacons.

5 Neither was the order of the Deacons at that time any other thã it was vnder the Apoſtles. For they receiued the daily offeringes of the Faithfull, and the yearely reuenues of the church, to beſtow them vpon true vſes, that is to ſay, to diſtribute them to feede partly the miniſters, & partly the poore: but by the apointment of the biſhop, to whom alſo they yearely rendered accountes of their diſtribution. For whereas the Canons doe euery where make the biſhop diſtributer of al the goods of the church, it is not ſo to be vnderſtanded, as though he did by himſelfe diſcharge that care: but becauſe it was his parte to appoint to the Deacon, who ſhould be receiued into the common almes of the Church, and of that which remained, to whome it

ſhoulde

should be giuen,& howe much to euery one: because he had an ouerseeing whether the deacon did faithfully execute that which belõged to his office. For thus it is reade in the canons which they ascribe to the Apostles: Wee commaund that the Byshoppe haue the goods of the Church in his owne power. For if he be put in trust with the soules of men, which are more precious, much more it is meete that hee haue charge of mony: so that by his power all thinges may be distributed to the pore by the Elders & Deacons: that they may be all ministred with fear and carefulnes. And in the councel of *Antioche* it is decreed, that the byshoppes shoulde be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point wee neede to make no longer disputation, sithe it is euident by many epistles of *Gregorie*, that euen at that time, when otherwise the ordinances of the Church were much corrupted, yet this obseruation continued, that the Deacons should vnder the Byshop be the stewards of the poore. As for Subdeacons, it is likely that at the beginning they were ioyned to the Deacons, that they should vse their seruice about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plentie of the goods, required a newe and more exact manner of disposing them: Albeit *Hierome* doth say, that it was euen in his age. In their charge was the summe of their reuenewes, possessions, & store, and the collection of the daily offerings. Whereupon *Gregory* declareth to the Archdeacon of *Salon*, that he should be holden guilty if any of the goods of the Church, perished either by his fraude or negligence. But whereas it was giuen to them to read the gospell to the people, and to exhort them to prayer: and whereas they were admitted to deliuer the cup in the holie supper, that was rather done to garnish their office, that they shoulde execute it with the more reuerence, when by such signes they were admonished that it was no prophane bailiwike that they exercised, but a spirituall function and dedicate to God.

Cap.35.

Epi.ad Nep.

Epi.10.lib.1.

6 Hereby also wee may iudge what vse there was, and what manner of distribution of the Church goods. Ech where both in the decrees of the Synodes, and among the olde writers it is to bee founde, that whatsoeuer the Church possesseth either in lands or in mony, is the patrimony of the poore. Therefore oftentimes there this song is sung to the Byshops and Deacons, that they should remember, that they meddle not with their own goods, but the goods appointed to the necessitie of the poore: which if they vnfaithfully suppresse or wast, they shalbe guilty of bloud. Wherby they are admonished, with great fear and reuerence, as in the sight of God, without respect of persons, to distribute them to whome they be due. Hereupon also come those graue protestations in *Chrysostome*, *Ambrose*, *Augustine*, & other like byshops, whereby they affirme their owne vprightnesse to the people. But sith it is equitie, and established by the law of the Lord, that they which employ their seruice to the Church, should bee fed with the common charges of the Church, and also many priestes in that age, consecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the ministers wanted sustenance, nor the poore were neglected. But yet in the mean time it was prouided, that the ministers themselues, which

The bestowing of Church goods.

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ought to giue example of honeſt ſparing to other, ſhould not haue ſo much, whereby they might abuſe it to riotous exceſſe or deliciouſnes, but onely wherewith to ſuſtein their owne neede. For thoſe of the Cleargie (ſaith *Hierome*) which are able to liue of the goods of their parentes, if they take that which is the poores, do commit ſacriledge, and by ſuch abuſe they eate and drinke to themſelues damnation.

Church goods diuided into foure parts: one aſſigned to the maintenãce of the Cleargy, the reſt to other vſes.

7 Firſt the miniſtration was free and voluntarie, whereas the Byſhops and Deacons were of their own will faithfull, and vprightneſſe of conſcience and innocencie of life were to them in ſteede of the Lawes. Afterward when euill examples grew of the greedines or peruerſe affections of ſome, to correct thoſe faultes, the canons were made, which diuided the reuenues of the Church into foure parts: of which they aſſigned one part to them of ỹ Clergy, the ſecond to the poore, the third to the maintenance and reparation of Churches, and other holy buildinges, the fourth to the poore as well ſtrangers as of their owne countrie. For whereas the other canons, giue this laſt part to the Byſhop, that varieth nothing from my abouesaide diuiſion. For they meane not that that part ſhould be his own, that either he himſelfe alone ſhould deuoure it, or powre it out, vpon whom or what he liſt, but that it ſhould ſuffice to maintaine the Hoſpitalitie which *Paul* requireth of that order. And ſo doe *Gelaſius* and *Gregory* expound it. For *Gelaſius* bringeth no other reaſon why the byſhop ſhould chalenge any thing to himſelf, but that he might giue it priſoners and ſtraungers. And *Gregory* ſpeaketh yet more plainely. It is the maner (ſaith hee) of the ſea Apoſtolike, to giue commaundement to the Biſhop when he is ordered, that of al the reuenue that ariſeth, there be made foure portions: that is to ſay, the one to the Byſhop & his Family for Hoſpitalitie, and entertainment: the ſecond to the Clergy: the third to the poore: the fourth to the repairing of Churches. Therefore it was lawfull for the Byſhop to take nothing to his owne vſe, but ſo much as were enough for moderate and meane foode and clothing. If any began to exceed either in riotous expenſe, or in oſtentation & pompe, he was by & by repreſſed by his fellowes, and if he obeyed not, he was put from his dignitie.

1 Tim. 3. 2

The treaſures & implementes of the church made away to helpe the neceſſities of the poore, which could not otherwiſe bee prouided for.

Tripar. hiſt. lib. 5
Lib. 11. cap. 16.
Ad Nepot.

8 As for that which they beſtowed vpon garniſhing of holy thinges, at the firſt it was verie litle. Afterwarde when the Church became ſomewhat richer, yet in that behalfe they ſtill kept a meane. And yet all the mony that was beſtowed thereupon, remained ſafe for the poore, if any greater neceſſity happened. So when famine poſſeſſed the prouince of *Hieruſalem*, and the neede could not otherwiſe be relieued, *Cyrillus* ſold the veſſels and garmentes and ſpent them vpon ſuſtenance of the poore. Likewiſe *Acatius* biſhop of *Amida*, when a great multitude of the Perſians, in a manner ſtarued for hunger, called together the Clergie, and when hee had made that notable oration, Our God needeth neither diſhes nor cuppes, becauſe he neither eateth nor drinketh, he molt the veſſels, to make thereof both meat and ranſome for men in miſery. *Hierom* alſo, when he inueyeth againſt the too much gorgeouſnes of temples, doth with honour make mention of *Exuperius* Byſhop of *Tholoſa* in his time, which carried the Lords bodie in a wicker basket, and his bloud in glaſſe, but ſuffred no pore man to be hungrie. That which I euen now ſaide of *Acatius*, *Ambroſe* rehearſeth of himſelfe. For when the *Arrians* char-

charged him, for that he had broken the holy vessels to ransom prisoners, he vsed this most godly excuse: He ỳ sent the Apostles without gold, gathered Churches together without gold. The church hath gold, not to keepe it, but to bestow it, and to giue relefe in necessities. What neede is to keepe that which helpeth not? Do we not know, how much gold & siluer the Assyrians tooke out of the temple of the Lord? Doth not the priest better to melt thē for the sustenaunce of the poore, if other reliefes do faile, than an enimy a robber of God to beare them away? Wil not the Lorde saye: Why hast thou suffered so many needy to dy for hunger? & verily thou hadst gold whereof thou mightst haue ministred them sustenance. Why were so many led away captiue, & not ransomed? why were so many slaine by the enimy? It had ben better that thou shouldest saue the vessels of liuing men, than of mettalles. To these thinges thou shalt not be able to aunswere. For what wouldest thou saye? I feared least Gods temple should want garnishing. He woulde answere: Sacramentes require not golde: neither do those thinges please with gold ỳ are not bought with gold. The ransoming of prisoners is a garnishing of Sacramentes. In summe, wee see that it is most true which the same man saieth in an other place, that whatsoeuer the Church then possessed was the store of the needie. Againe: that a Bishop hath nothing that is not the poores.

Lib.de offic. cap.28.

Lib.5.epist. 31.&33.

9 These that we haue rehearsed were the ministeries of the old Church. For the other of which the Ecclesiasticall wryters make mention, were rather certaine exercises and preparations, than appointed offices. For those holy men, that they might leaue a store for the church after them, receiued into their charge, gouernance & discipline, young men which with the consent and authoritie of their parentes, professed thēselues souldiours of the spirituall warfare: and they so framed thē from their tender age, that they should not come vnskilfull & raw to the executing of their office. But all they that were instructed with such beginnings, were called Clerkes. I would in deede that some other proper name had rather been giuen them. For this name grew in error, or of corrupt affection: for asmuch as *Peter* calleth the whole church the Cleargie, that is to say, the Lords inheritāce, But the institution it selfe was verie holy & profitable, that they which woulde consecrate themselues & their seruice to the Church, should be so brought vp vnder the keeping of the bishop, ỳ none should minister to the Churche, but he that were wel informed aforehand, & that had from his very youth both sucked holy doctrine, & by seuere discipline put in a certayne continuing qualitie of grauity & holye life, & were estranged from worldly cares, and were accustomed to spiritual cares & studies, But as young souldiours are by certain counterfait skirmishes instructed to learne true and earnest fight, so there were also certaine rudimentes, whereby they were exercised while they were Clerkes, before that they were promoted to the verye offices. Therefore first they committed to the Clerkes the charge to open and shut the churche, & they named them *Ostiarii* dorekepers. Afterward they called them *Acoluthi*, tolowers, which waited vpon the Bishop in his houshold seruices, and did continually accompany him, first for honors sake, and then that no suspition should arise of thē. Moreouer that by litle & litle they

The institution of young Cleargie mē and clerkes in lowver functions, to be trained vp for the higher seruices of the church

1.Pet.5.3.

might

might become knowen to the people,and get to themſelues commendation:alſo that they might learne to abide the ſight of all men , and to ſpeake before all men:that being made prieſtes,when they came foorth to teache, they ſhould not be abaſhed with ſhame:therefore place was appointed thē to reade in the pulpit.After this maner they were promoted by degrees,to ſhewe proofe euerie one of their diligence in all their ſeuerall exerciſes, till they were made Subdeacons.This only is my meaning,that thoſe were rather groſſe beginnings,than ſuch offices as were accounted among the true miniſters of the Church.

The care vvhich the olde church had in making choiſe of fit men for church offices. Their order not al vvaies one & the ſame concerning the perſons by vvhome church miniſters vvere made.

10 Wheras we ſaid ẏ the firſt & ſecond point in the calling of miniſters, are,what maner of men they ought to choſe,& how great a religious carefulnes they ought to vſe in that matter:therein the olde Church hath followed the preſcribed order of *Paul*,& the examples of the Apoſtles. For they were wont to come together to choſe the paſtors with moſt great reuerēce & careful calling vpon the name of God.Beſide this they had a forme of examination, whereby they tried the life & doctrine of them that were to bee choſen by ẏ rule of *Paul*.Only they ſomwhat offended herein with to great ſeueritie,becauſe they would require more in a Biſhop than *Paul* required, & ſpecially in proceſſe of time they required vnmaried life.But in the other points their obſeruation was agreeing with *Paules* deſcription. But in this which we made the third point,that is to ſay , who ought to inſtitute miniſters,they kept not alway one order.In olde time, none was receiued into ẏ company of Clearkes,without the conſent of all the people:inſomuch that *Cyprian* laboureth earneſtly to excuſe that he appointed one *Aurelius* to be a Reader without asking aduiſe of the Church,becauſe that was don beſide the cuſtome,though not without reaſon.For this he ſaith before: In ordering of Clerkes,dere brethren,we are wont firſt to aske you aduiſe,and by common counſel to weigh the maners and deſeruings of euery one.But becauſe in theſe leſſer exerciſes there was not muche peril:becauſe they were choſen to a long proofe,& not to a great office,therefore the conſent of the people therin ceſſed ro be asked.Afterwarde in the other degrees alſo, except the Biſhoprike,the people commonly left the iudgement & choiſe of them to the Biſhop and the prieſtes,that they ſhoulde examine who were meete & worthie:ſauing peraduenture when new prieſtes were appointed for paroches :for then it behoued that the multitude of that place namely ſhould conſent.Neither is it any maruel,that the people in this behalfe was litle carefull in keeping their owne right: For no man was made a Subdeacon,that had not ſhewed a long proofe of himſelfe in his being a Clerke,vnder that ſeueritie of diſcipline,which then was vſed.After that hee had ben tried in that degree,hee was made a *Deacon*. From thence he came to the honor of preſthood if he had behaued himſelfe faithfully . So no man was promoted,of whom there had not beene in deede a triall had many years before the eies of the people.And there were many canons to puniſh their faultes:ſo ẏ the Church could not be troubled with euil prieſts or Deacons, vnles it neglected the remedies.Howbeit in the prieſts alſo there was alway required the conſent of them of the ſame citie:which the verie firſt canon teſtifieth in the 67.diſtinction,which is fathered vpō *Anacletus*. Finally,all

1.Tim.3.2

Lib.2.epiſt.5

the

the admissions into orders were therfore done at certaine appointed times of the yeare, that no mã should priuily creepe in without the consent of the faithful, or should with too much easines be promoted without witnesses.

11 In choosing of Byshops the people had the libertie long preserued, ỹ none shoulde bee thrust in that were not accepted of all. This therefore was forbidden in the councell at *Antioch*, that none shoulde be thrust in to them against their will. Which thing also *Leo* the first doth diligently confirme. Hereupon came these sayings: Let him bee chosen, whome the Cleargy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer all, be chosen of all. For it must needes be, that he that is made a ruler being vnknowen and not examined, is thrust in by violence. Againe, Let him be chosen, that is both chosen by the Clerkes, and desired by the people: and let him be consecrate by them of that Prouince, with the iudgement of the Metropolitane. The holy Fathers tooke so great heede that this libertie of the people should by no mean be diminished, that when the generall Synode gathered together at *Constantinople* did order *Nectarius*, they would not do it without the allowance of the Cleargy and people, as they testified by their epistle to the Synode of *Rome*. Therefore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished vnlesse the whole people did confirme it. Whereof you haue not onely an example, but also the very forme in *Augustine* in the naming of *Eradius*. And *Theodorite*, when hee rehearseth that *Peter* was named by *Athanasius* to bee his successor, by and by addeth, that the order of Priestes confirmed it, and the magistrate, and nobilitie, and the people approued it with their allowing showte.

The consent of the people in the making of byshops. Epi. 90. cap. 2.

Epistola. 10. Theod. lib. 4. cap. 20.

12 I graunt in deede that this also was by very good reason stablished in the Councell at *Laodicia*, that the Election should not bee left to multitudes. For it scarcely happeneth at any time, that so many heads should wel order any thing with one meaning: and commonly this is true, that the vncertaine communaltie is diuided into contrarie affections. But for this perill there was vsed a very good remedie. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and cheese men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose an other, whom they did rather allowe. Then the matter was moued to the multitude, which although they were not bounde to those foreiudgementes, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was don only to learn whome they did cheefly desire. When the desires of the people were heard, then they of the Cleargy did chose him. So neither was it lawful for the Clergy to appoint whome they listed, neither were they bound to obey the foolish desires of the people. *Leo* appointeth this order in another place, when he saith: There are to be looked for, both the desires of the citizens, the peoples testimonies, the iudgement of the honourable, and the election of the clearkes. Againe, Let there be holden the testimonie of the honourable, the subscription of the clearks, the consent of the order & communalty. No reason (sayth he) suffreth it to be otherwise done. And nothing else meaneth that decree of the Synode at *Laodicia*, but that the Cleargy and

The order of the Councell of Laodicia that the election of Byshops should not bee left to multitudes, whereby notwithstanding the regard of the multitude is not excluded. Cap. 13.

Epist. 87.

and cheefe of the people, should not suffer themselues to be carried away by the vndiscrete multitude: but rather that with their wisedome and grauitie they should represse the peoples fooliſh affections, if at any time need should so require.

How long it continued in vse that the Cleargy, the cheefe rulers, and the people had all to doe in the election of byshops.

13 This order of chooſing was yet in force in the time of *Gregory*: and it is likely that it endured long after. There remaine many Epiſtles of his, that giue euident testimonie of this matter. For so oft as he hath to doe with the creating of any new biſhop, he vseth to write to the clergy, to the order, and to the people, & somtime also to the ruler, according as the gouernmẽt of the city is appointed. But if by reason of the disordered state of ỹ church, he committeth to any Byſhop adioyning the charge of ouerseeing in the election, yet he alway requireth a solemn decree strengthened with the subscriptions of all. Yea and when there was one *Constantius* create Byſhop at *Milaine*, and that many of the Milaneis were by reason of the inuasion of the barbarous nations fled to *Genua*: he thought that the election coulde not otherwise be lawfull, vnleſſe they also were called together & gaue their assẽt. Yea there are not yet fiue hundred yeares past, since Pope *Nicholas* decreed thus of the election of the byſhop of *Rome*: that the cardinal biſhops should beginne, then that they shoulde ioyne to them the reſt of the cleargy, last of all that the election should be confirmed by the consent of the people. And in the ende he reciteth that decree of *Leo*, which I euen nowe alledged, and commaundeth it from thence foorth to bee in force. But if the malice of wicked men shall so preuail, that the clearks to make a true election be compelled to depart out of the citie: yet he commaundeth that some of the people be present with them. As for the Emperors consent, so farre as I can perceiue, was required onely in two churches, that is, *Rome* and *Constantinople*: becauſe there were the two seates of the Empire. For whereas *Ambroſe* was sent to *Milaine* with a power from *Valentinian* to gouern the election of the new Biſhop: that was extraordinarily done, by reason of greeuous factiõ wherewith the citizens then boyled among themselues. But at *Rome* in olde time the Emperours authority was of so greate force in creating of the Byſhop: that *Gregory* sayeth, that hee was set by his commaundement in the gouernment of the Church: when yet by solemne vsage hee was desired by the people. This was the manner, that when the cleargy and the people had appointed any biſhop, the cleargy should forthwith moue it to ỹ emperor, ỹ he should either by his alowance confirme ỹ election, or by disalowance vndo it. Neither are the decrees that *Gratian* gathereth together, repugnant to this custome: wherein is nothing elſe said, but that it is in no wiſe to be suffered, that taking away the canonicall election, a king should appoint a Byſhop after his owne luſt: and that the Metropolitan should consecrate none that were so promoted by violent powers. For it is one thing to spoile the Church of her right, that all should be transferred to the luſt of one man: & another thing to graunt this honour to a king or an Emperour, that by his authoritie he may confirme a lawfull election.

Lib.3. Epi. 69.

Distin.23.cap.in nomine.

Epiſt.5 lib.1.

The auncient manner of byshops assembling themselues to cõsecrate byshops chosen.

14 Now it followeth, that we entreat with what forme the miniſters of ỹ Church were admitted into their office after election: this the Latines called Ordination or Conſecration: the Greekes haue called it *Cheirotonia*, liſting

vp

vp of handes, and somerime also *Cheirothesia*, laying on of handes. Howbeit *Cheirotonia* is properly called that kinde of election, where mens consentes are declared by holding vp of their hands. There remaineth a decree of the Nicene councell, that the Matropolitane should meete togethet with al the Bishops of the prouince to order him which is chosen. But if some of them be hindered either by length of the way, or by sickenes, or by any necessitie, that yet three at the least should meete: & that they that are absent shoulde by letters testifie their consent. And this Canon, when with discontinuance it grewe out of vse, was afterward renued with many Synodes. But all, or at least so many as had no excuse, were therefore commaunded to be present, that they might haue the grauer triall of the learning & manners, of him that was to be ordered: for the matter was not done without trial. And it appeareth by *Cyprians* words, that in the old time they were wont not to be called after the election, but to be present at the election: & to this end that they should be as it were gouernors, that nothing shoulde be troublesomely done in the multitude. For where hee saide, that the people haue power either to choose worthie Priests, or to refuse vnworthie, within a litle after he addeth: Wherefore according to the tradition of God & of the Apostles, it is to be diligently kept & holden (which is yet holden with vs also & in a maner throughout al prouinces) that for the right celebration of orderings, all the Bishops adioyning of the same prouince should come together to ỹ people for which a gouernor is ordered, & that the bishop be chosen in presence of the people. But when they were sometime slowly gathered together, and there was peril least some would abuse that delay to occasion of ambitious suing: it was thought ỹ it should be enough if after the election made, they should meete & after allowance vpon lawful examination consecrate him. Epi. 4. lib. 1.

15 When this was ech where done without exception, by litle and litle a diuerse manner grewe in vse, that they which were chosen should resort to the Metropolitane citie to fetch their ordering. Which came to passe rather by ambition, & by deprauation of the first institution, than by any good reason. And not long after, when the authoritie of the sea of *Rome* was now increased, there came in place yet a worse custome, that the Bishops almost of all *Italie* should fetch their consecration from thence. Which we may note out of the Epistles of *Gregorie*. Only a few cities, which did not so easily giue place, had their ancient right preserued: as there is an example had of *Milaine*. Peraduenture the only Metropolitane cities kept their priuiledge. For al the Bishops of ỹ Prouince were wont to come together to ỹ chief citie to consecrate the Archbishop. But the Ceremonie was laying on of hands. For I read of no other Ceremonies vsed: sauing that in the solemne assembly the Bishops had a certaine apparel whereby they might bee distinctly knowen from other Priests. They ordered also Priests & Deacons with onely laying on of hands. But euerie Bishop with the companie of priests ordered his own Priestes. But although they did all the same thing: yet becawse the Bishop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the old writers haue oft this saying: that a Priest differeth from a Bishop in no other thing, but beeause hee hath not the power of ordering.

The beginning of the custome for Bishops chosen to repaire to their metropolitan for consecration: the corrupt vse of cõming to Rome for it: the rites and ceremonies there in vsed. Lib. 2. Epist. 69. 46.

The v. Chapter,

That the olde forme of gouernement is vtterly ouerthrowen by the tyrannie of the Papacie.

The corruption of the Church of Rome in choosing Bishops without regard of maners, learning, or as much as yeares of discretion,

NOw it is good to set before mens eyes the order of gouerning the church that the sea of *Rome* and all the champions thereof doe keepe at this day, and the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the first & old Church which we haue described: that by the comparison it may appeare what maner of Church they haue, which vse this onely title to charge or rather to ouerwhelme vs. But it is best to begin at Calling, that we see both who, and what manner of men, and by what order they be called to this ministerie. And then afterwarde we shall consider how faithfully they execute their office. We will giue the first place to Bishops: to whome I woulde to God this might be an honor, to haue the first place in this discourse. But the matter it selfe doeth not suffer mee, once to touch this thing bee it neuer so lightly, without their great shame. And yet I will remember, in what kind of writing I am now occupied: and will not suffer my talke, which ought to be framed onely to simple doctrine, to flowe abroad beyond due bondes. But let some one of them that haue not vtterly lost all shame, answere me, what maner of bishops are at this day commonly chosen. Truely it is now growen too much out of vse, to haue any examination had of their learning: but if there bee had any respect of learning, they choose some lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that these hundred yeres there hath scarcely beene euery hundreth man chosen that vnderstood any thing of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we haue now onely the present Church in question. If iudgement be had of their manners, wee shall finde that there haue beene fewe or almost none, whom the olde Canons woulde not haue iudged vnworthie. He that was not a dronkard, was a whoremonger: hee that was also cleane from this wickednesse, was either a dycer, or a hunter, or dissolute in some part of his life. For there be lighter faults, which by the olde Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that verie children scarcely tenne yeres olde, are by the Popes graunt made Bishops. They are growen to such shamelesnes and sensles dulnes, that they dreaded not that extreme yea and monstrous wicked doing, which is vtterly abhorring from the verie sense of nature. Hereby appeareth how religious their elections were, where the negligence was so careleſſe.

Both magistrates and people vtterly excluded in the Church of Rome from medling in the election of Bishops: the pretense vnder which they are excluded.

2 Nowe in election, all that right of the people is taken awaye. Their desirings, their assentings, their subscribinges, and all such thinges are vanished: the whole power is transferred to the Canons onely. They bestowe the Bishopricke vpon whom they will, and afterwarde bring him foorth into the sight of the people, but to bee worshipped, not to bee examined. But *Leo* cryeth on the otherside, that no reason suffereth it, and hee pronounceth

ceth that it is a violent impoſition. *Cyprian*, when he teſtifieth that it proceedeth from the lawe of God that it ſhoulde not bee done but by the conſent of the people, ſheweth that the contrarie maner is repugnant to the worde of God. The decrees of ſo many Synodes doe moſt ſeuerely forbid it to bee otherwiſe done: and if it be done, they cõmand it to be voide. If theſe things be true, there now remaineth in the Papacie no Canonical election, neither by Gods law nor by the Eccleſiaſticall law. But although there were no other euil, yet how ſhall they be able to excuſe this that they haue ſo ſpoyled the Church of her right? But (ſay they) the corruption of times ſo required, that becauſe in appointing of biſhops, hatreds and affections more preuailed with the people and the Magiſtrates, than right and ſounde iudgement, therefore the rule thereof ſhoulde be giuen to a few. Admit verily that this were the extreme remedie of a miſchiefe in diſpaired caſe. But ſith the medicine it ſelfe hath appeared more hurtfull than the very diſeaſe, why is not this new euil alſo remedied? But (ſay they) it is exactly preſcribed to the Canons, what they ought to follow in the election. But do we doubt, but that the people in olde time did vnderſtand that they were bound to moſt holie lawes, whẽ they ſaw that they had a rule ſet them by the word of God, when they came together to chooſe a biſhop? For that onelie voice of God, wherby he deſcribeth the true image of a biſhop, ought worthilie to be of more value than infinite thouſands of Canons. But neuertheleſſe the people, corrupted with a moſt euil affection, had no regarde of the lawe or of equitie. So at this day though there be verie good lawes written, yet they remaine buried in papers. Yet for the moſt part it is vſed in mens maners, yee and allowed as though it were done by good reaſon, that dronkardes, whoremongers, dicers, are commonly promoted to this honor: (It is but litle that I ſay) that biſhoprikes are the rewards of adulteries and bawderies. For whẽ they are giuen but to hunters and falconers, it is to be thought to be gaily wel beſtowed Any way to excuſe ſo hainous indignity, it is too much wicked. The people (ſay I) had in old time a very good Canon to whom Gods worde preſcribed, that a biſhop ought to be vnreproueable, a teacher, no fighter, &c. 1. Tim. 3. 1. Why therefore is the charge of chooſing remoued from the people to theſe men? Becauſe forſoth the word of God was not heard among the tumults & ſeditious partakings of the people. And why ſhould it not at this day be remoued againe frõ theſe men, which not only do breake all lawes, but caſting awaie al ſhame, do wantonly, couetouſly, ambitiouſly, mingle and confound Gods and mens matters together?

3 But they lie, when they ſaie, that this was deuiſed for a remedie. We oftẽ read that in old time Churches were in tumultes at the chooſing of biſhops: yet neuer anie mã durſt think of taking away the authoritie frõ the people. For they had other waies whereby they might either preuent theſe faultes, or amend them if they were alreadie cõmitted. But I wil tell what it is. When the people began to be negligent in making the elections, and did caſt that care vpon the Prieſts as litle belonging to them, they abuſed this occaſion to vſurpe a tyrannie to themſelues, which afterward they ſtabliſhed by new Canons ſet forth. As for their ordering, it is nothing elſe but a meere mockage. For the ſhew of examination that they there ſet out is ſo vaine and hun-

What occaſiõ the Romain clergie hath taken to defraude the Churche of her right in elections, and paines to get into their owne hands that which they ſaw ſo groſely abuſed.

gry, that it wanteth euen al colour. Therefore whereas in some places Princes haue by couenant obteined of the byshops of *Rome*, that they themselues might name byshops, therin the church suffered no new losse: because the election was taken away, onely from the Canons, which had by no right violently taken it, or verily stolen it. Truly this is a most foule example, that out of the court are sent byshops to possesse Churches: and it should be the worke of godly Princes to absteine from such corruption. For it is a wicked spoiling of the church, when there is thrust vnto any people a byshop, whom they haue not desired, or at least with free voice allowed. But that vnorderly manner which hath long ago bin in the Churches, gaue occasion to Princes to take the presentation of byshops into their owne hands. For they had rather it ỹ should be their gift, than those mens, to whom it nothing more belonged, and which did no lesse wrongfully abuse it.

The abuses of the Churche of Rome in making Priests and Deacons.

4 Loe here is a noble calling, by reason whereof the byshops boast themselues to be the successors of the Apostles. But they say that the authoritie to create priests belongeth to them only. But in this they most leawdly corrupt the olde institution: because they doe not by their ordering create Priests to rule & feede the people, but Sacrificers to Sacrifice. Likewise when they cõsecrate Deacons, they do nothing of their true & proper office, but they ordaine them only to certain Ceremonies about the chalice & the paten. But in the Synode at *Chalcedon*, it is cõtrariwise decreed, that the orderings should not be absolutely giuen, that is to say, but that a place should be therewithal assigned to them that are ordered, where they shal exercise their office. This decree is for two causes very profitable. First, that the Church shoulde not be burdened with superfluous charges, nor that that shoulde be spent vpon idle men which should be giuen to the poore: Secondly, that they which be ordered, should thinke that they be not promoted to an honour, but that there is an office committed vnto them, to the execution wherof they are bounde by solemne protestation. But the Romishe maisters (which thinke that there is nothing in religion to bee cared for, but their bellie) first doe expounde title to be the reuenue that may suffice to sustaine them, whether it be by their owne liuelyhoode or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to minister, they giue them the order, if they bee riche enough to find themselues. But what man can admit this, that the title which the decree of the Counsell requireth, should be the yearely reueuue for their sustenance? But nowe because the later Canons condemned the bishoppes with penalty to finde them whom they had ordered without sufficient title, by this meanto restraine their too much easie admitting: there hath beene also a suttletie deuised to mocke out this penaltie For he that is ordered, naming any title whatsoeuer it be, promiseth that he wilbe content therewith: by this shift he is driuen from his action for his finding. I passe ouer a thousand fraudes that are herein vsed: that when some doe falsely name vaine titles of benefices, whereupon they can not make fiue shillings by yeare: other some vnder secret couenãt do borow benefices, which they promise that they wil by & by restore againe, but sometime thy restore not at all. And such other mysteries.

Dist. 70. cap. 1.

5 But

5 But although theſe groſſer abuſes were taken away, is not this alway an abſurditie, to appoint a Prieſt to whome you aſſigne no place? Alſo they order no man but to ſacrifice. But the true ordinance of a Prieſt is, to be called to the gouernment of the Church: and a Deacon to be called to the gathering of the almes: they doe in deede with many pompes ſhadowe their doing, that in the verie ſhew it may haue a reuerence among the ſimple. But among men that haue their ſounde wit, what can theſe diſguiſings auaile, if there be no ſound ſtuffe or trueth vnderneath them? For they vſe ceremonies about it, either fetched out of lewiſhneſſe, or fained of thē ſelues: which it were better to forbeare. But of true examination, (for I nothing paſſe vpon that ſhadowe which they retaine) of the peoples conſent, and of other things neceſſarie, they make no mention. I call a ſhadowe their fooliſh geſturings meete to be laughed at, framed to a fonde and cold counterfaiting of antiquitie. The biſhops haue their deputies which before the ordering may enquire of their learning. But what? whether they cā read their maſſes, whether they can decline a cōmon nowne, that they ſhal light vpō in reading, coniugate a verb, or do know the ſignification of one word, for it is not neceſſarie that they be cunning enough to conſtrue a verſe. And yet they be not put back frō Prieſthood which faile euen in the childiſh rudiments, ſo ỹ they bring any mony or commendation of fauor. Of like ſort it is, that when they are brought to the altar to be ordered, it is asked thriſe in a tongue not vnderſtanded, whether they be worthie of that honour. One anſwereth which neuer ſaw them: (but becauſe nothing ſhould want of the forme, hee hath that part in the play) They are worthie. What may a man blame in theſe reuerend fathers, but that which mocking in ſo open Sacrileges, they do without ſhame laugh to ſcorne both God & men? But becauſe they are in long poſſeſſion thereof, they thinke that now it is lawful for them. For whoſoeuer dare once open his mouth againſt theſe ſo euident & ſo hainous wicked doings, he is forthwith haled by them to puniſhment of death, as though it were one that had in old time diſcloſed abroad the holye myſteries of *Ceres*. Would they do this if they thought that there were any God?

The diſguiſing ceremonies which the church of Rome vſeth in making her prieſts

6 Now howe much do they behaue themſelues better in beſtowing of benefices: which thing was once ioyned with the ordering, but nowe it is altogether ſeparate? There is among them a diuerſe manner. For the Biſhops onely do not conferre benefices: and in thoſe whereof they are ſaide to haue the conferring, they haue not the ful right, but other haue the preſentation, and they reteine only the title of collation for honors ſake. There are alſo nominations out of ſcholes, and reſignations, either ſimple, or made for cauſe of exchange, commendatorie writings, preuentions, and what ſoeuer is of that ſort. But they alſo behaue themſelues that none of them can reproche an other with any thing. So I affirme, that ſcarcely euery hundreth benefice, is beſtowed at this day in the papacie without Simonie, as the old writers defined Simonie. I doe not ſay that they all buy them with readie monie: but ſhewe me one of twentie that commeth to a benefice without ſome by commendation, ſome either kinred or alliance promoteth, and ſome the authoritie of their parentes: ſome by doing of pleaſures doe get themſelues fauor. Finally benefices are giuen to this ende, not to prouide

Corruption in beſtowing benefices.

Epi. 11. lib. 3.

for the Churches, but for them that receiue them. Therefore they cal them benefices, by which wordes they do sufficiently declare, that they make no other account of them, but as the beneficiall giftes of Princes, whereby they either get the fauour of their souldiers or reward their seruices. I omit how these rewardes are bestowed vpon barbars, cookes, moile keepers, and such dreggish men. And now iudiciall courts doe ring of no matters more, than about benefices: so that a man may say that they are nothing else but a pray cast afore dogges to hunt after. Is this tollerable euen to be heard of, that they should be called Pastors, which haue broken into the possession of a Church as into a ferme of their enemie? that haue gotten it by brawling in the lawe? that haue bought it for money? that haue deserued it by filthie seruices: which being children yet scantly able to speake, haue receiued it, as by inheritance from their vncles and kinsmen, and some bastards from their fathers?

Many churches committed to one mans charge vnable to order one.

7 Would euer the licentiousnesse of the people, though they had beene neuer so corrupt & lawlesse, haue gone so farre? But this is also mote monstruous, that one man, (I will not say what manner of man, but truely such a one as cannot gouerne himselfe) is set to gouerne fiue or sixe Churches. A man may see in these dayes in Princes courts, yong men that haue three abbaties, two Bishoprickes, one Archbishoprike, But there bee commonly Canons with fiue, sixe or seuen benefices, whereof they haue no care at all, but in receiuing the reuenues. I wil not obiect, that it is echewhere cried out against by the worde of God, which hath long agoe ceased to be of any estimation at all among them. I wil not obiect, that there haue bene many most seuere penal ordinances in many Councels made against this wickednesse: for those also they boldly despise as oft as they list. But I say that both are monstrous wicked doings, which are vtterly against God and nature & the gouernment of the Church, that one robber shal oppresse many Churches at once, and that he should be called a Pastor, which cannot be present with his flocke though he would: and yet (such is their shamefulnesse) they couer such abhominable filthinesse with the name of the Church to deliuer them selues from al blame. But also (and God will) in these lewdnesses is contrined that holy succession, by the merite wherof they boast that it is wrought that the Church may not perish.

Monkes in the church of Rome made priestes and stil continuing Monkes contrarie to the ancient both customes and Canons, yet when they are made, not discharging the dutie of priestie nesther.

Epi. 11. li. 3.

8 Nowe (which is the second marke in iudging a lawful Pastor) let vs see how faithfully they exercise their office. Of the Priestes that bee there created, some be Monkes, some be (as they call them) Secular. The first of these two companies was vnknowen to the old Church: and it is so against the profession of Monkes, to haue such a place in the Church, that in olde time when they were chosen out of Monasteries into the clergie, they ceased to be Monkes. And *Gregorie*, whose time had much dregges, yet suffred not this confusion to be made. For hee willeth that they bee put out of the cleargie that be made Abbots, for that no man can rightly be togethet both a Monke and a clearke: sith the one is a hinderance to the other. Nowe if I aske, howe hee well fulfilleth his office, whome the Canons declare to bee vnmeet, what I pray you, will they aunswere? They will forsooth alleadge vnto mee those vntimely borne decrees of *Innocent* and *Boniface*, where-

by

by Monkes are ſo receiued into the honour and power of Prieſthood, that they might ſtill abide in their Monaſteries. But what reaſon is this, that euerie vnlearned aſſe, ſo ſoone as he hath once poſſeſſed the ſea of *Rome*, maie with one worde ouerthrow all antiquitie? But of this matter we ſhall ſpeake hereafter. Let this ſuffice for this time, that in the purer Church it was holden for a great abſurdity, if a Monke did execute the office of Prieſthoode. For *Hierome* ſaieth that he doth not execute the office of a Prieſt, while he is conuerſant among Monkes: and maketh himſelfe one of the common people to be ruled by the Prieſtes. But, although we graunt them this, what do they of their dutie? Of the mendicants ſome doe preach, all the other Monkes either ſing or mumble vp maſſes in their dennes. As though either Chriſt willed, or the nature of the office ſuffereth Prieſts to be made to this purpoſe. Whereas the Scripture plainly teſtifieth, that it is the prieſtes office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea vtterly to change the holie inſtitution of God? For when they are ordered, they are expreſſly forbidden to doe the thinges that God commandeth al prieſts. For this ſong is ſong to them: let a Monke content with his cloiſter, not preſume to miniſter the Sacramentes, not to execute anie thing belonging to publike office. Let them denie, if they can, that it is an open mockerie of God, that any prieſt ſhould be made to this purpoſe, to abſteine from his true and naturall office: and that he which hath the name may not haue the thing. Act. 20. 23.

9 I come to the ſecular prieſts: which are partly beneficed men, (as they cal them) that is to ſay, haue benefices whereupon to liue: and partly doe let out their daily labour to hire, in maſſing, or ſinging, and liue as it were of a ſtipend gathered thereupon. Benefices haue either care of ſoules, as biſhoprikes and cure of paroches: or they be the ſtipends of deintie men, that get their liuing with ſinging, as prebendes, Canonſhips, perſonages, and dignities, chaplainſhips and ſuch other. Howbeit, ſince thinges are now turned vpſide downe, Abbacies and priories are giuen to verie boyes, by priuiledge, that is to ſay by common and vſuall cuſtome. As concerning the hirelings, that get their liuing from day to day, what ſhould they doe otherwiſe than they do? that is in ſeruile and ſhamefull maner to giue out them ſelues for gaine, ſpecially ſith there is ſo great a multitude as nowe the worlde ſwarmeth with. Therefore when they dare not beg openly, or foraſmuch as they thinke they ſhoulde but litle profite that way, they goe about like hungrie dogges, and with their importunacie, as with barking, they enforce out of men againſt their willes ſomewhat to thruſt into their belly. Here if I would go about to expreſſe in words, how great a diſhonor it is to the Church, that the honor and office of prieſthood is come to this point, I ſhoulde haue no ende. Therefore it is not meete that the readers ſhould looke for at my hande ſuch a long declaration as may be proportional to ſo hainous indignitie. Briefelie I ſay, if it be the office of prieſthood, (as the word of God preſcribeth, and the auncient canons require) to feede the Church, and to gouerne the ſpirituall kingdome of Chriſt: all ſuch ſacrificers as haue none other worke or wages, but in making a market of maſſes, are not onely idle in their office, but alſo haue no office at all to exerciſe. For there is no 1. Cor. 4. 21.

The abuſes of the Churche of Rome in the office of her ſecular prieſts.

place assigned them to teach: they haue no flocke to gouerne: Finally there is nothing left to them, but the altar, whereupon to sacrifice Christ: which is not to offer to God, but to diuels, as we shal see in another place.

Other idle sorts of priestes neither gouerning the Church nor distributing at all the word or Sacraments.

10 I doe not here touch the outward faultes, but only the inwarde euil, which sticketh fast by the roote in their institution. I will adde a saying, which wil sound ill in their eares: but because it is true, I must speake it: that in the same degree are to be accounted Canons, Deanes, Chaplaines, Prouostes, and all they that are fedde with idle benefices. For what seruice can they do to the Church? For they haue put from themselues the preaching of the worde, the care of discipline, and ministration of Sacraments, as too much troublesome burdens. What then haue they remaining, whereby they may boast themselues to be true priestes? Singing forsooth, and a pompe of Ceremonies. But what is that to the purpose? If they alleage custome, if vse, if prescription of long time: I againe on the other side do laie vnto them the definition of Christ, whereby he hath expressed vnto vs both true priestes, and what they ought to haue that wil be accounted such. But if they cannot beare so harde a lawe, to submit themselues to Christes rule: at the least let them suffer this matter to be determined by the authoritie of the Primitiue church. But their case shalbe neuer the better, if their state be iudged by the olde Canons. They that haue degenerate into Canons, should haue beene priestes, as they were in olde time, that should rule the Church in common with the Bishop, and be as it were his companions in the office of Pastor. Those Chapter dignities as they call them, doe nothing at all belong to the gouerning of the Church: much lesse, chapleinships, and the other dregges of like names. What account then shall we make of them al? Truely both the worde of Christ, and the vsage of the Church excludeth them from the honour of priesthood. Yet they stiffely holde that they be priestes: but wee must plucke off their visour: so shall we finde that their whole profession is most strange and farre remoued from that office of priests, both which the Apostles describe vnto vs, and which was required in the primitiue church. Therefore all such orders, with what titles soeuer they be notified, sith they be newe, being verily neither vpholden by the institution of God, nor by the auncient vsage of the Church, ought to haue no place in the description of the spiritual gouernment, which the Church hath receiued consecrate with the Lordes owne mouth. Or (if they wil rather haue me to speake more simply and grossely) for as much as chaplaines, Canons, Deanes, Prouostes, & other idle bellies of the same sort, doe not so much as with their litle finger touch any smal parcel of that office, which is necessarily required in priests, it is not to be suffered, that in wrongfully taking a false honour vpon themselues, they should breake the holy institution of Christ.

Abuses in the office of Bishops and persons in parishes belonging to the Church of Rome.

11 There remaine Bishops, and persons of Paroches: who I would to God they did striue to reteine their office. For wee woulde willingly graunt vnto them, that they haue a godlie and excellent office, if they did execute it. But when they will be accounted Pastors, while they forsake the Churches committed to them, and cast the care of them vpon other, they doe as if it were the Pastors office to doe nothing. If an vsurer that neuer stirred his foote out of the citie, woulde professe himselfe a plowman, or a keeper of a

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vineyarde: if a ſouldiour that had beene continually in the battaile and in the campe, and had neuer ſeene iudicial court or bookes, would boaſt himſelfe for a lawyer, who could abide ſuch ſtinking follies? But theſe men doe ſomewhat more abſurdly, that wil ſeeme and be called lawful Paſtors of the Church, and yet will not be ſo. For how many a one is there, that doeth ſo much, as in ſhewe, exerciſe the gouernement of his Church? Manie doe all their life lõg deuoure the reuenues of churches, to which they neuer come ſo much as to looke vpon them. Some other do once by yeare either come themſelues, or ſende their ſteward, that nothing ſhould bee loſte in the letting to farme. When this corruption firſt crept in, they that woulde enioye this kinde of vacation, exempted themſelues by priuileges: nowe it is a rare example, to haue one reſident in his owne Church. For they eſteeme them none otherwiſe than farmes ouer which they ſet their vicars as bailifes or farmers. But this very natural reaſon reiecteth, that he ſhoulde be paſtor of a flocke, that neuer ſawe one ſheepe thereof.

13 It appeareth that euen in the time of *Gregorie*, there were certaine ſeedes to this miſchiefe, that the rulers of Churches, began to be negligent in teaching: for he doeth in one place greeuouſly complaine of it. The world (ſaieth he) is ful of prieſtes, but yet in the harueſt there are ſeldome wormen founde: becauſe in deede we take vpon vs the office of prieſt, but wee fulfill not the worke of the office. Againe, becauſe they haue not the bowels of charitie, they will ſeeme Lordes: they acknowledge not themſelues to bee fathers. They change the place of humilitie into the aduaunceing of lordlineſſe. Againe, but what doe we, O paſtours, which receiue the rewarde, and are nõ workemen? We are fallen to outwarde buſineſſe, and wee take in hande one thing, and performe an other. We leaue the miniſtery of preaching: and to our puniſhment, as I ſee, we are called Biſhops, that keepe the name of honour and not of vertue. Sith he vſeth ſo great ſharpeneſſe of wordes againſt them, which were but leſſe continuing and leſſe diligent in their office. What I pray you, woulde he ſay, if he ſawe of the Biſhops almoſt none, or truely verie few, and of the reſt ſcarcely euery hundreth man once in all his life to go vp into a pulpit? For men be come to ſuch madneſſe, that it is commonly counted a thing too baſe for the dignitie of a Biſhoppe, to make a ſermon to the people. In the time of *Bernard*, thinges were ſomwhat more decaied: but we ſee alſo with how ſharpe chidinges he inueieth againſt the whole order: which yet it is likely to haue beene then much purer than it is nowe.

Hom. 17. *Negligence of Biſhoppes and paſtors in the office of preaching the vvorde.*

13 But if a man do well weigh & examine this outward forme of eccleſiaſtical gouernment that is at this day vnder the papacy, he ſhal finde that there is no theeuiſh corner wherin robbers do more licentiouſly range without lawe and meaſure. Truely all thinges are there ſo vnlike the inſtitution of Chriſt, yea ſo contrarie to it, they are ſo degenerate from the auncièt ordinances and maners of the Church, they are ſo repugnant to nature and reaſon, that there can be no greater iniurie done to Chriſt, than when they pretende his name to the defence of ſo diſordered gouernment. Wee (ſaye they) are the pillers of the church, the chiefe Biſhoppes of religion, the vicars of Chriſt, the heades of the faithfull: becauſe the power of the apoſtles is by

Nothing more abſurd, groſſe, and vnlike to antiquitie, than the gouernment of the Church of Rome at this day, in reſpect of her prieſts and Biſhops.

is by succeſſion come vnto vs. They are alway bragging of theſe follies, as though they talked vnto ſtockes. But ſo oft as they ſhall boaſt of this, I wyll aske of them againe, what they haue common with the Apoſtles. For wee ſpeake not of any inheritably deſcending honour that may be giuen to men euen while they lie ſleeping: but of the office of preaching, which they ſo much flee from. Likwiſe when we affirme that their kingdome is the tyranny of Antichriſt, by & by they aunſwere, that it is that reuerende *Hierarchie*, ſo oft praiſed of notable and holy men. As though the holye fathers, when they commended the Eccleſiaſticall *Hierarchie* or ſpirituall gouernement, as it was deliuered them from hande to hande from the Apoſtles, did dreame of this miſhapen and waſt diſordered heape, where the Biſhoppes are for the moſt part, either rude aſſes, which know not the verie firſt & cõmon principles of faith, or ſometime children yet new come frõ the nourſe: & if any be learneder (which yet is a rare example) they thinke a biſhoprike to be nothing els but a title of glorioufneſſe and magnificence: where the perſons of Churches thinke no more of feeding the flocke, than a ſhoemaker doth of plowing: where al things are cõfounded with more than babylonical diſperſing, that there remaineth no more any one ſteppe whol of that ordinance of the Fathers.

The maners of Romaine prieſts. Matt. 5. 14.

14 What if we deſcende to their maners? where ſhalbe that light of the world, which Chriſt requireth? where is the ſalt of the earth? where is that holineſſe, which may be as a perpetuall rule to iudge by? There is no degree of men at this day more ill ſpoken of for riot, wantonneſſe, deintines, finally all kinde of luſtes. There are of no degree men either fitter, or cunninger maiſters of all deceit, fraude, treaſon, and breach of faith: there is no where ſo great cunning or boldneſſe to doe hurt. I paſſe ouer their diſdainfulneſſe, pride, extortion, crueltie. I paſſe ouer the diſſolute licentiouſneſſe in all the partes of their life. In ſuffering whereof the world is ſo wearied, ỹ it is not to be feared, ỹ I ſhould ſeeme to enforce any thing too much. This one thing I ſay, which they themſelues ſhal not be able to deny: that of biſhops there is almoſt none, of the Parſons of paroches not the hundreth man: but if iudgement ſhould be giuen of his maners according to the old Canons, hee ſhould be either to be excomunicate: or at leaſt to be put from his office. I ſeeme to ſay ſomewhat incredible: ſo farre is that auncient diſcipline growen out of vſe, that commanded an exacter trial to be had of the maners of the clergy: but the trueth is ſo. Now let them goe, that fight vnder the ſtanderd & guiding of the ſea of *Rome*, and let them boaſt among themſelues of the order of prieſthood. As for the order ỹ they haue, truely it is euident, ỹ it is neither of Chriſt, nor of his Apoſtles, nor of the fathers, nor of the olde Church.

What Deacons doe in the church of Rome.

15 Now let the Deacons come forth, & ỹ moſt holy diſtributing that they haue of the goods of the Church. Howbeit they doe not nowe create their Deacons to that purpoſe, for they enioyne thẽ nothing els but to miniſter at the altar, to read & ſing the Goſpel, & do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that function which they in olde time executed. I ſpeake of the verie inſtitution. For if we haue reſpect what they do, in deede it is not to them an office, but

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onely a ſteppe toward prieſthood. In one thing, they that keepe the Deacons place at the maſſe, do repreſent a voide image of antiquitie. For they receiue the offrings before the conſecration. This was the auncient maner, that before the communion of the Supper, the faithfull did kiſſe one another, and offer their almes at the altar: ſo firſt by a ſigne, and afterwarde by very liberalitie they ſhewed their charitie. The Deacon, that was the poore mans ſtewarde, receiued that which was giuen, to diſtribute it. Now of thoſe almes, there commeth no more to the poore, than if they were throwen into the ſea. Therefore they mocke the Church with this lying Deaconrie. Truely therein they haue nothing like, neither to the inſtitution of the Apoſtles, nor to the auncient vſage. But the very diſtribution of the goods they haue conueyed another way: & haue ſo framed it, ỹ nothing can be deuiſed more vnorderly. For as theeues, when they haue cut mens throtes, doe diuide the pray among them: ſo theſe, after the quenching of the light of Gods worde, as though the Church were ſlaine, do thinke that whatſoeuer was dedicate to holy vſes is layde for pray and ſpoile. Therefore making a diuiſion, euery one hath ſnatched to himſelfe as much as he could.

The ſpoile they haue made of Churchgoods, and the iniurie they doe thereby to the poore.

16 Here all theſe old orders, that wee haue declared, are not only troubled, but vtterly wiped out and raſed. The Byſhops and prieſtes of Cities, which being made rich by this pray, were turned into Canons, haue made hauocke of the cheefe part among them. But it appeareth that the partition was vnorderly, becauſe to this day they ſtriue about the bounds. Whatſoeuer it be, by this diuiſion it is prouided, that not one halfpeny of the goods of the Church ſhould come to the poore, whoſe had bene the halfe part at leaſt. For the Canons do giue them the fourth part by name: and the other fourth part they doe therefore appoint to the byſhops, that they ſhould beſtowe it vpon hoſpitalitie, and other duties of Charitie, I ſpeak not what the clearkes ought to doe with their portion, and to what vſe they ought to beſtowe it. For we haue ſufficiently declared, that the reſt which is appointed for temples, buildings and other expenſes, ought to be open for the pore in neceſſitie. I pray you, if they had one ſparke of the fear of God in their hart would they abide this burden of conſcience, that all that they eate, & wherwith they be clothed, commeth of theft, yea of ſacriledge? But ſith they are litle moued with the iudgemẽt of God, they ſhould at leaſt think, that thoſe be men endued with wit and reaſon, to whome they woulde perſwade, that they haue ſo goodly & wel framed orders in their Church, as they are wont to boaſt. Let them aunſwere mee ſhortly, whether deaconrie be a licence to ſteale and robbe. If they deny this, they ſhall alſo bee compelled to confeſſe, that they haue no deaconrie left: for as much as among them, all the diſpoſition of the goods of the Church is openly turned into a ſpoiling full of ſacriledge.

The preteníe vvhich they haue as if the kingdom of Chriſt, vvere by theſe meanes made more glorious.

17 But here they vſe a verie faire colour. For they ſay, that the dignity of the Church is by that magnificence not vncomlily vpholden. And they haue of their ſect ſome ſo ſhameleſſe, ỹ they dare openly boaſt, that ſo onely are fulfilled thoſe prophecies, whereby the olde Prophets deſcribe ỹ glorioufneſſe of the kingdome of Chriſt, when that kingly gorgeouſnes is ſeene in ỹ prieſtly order. Not in vain (ſay they) God hath promiſed theſe thinges to his

Psal.72.10. Esa.52.1.& 60.6

his Church. Kinges shall come, they shal worship in thy sight, they shal bring thee giftes. Arise, arise, cloth thee with thy strength, O Syon: cloth thee with the garments of thy glory, O *Hierusalem*: Al shal come from *Saba*, bringing golde and incense, and speaking praise to the Lorde. All the cattell of *Cedar* shall be gathered together to thee. If I should tary long vpon confuting this leawdnesse, I feare least I shoulde seeme fond. Therefore I will not lose wordes in vaine. But I aske: if any Iewe would abuse these testimonies, what solution would they giue? Verily they would reprehende his dulnesse, for that he transferred those things to the flesh and the worlde, that are spiritually spoken of the spirituall kingdome of Christ. For wee knowe, that the Prophets, vnder the image of earthly thinges, did paint out vnto vs the heauenly glory of God, that ought to shine in the Church. For the Church had neuer lesse abundaunce of these blessings, which their words expresse, than in the time of the Apostles: and yet all confesse, that the force of the kindogme of Christ then cheefly florished abroade. What then meane these sayinges? Whatsoeuer is any where precious, high, excellent, it ought to bee made subiect to the Lorde. Whereas it is namely spoken of kinges, that they shall submit their scepters to Christe, that they shall throw down their crownes before his feete, that they shal dedicate their goods to the Church: when (will they say) was it better and more fully performed, than when *Theodosius*, casting away his purple robe, leauing the ornaments of the empire, as some one of the common people: submitted himselfe before God and the Church, to solemne penance? thé when he & other like godly princes bestowed their endeuors and their cares to preserue pure doctrine in the church, and to cherish & defend sound teachers? But how priests at that time exceeded not in superfluous riches, that onely sentence of the Synode at *Aquileia*, where *Ambrose* was cheefe, sufficiently declareth: Glorious is pouerty in the Priestes of the Lorde. Truely the Byshops had at that time some riches, wherewith they might haue set out the churches honor, if they had thought those to be the true ornaments of the Church. But when they knew ỹ there was nothing more against the office of Pastors, than to glister & shew themselues proudly with deintinesse of fare, with gorgeousnes of garments, with great traine of seruaunts, with stately palaces, they followed and kept the humblenes and modestie, yea the very pouertie which Christe holilie appointed among his ministers.

How far their bestowing of Church goods differeth from that which either the Apostles or the ancient fathers vsed.

18 But that wee may not bee too long in this point, let vs againe gather into a short summe, how farre that dispensation or dislipation of the goods of the Church, that is nowe vsed, differeth from the true deaconrie, which both the worde of God commendeth vnto vs, and the ancient church obserued. As for that which is bestowed vpon the garnishing of temples, I say it is ill bestowed, if that measure be not vsed, which both the very nature of holy thinges appointeth, that the Apostles and other holy fathers haue prescribed both by doctrine and examples. But what like thing is there seene at this day in the temples? whatsoeuer is framed, I will not say after that auncient sparing, but to any honest meane it is reiected. Nothing at all pleaseth, but that which sauoureth of riot and the corruption of times. In the meane time they are so farre from hauing due care of the liuely temples, that

that they would rather ſuffer many thouſands of the poore to periſh for hũger, than they would breake the leaſt chalice or cruit, to relieue their nede. And that I may not pronounce of my ſelf any thing more greeuouſly againſt them, this only I would haue the godly readers to thinke vpon: if it ſhoulde happen that ſame *Exuperius* biſhop of *Tholoſa*, whom we euen now rehearſed, or *Acatius*, or *Ambroſe*, or any ſuch to be raiſeed from death, what they would ſay. Truely they woulde not allow that in ſo great neceſſitie of the poore, riches in a manner ſuperfluous ſhould be turned another way. Admit I ſpeak nothing how theſe vſes vpon which they be beſtowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leaue to ſpeake of men. Theſe goods are dedicate to Chriſt: therefore they are to be diſpoſed after his will. But they ſhall in vaine ſaye, that this part is beſtowed vpon Chriſt, which they haue waſted otherwiſe thã he commanded. Howbeit, to confeſſe the truth, there is not much of the ordinary reuenue of the Church abated for theſe expenſes. For there are no biſhoprikes ſo welthy, no abaties ſo fatte, finally neither ſo many, nor ſo large benefices ỳ may ſerue to fil the gluttony of prieſts. But while they ſeeke to ſpare themſelues, they perſwade the people by ſuperſtitiõ, to turne ỳ which ſhould be beſtowed vpon the poore, to builde temples to ſet vp images, to buy iewels, to get coſtly garmentes. So with this gulfe are the daylie almes conſumed.

The vvord of God and the auncient Canons againſt the pride of the Roman Cleargie.

19 Of the reuenue, that they receiue of their landes and poſſeſſion, what elſe ſhall I ſay, but that which I haue alraedye ſaide, and which is before all mens eies? We ſee with what faithfulnes they which are called biſhops and Abbots do diſpoſe the greateſt part. What madnes is it, to ſeeke here for an eccleſiaſtical order? Was it meete that they, whoſe life ought to haue beene a ſingular example of frugalitie, modeſtie, continence, and humilitie, ſhould contende with the royaltie of princes in number of goods, in gorgiouſneſſe of houſes, in daintineſſe of apparel and fare? And how much was this contrarie to their office, that they, whom the eternal and inuiolable commandement of GOD forbiddeth to be deſirous of filthie gaine, and biddeth to be content with ſimple liuing, ſhould not only laye handes vpon townes and caſtels, but alſo violently enter vpon the greateſt lordſhipps, finally poſſeſſe forceably verie empires? If they deſpiſe the word of GOD: what wyll they aunſwere to thoſe auncient decrees of the Synodes: whereby it is decreed that the biſhop ſhould haue a ſmal lodging not far from the Church, meane fare and houſholde ſtuffe? what will they ſaye to that praiſe of the Synode at *Aquileia*: where pouertie is reported glorious in the Prieſtes of the Lorde? For perhappes they will vtterly refuſe as too much rigorous, that which *Hierome* aduiſeth *Nepotianus*, that poore men and ſtraungers: and among them Chriſte as a gueſt, may knowe his table. But that whiche hee by and by addeth, they will be aſhamed to denye that it is the glorye of a biſhoppe to prouide for the goods of the poore: that it is the ſhame of all prieſtes to ſtudie for their owne riches. But they can not receiue this, but they muſt all condemne themſelues of ſhame. But it is not needefull in this place to ſpeake more hardly againſt them, ſith my meaning was nothing elſe, but to ſhewe, that among them the lawefull order of deaconrie is

Tit. 1. 7.

Coneil. Carthag. cap. 14 & 15.

long

long ago taken away: that they may no more glory of this title to the cõmẽdation of their Church: which I thinke I haue already ſufficiently ſhewed.

The vi. Chapter.

Of the Supremacy of the Sea of Rome.

The ſupremacie of the ſea of Rome neither deriued from Chriſtes inſtitution, nor from the vſe of the olde Church.

HItherto we haue rehearſed thoſe orders of the Church, which were in the gouernment of the olde Church: but afterward corrupted in times, and from thenceforth more and more abuſed, doe nowe in the Popiſhe Church retaine only their name, and in deed are nothing elſe but viſours: that by compariſon the godly reader might iudge, what manner of Church the Romaniſtes haue, for whoſe ſake they make vs ſchiſmatikes, becauſe we haue departed from it. But as for the heade and toppe of the whole order, that is to ſay, the ſupremacie of the ſea of *Rome*, whereby they trauaile to prooue that they only haue the catholike Church, wee haue not yet touched it: becauſe it tooke beginning neither from the inſtitution of Chriſte, not frõ the vſe of the olde church, as thoſe former parts did: which we haue ſhewed to haue ſo proceeded from antiquitie, ỹ by wickednes of times they are vtterly degenerate, and haue put on altogether a newe forme. And yet they go about to perſwade the worlde, that this is the chiefe & in a manner only bonde of the vnitie of the church, if we cleaue to the ſea of *Rome*, and continue in the obedience thereof. They reſt (I ſay) principally vpon this ſtay, when they will take away the Church from vs, and claime it to themſelues, for ỹ they kepe the head, vpon which the vnity of the Church hangeth, and without which the church muſt needes fall a ſunder and be broken in peeces. For thus they thinke, that the Church is as it were a maimed and headleſſe body, vnleſſe it be ſubiect to the ſea of *Rome*, as to her heade. Therfore when they talke of their *Hierarchie*, they alway take their beginning at this principle: that the biſhop of *Rome* (as the vicar of Chriſt, which is the head of the Church) is in his ſteede Preſident of the vniuerſall Church: and that otherwiſe the Church is not well ordered, vnleſſe that Sea doe holde the ſupremacy aboue al other. Therfore this alſo is to be examined of what ſort it is: that we may omit nothing that pertaineth to a iuſt gouernment of the Church.

The high prieſtes authoritie amõgſt the Iewes no proofe for the ſouereigne dignitie of Rome.

2 Let this therefore be the principall point of the queſtion: Whether it be neceſſary for the true forme of *Hierarchie* (as they call it) or eccleſiaſticall order, that one Sea ſhoulde be aboue the reſt both in dignitie and in power, that it may be the head of the whole body. But we make the church ſubiect to too vniuſt lawes, if we lay this neceſſity vpon it, without the word of God. Therefore if the aduerſaries will proue ỹ which they require, they muſt firſt ſhew that this diſpoſition was ordeined by Chriſt. For this purpoſe they alledg out of the law the high prieſthood, alſo the high iudgemẽt, which God did inſtitute at *Hieruſalem*. But it is eaſie to giue a ſolution, and that manye waies, if one way doe not ſatisfie them. Frſt no reaſon compelleth to extende that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world ſhall be farre different.

Becauſe

Becauſe the Iewes were on ech ſide compaſſed with idolaters: ỹ they ſhould not be diuerſly drawne with varietie of religions, God appointed the place of worſhiping him in the middeſt part of the lande: there hee ordeined ouer them one heade By ſhoppe, whom they ſhould haue al regard vnto, that they might bee the better kept together in vnitie. Nowe when religion is ſpred abroade into the whole worlde, who doeth not ſee that it is altogether an abſurditie, that the gouernment of the Eaſt & Weſt be giuen to one man? For it is in effect as much as if a man ſhoulde affirme that the whole worlde ought to be gouerned by one ruler, becauſe one peece of lande hath no mo rulers but one. But there is yet another reaſon, why that ought not to be made an example to be followed. No man is ignorant that the high byſhop was a figure of Chriſt. Now, ſince the priſthood is remooued, that right muſt alſo bee remoued. But to whome is it remooued? Truely, not to the Pope (as he himſelfe is ſo bolde ſhameleſly to boaſt) when he draweth this title to himſelfe: but to Chriſt, which as he alone ſuſteineth this office, without any vicar or ſucceſſor, ſo hee reſigneth the honor to none other. For the Prieſthoode conſiſteth not in doctrine onely, but in the appeaſing of God, which Chriſt hath fully wrought by his death, & in that intercеſſion which he now vſeth with his father. Heb. 7. 12.

3 There is therefore no cauſe why they ſhoulde binde vs by this example, as by a perpetuall rule, which wee haue ſeene to bee enduring but for a time. Out of the newe Teſtament they haue nothing to bring foorth for proofe of their opinion, but that it was ſayde to one: Thou art *Peter*, and vpon this ſtone I will builde my Church. Againe, *Peter*, Loueſt thou mee? Feede my ſheepe. But admitting that theſe bee ſtrong proofes, they muſt firſt ſhewe, that hee which is commaunded to feeede the flocke of Chriſte, hath power committed to him ouer all Churches: and that to binde and to looſe is nothing elſe but to bee ruler of all the worlde. But as *Peter* had receiued the commaundement of the Lord, ſo hee exhorteth all other prieſts to feede the Church. Heereby we may gather, that by this ſaying of Chriſt, there was either nothing giuen to *Peter* more than to the reſt, or that *Peter* did egally cõmunicate with other the power that he had receiued. But, that we ſtriue not vainely, wee haue in another place a cleare expoſition out of the mouth of Chriſte, what is to binde and looſe: that is to ſay, to reteine and to forgiue ſinnes. But the manner of binding and loſing, both the whole Scripture eche where ſheweth, and *Paul* very well declareth, when hee ſaith that the miniſters of the Goſpell, haue commaundement to reconcile men to GOD, and alſo haue power to puniſhe them that refuſe this benefite.

Thinges in the newe teſtament ſpoken to Peter, prooue not the power vvhich the Byſhop of Rome challengeth.

Math. 16. 18. Iohn. 21. 15.

1. Pet. 5. 2. Iohn. 20. 23.

2. Cor. 5. 18. & 10. 16.

4 Howe ſhamefully they wreſt thoſe places, that make mention of binding and looſing, I both haue already ſhortly touched, and a little after I ſhall haue occaſion to declare more at large. Nowe it is good to ſee onely, what they gather of that famous aunſwere of Chriſt to *Peter*. Hee promiſed him the keyes of the kingdome of heauen: he ſayde that whatſoeuer hee bounde in earth, ſhoulde bee bounde in heauen. If we agree vpon the word keyes, and the manner of binding, all contention ſhall by and by ceaſe. For the Pope him ſelfe will gladly giue ouer the charge inioyned to the A-

VVhat keyes Chriſt gaue vnto Peter.

poſtles,

Poſtles, which beeing full of trauell and greefe, ſhould ſhake from him his Pleaſures, without gaine. For as much as the heauens are opened vnto vs by the doctrine of the Goſpell, it is with a very fit metaphore expreſſed by the name of keyes. Now men are bounde and looſed in no other wiſe, but when faith reconcileth ſome to God, and there own vnbeleef bindeth other ſome. If the Pope did take this onely vpon him: I think there wil be no man that woulde either enuy it or ſtriue about it. But becauſe this ſucceſſion being trauelſome and nothing gainefull pleaſeth not the Pope, heereupon groweth the beginning of the contention, what Chriſt promiſed to *Peter*. Therefore I gather by the very matter ir ſelfe, that there is nothing meant, but the dignitie of the office of an apoſtle, which cannot be ſeuered from the charge. For if that definition which I haue rehearſed, bee receiued (which cannot but ſhameleſly be reiected) here is nothing giuen to *Peter*, that was not alſo common to his other fellowes: becauſe otherwiſe there ſhoulde not onely wrong be done to the perſons, but ỹ very maieſtie of doctrine ſhoulde halt. They cry out on the other ſide: what auaileth it, I pray you, to run vpon this rock? For they ſhall not prooue, but as the preaching of one ſame goſpel was enioined to al the apoſtles, ſo they were alſo al alike furniſhed with power to binde & looſe. Chriſte (ſay they) appointed *Peter* Prince of the whole church, when he promiſed that he would giue him the keyes. But ỹ which he thẽ promiſed to one, in anothet place he gaue it alſo to all the reſt, & deliuered it as it were into their hands. If the ſame power were granted to al, which was promiſed to one, wherein ſhal he be aboue his fellows? Herein (ſay they) he excelleth, becauſe he receiued it both in common together with them, and ſeuerally by himſelf, which was not giuen to the other, but in common. What if I aunſwere with *Cyprian* and *Auguſtine*, that Chriſte did it not for this purpoſe, to prefer one man before other, but ſo to ſet out the vnitie of ỹ Church. For thus ſaith *Cyprian*, that God in the perſon of one gaue the keies to all, to ſignify the vnitie of all: and that the reſt were the ſame thing that *Peter* was, endued with like partaking both of honour & power: but ỹ the beginning is taken at vnitie, that the church of Chriſte may bee ſhewed to bee one. *Auguſtine* ſaith: If there were not in *Peter* a myſterie of the church, the Lorde woulde not ſay to him, I will giue thee the keyes. For if this was ſaide to *Peter*, the Church hath them not: but if the church haue them, then *Peter*, when he receiued the keyes, betokened the whole church. And in an other place. When they were all asked, onely *Peter* anſwered, thou art Chriſt: and it is ſayd to him, I wil giue thee the keies, as though he alone had receiued the power of binding and looſing: whereas both he being one ſaide that one for all, & he receiued the other with al, as bearing the perſon of vnitie. Therefore one for all, becauſe there is vnitie in all.

Mat. 18. 20
Iohn. 20. 23.

De ſim. præl.

Hom. in Iohn. 1.

Hom. 11.

Peter in ſome kinde of honor before the reſt, but not aboue the reſt in power, becauſe our Sauiour ſaide, thou art Peter, & vpon thu rocke I will build my Church.

5 But this, Thou art *Peter*, and vpon this rocke I will builde my church, is no where red ſpoken to any other. As though Chriſt ſpake there any other thing of *Peter*, than ỹ which *Paul* and *Peter* himſelfe ſpeaketh of all Chriſtians. For *Paul* maketh Chriſt the cheefe and corner ſtone, vppon which they are builded together that growe into a holy temple to the Lorde. And *Peter* biddeth vs to bee liuely ſtones which beeing founded vppon that choſen and pretious ſtone, doe by this ioynt and coupling together with our GOD,

Mat. 16. 18.
Ephe. 2, 20.
1. Pet. 2, 5.

cleaue

cleaue also together among our selues. He (say they) aboue the rest: because he hath the name peculiarly. In deede I do willingly graunt this honour to *Peter*, that in the building of the Church he be placed among the first, or (if they wil haue this also) the first of all the faithfull: but I wil not suffer them to gather thereupon, that he should haue a Supremacie ouer the rest. For what manner of gathering is this? Hee excelleth other in feruentnesse of zeale, in learning, & courage: therfore he hath power ouer them. As though we might not with better colour gather, that *Andrewe* is in degree before *Peter*, because he went before him in time, & brought him to Christ. But I passe ouer this. Let *Peter* truely haue the first place, yet there is great difference betweene the honour of degree & power. We see that the Apostles cõmonly graunted this to *Peter*, that he should speake in assemblies, & after a certaine manner go before them with propounding, exhorting, & admonishing: but of his power we read nothing at all. Iohn. 1. 40. & 42

6 Howbeit wee bee not yet come to dispute of that point: onely at this present I would prooue, that they doe too fondly reason, when by the onely name of *Peter* they woulde build an Empire ouer the whole Church. For those old follies wherewith they went about to deceiue at the beginning, are not worthie to be rehearsed, much lesse to be confuted, that the Church was builded vpon *Peter*, because it was said vpon this rocke, &c. But some of the Fathers haue so expounded it. But when the whole Scripture crieth out to the contrarie, to what purpose is their authoritie alleadged against God? Yea, why do we striue about the meaning of these wordes, as though it were darke or doubtfull, when nothing can bee more plainly nor more certainly spoken? *Peter* had confessed in his own and his brethrens name that Christ is the sonne of God. Vpon this rocke Christ buildeth his Church: because it is (as *Paul* saith) the onely foundation, beside which there can be laid none other. Neither do I here therefore refuse the authoritie of the Fathers, because I want their testimonies, if I lifted to alleadge them: but (as I haue said) I wil not with contending about so cleare a matter trouble the readers in vaine, specially sith this point hath beene long agoe diligently enough handled and declared by men of our side. *Vpon vvhat rock Christ hath builded his Church.* Mat. 16. 16. 1. Cor. 3. 11.

7 And yet in deede no man can better assoyle this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office & power *Peter* had among the Apostles, howe he behaued himselfe, and howe he was accepted of them. Runne ouer all that remaineth written, you shall finde nothing else, but that hee was one of the xii. equall with the rest and their fellowe, but not their Lorde. Hee doeth in deede propound to the councell, if any thing bee to be done, and giueth warning what is meete to be done: but therewithall hee heareth other, and doeth not onely graunt them place to speake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the Pastors, he doth not commaund them by authoritie, as Superior: but hee maketh them his companions, and gently exhorteth them, as equals are wont to doe. When hee was accused for that hee had gone in to the Gentiles, although it were without cause, yet he answered and purged himselfe. When hee was commaunded by his fellowes, to goe with *Iohn* into *Samaria*, hee *The vvhole course of Peters dealings sheevve him to haue beene a fellovv vvith the rest of the Apostles, & not a Lord ouer them.* Act. 15. 5. 1. Pet. 5. 1. Act. 11. 3. Act. 8. 24.

refuſed nor. Whereas the Apoſtles did ſend him, they did thereby declare that they helde him not for their ſuperior. Whereas hee obeyed and tooke vppon him the embaſſage committed to him, hee did thereby confeſſe that hee had a fellowſhip with them, and not an authoritie ouer them. If none of theſe things were, yet the onely Epiſtle to the Galathians may eaſily take all doubting from vs: where almoſt in two whole Chapters together *Paul* trauelleth to prooue nothing elſe, but that hee himſelfe was equall to *Peter* in honour of Apoſtleſhip. Then hee rehearſeth that hee came to *Peter*, not to profeſſe ſubiection, but only to make their conſent of doctrine approoued by teſtimonie to all men: and that *Peter* himſelfe required no ſuch thing, but gaue him his right hande of fellowſhip, to worke in common together in the Lordes vineyarde: and that there was no leſſer grace giuen to him among the Gentiles, than to *Peter* among the Iewes: Finally that when *Peter* dealt not verie faithfully, hee was corrected by him, and obeyed his reprouing. All theſe thinges doe make plaine, either that there was an equalitie betweene *Paul* and *Peter*, or at leaſt that *Peter* had no more power ouer the reſt, than they had ouer him. And (as I haue alreadie ſaide) *Paul* of purpoſe laboureth about this, that none ſhoulde preferre before him in the Apoſtleſhip either *Peter*, or *Iohn*, which were fellowes, not Lordes.

Gal. 1. 18. & 2. 8.

If Peter were the Prince of the Apoſtles, it followeth not hereupon that the whole worlde ſhould be ſubiect to the Biſhop of Rome.

8 But, to graunt them that which they require concerning *Peter*, that is, that hee was the Prince of the Apoſtles, and excelled the reſt in dignitie: yet there is no cauſe why they ſhould of a ſingular example make an vniuerſall rule, and drawe to perpetuitie that which hath beene once done: ſith there is a farre differing reaſon. One was cheefe among the Apoſtles: forſooth, becauſe they were fewe in number. If one were the cheefe of twelue men, ſhall it therefore follow that one ought to be made ruler of a hundred thouſand men? It is no maruell that twelue had one among them y ſhoulde rule them all. For nature beareth this, and the witte of men requireth this, that in euery aſſembly, although they be al equall in power, yet there be one as a gouernour, whome the reſt may haue regarde vnto. There is no court without a Conſull: no ſeſſion of iudges without a Pretor, or Propounder, no companie without a Ruler, no fellowſhip without a Maiſter. So ſhoulde it bee no abſurditie, if we confeſſed that the Apoſtles gaue to *Peter* ſuch a ſupremacie. But that which is of force among fewe, is not by and by to bee drawen to the whole worlde, to the ruling whereof no one man is ſufficient. But (ſay they) this hath place no leſſe in the whole vniuerſalitie of nature, than in all the partes, that there be one ſoueraigne heade of all. And hereof (and God will) they fetch a proofe from Cranes and Bees, which alway chooſe to themſelues one guide, not many. I allowe in deede the examples which they bring foorth: but do Bees reſort together out of all the worlde to chooſe them one king? euery ſeuerall king is content with his owne hyue. So among Cranes, euery heard hath their owne king. What elſe ſhall they proue hereby, but that euery Church ought to haue their owne ſeuerall Biſhop appointed them? Then they cal vs to ciuil examples. They alleage that ſaying of *Homer*, It is not good to haue many gouernours: and ſuch things as in like ſenſe are read in prophane writers to the commendation

tion of Monarchie. The answeare is easie. For Monarchie is not praised of *Vlysses* in *Homere*, or of anie other, in this meaning, as though one ought to be Emperour of the whole world: but they meane to shew that one kingdome cannot hold two kings: and that power (as he calleth it) can abide no companion.

9 But let it be as they will, that it is good and profitable that the whole world be holden vnder Monarchy, which yet is a very great absurdity: but let it be so: yet I will not therfore graunt that the same should take place in the gouernment of the Church. For the Church hath Christ her only head, vnder whose dominion we all cleaue together, according to that order & that forme of pollicie which he hath prescribed. Therfore they do a great wrong to Christ, when by that pretence they will haue one man to be ruler of the vniuersal church, because it cānot be without a head. For Christ is the head of whom the whole body coupled & knit together in euery ioynt, wherwith one ministreth to an other, according to the working of euerie member in the measure thereof, maketh increase of the bodie. See you not, how he setteth al men without exception in the body, & leaueth the honor & name of head to Christ alone? See you not how he giueth to euery member a certain measure, and a determined & limited function: whereby both the perfectiō of the grace & the soueraigne power of gouernāce may remain with Christ only? Neither am I ignorāt what they are wont to cauil, whē this is obiected against them: they say that Christ is properly called the only head, because he alone raigneth by his own authoritie & in his owne name: but that this nothing withstandeth, but that there may be vnder him another ministerial head (as they terme it) that may be his vicegerent in earth. But by this cauillation they preuaile nothing, vnles they first shew that this ministery was ordained by Christ. For the Apostle teacheth, that the whole ministratiō is dispersed through the members, & that the power floweth frō the one heauenly head. Or if they wil haue it any plainer spoken, sith the Scripture testifieth that Christ is the head, & claimeth that honour to him alone, it ought not to be transferred to any other, but whom Christ himselfe hath made his vicar. But that is not only no where read, but also maie be largely confuted by many places.

No head of the vvhole Church but one Iesu Christ.

Ephe. 4. 15.

Ephe. 1. 22. & 4. 15. & 5. 13. Col. 1. 18. & 2. 10.

Ephe. 4 10.

10 *Paul* somtimes depainteth vnto vs a liuely image of the Church. Of one head he maketh there no mention. But rather by his description we may gather, that it is disagreeing from the institution of Christ. Christ at his ascending tooke from vs the visible presence of himselfe: yet he went vp to fulfill all thinges. Now therefore the Church hath him yet present, and alway shal haue. When *Paul* goeth about to shew the meane whereby hee presenteth himselfe, he calleth vs backe to the ministeries which he vseth. The Lorde (saith he) is in vs all, according to the measure of grace that hee hath giuen to euery member. Therfore he hath appointed some Apostles, some pastors, some Euangelistes, other some Teachers, &c. Why doth he not say, that he hath set one ouer all, to be his vicegerent For the place required that principally, and it could by no meanes haue bin omitted, if it had bin true. Christ (saith he) is with vs. How? by the ministery of men, whom he hath appointed to gouerne the Church. Why not rather by the ministeriall head, to whom

The Apostles knevv no monarchie in the ministeriall gouernmēt of the Church.

Ephe. 4. 7. & 11.

he hath committed his ſteede? He nameth vnitie: but in God, and in the faith of Chriſt. He aſſigneth to men nothing but common miniſterie, and to euery one a particular meaſure. In that commẽdation of vnity, after that he had ſaid that there is one body, one ſpirit, one hope of calling, one God, one Faith, one Baptiſme, why hath he not alſo immediatly added one chiefe biſhop, that may hold the Church together in vnity? For nothing could haue beene more fitly ſpoken, if it had beene true. Let that place be diligently weighed. It is no doubt but that he meant there altogether to repreſent the holie and ſpirituall gouernment of the Church, which they that came after called *Hierarchie*. As for *Monarchie* among miniſters, he not only nameth none, but alſo ſheweth that there is none. It is alſo no doubt but ỳ he meant to expreſſe the manner of conioyning, wherby the faithfull cleaue together with Chriſt their head. There he not onely ſpeaketh of no miniſterial head, but appointeth to euery of the members a particular working according to the meaſure of grace diſtributed to euery one. Neither is there any reaſon why they ſhould ſuttlety diſpute of the cõpariſon of the heauenly & earthly *Hierarchie*. For it is not ſafe to know beyond meaſure of it. And in framing this gouernment we muſt folow no other figure, than the Lord himſelf hath painted out in his word.

If Peter had a ſupremacie not onelie to be confirmed vnto him but alſo conueied vnto others, the title of the biſhop of Rome is not hereby proued.

11 Now although I graunt them an other thing, which they ſhall neuer win by proofe before ſober men, that the ſupremacie of the Church was ſo ſtabliſhed in *Peter*, that it ſhoulde alway remaine by perpetuall ſucceſſion: yet howe will they prooue, that his ſeate was ſo placed at Rome, that whoſoeuer is Biſhop of that Church, ſhould be ſet ouer the whole worlde? By what right do they binde this dignitie to the place, which is giuen without mention of place? *Peter* (ſay they) liued and died at *Rome*, What did Chriſt himſelfe? Did not he, while he liued, exerciſe his Biſhoprike, and in dying fulfill the office of Prieſthood, at *Hieruſalem*? The Prince of Paſtors, the ſoueraigne Biſhop, the heade of the Church, could not purchaſe honor to the place: and could *Peter*, that was farre inferior to him? Are not theſe follies more than childiſh? Chriſt gaue the honor of ſupremacie to *Peter*: *Peter* ſate at *Rome*, therefore he there placed the ſea of ſupremacie. By this reaſon the Iſraelites in old time might haue ſet the ſeate of Supremacie in the deſert, where *Moſes* the chiefe Teacher and Prince of Prophets executed his miniſterie and died.

Deut. 34.5.

A vaine ſurmiſe that the ſupremacie of the Church belonging ſometime to Antioch was by the Lords commandement thence tranſlated to Rome.

12. quæſt. 1. cap.

12 Let vs ſee how trimly they reaſon. *Peter* (ſay they) had the Supremacy among the Apoſtles: therfore the church where he ſate ought to haue that priuiledge. But where ſate he firſt? At *Antioch*, ſay they. Therefore the Church of *Antioch* doth rightly claime to it ſelfe the ſupremacie. They cõfeſſe that it was in old time the firſt: but they ſay, that in remouing thence he remoued to *Rome* the honour that hee brought with him. For there is an Epiſtle vnder the name of Pope *Marcellus* to the biſhoppes of *Antioche*, where he ſayeth thus: *Peters* ſeate was at the beginning with you, which afterward by the Lordes commaundement was remoued hither. So the Church of *Antioche*, which was once the chiefe, hath giuen place to the ſea of *Rome*, But by what Oracle had that good man learned, that the Lord ſo commanded? For if this cauſe be to be determined by the law, it is neceſſary that

that they aunſwere, whether they wil haue this priuiledge to be perſonal, or real, or mixt. For it muſt be one of theſe three. If they ſay that it is perſonall, then it belongeth nothing to the place. If they ſay that it is reall, then when it is once giuen to the place, it is not take away by reaſon either of the death or departure of the perſon. It remaineth therefore that they muſt ſay it is mixt: but then that place ſhall be not ſimply to be conſidered, vnleſſe the perſon do alſo agree Let them chooſe which ſoeuer they will, I will by and by inferre and eaſily proue, that *Rome* can by no meane take the ſupremacie vpon it ſelfe.

If the firſt place be granted to the Church of Rome, vvhy the ſecond vnto Alexandria before either Antioch, or Epheſus, or Ieruſalem.

13 But be it, that as (they triflingly ſay) the ſupremacie was remoued frō *Antioch* to *Rome*: yet why did not *Antioch* keep the ſecond place? For if *Rome* haue therefore the firſt place, becauſe *Peter* ſate there to the end of his life: to whome ſhall the ſecond place rather be graunted, than where he had his firſt ſeate? How came it to paſſe then, that *Alexandria* went before *Antioche*? How agreeth it, that the Church of one diſciple ſhould be aboue the ſeat of *Peter*? If honor be due to euery Church, according to the worthines of the founder, what ſhal we ſay alſo of the other Churches? *Paul* nameth three, that ſeemed to be pillers, *Iames*, *Peter*, & *Iohn*. If the firſt place were giuen to the ſea of *Rome* in the honor of *Peter*: do not the ſeas of *Epheſus*, & *Hieruſalem*, where *Iohn* & *James* ſate, deſerue the ſecond & third place? But among the Patriarches *Hieruſalem* had the laſt place: *Epheſus* could not ſit ſo much as in the vttermoſt corner. And other Churches were left out both all thoſe that *Paul* founded, & thoſe that the other Apoſtles were rulers of. The ſeate of *Mark*, which was but one of their diſciples, obtained the honour. Therefore they muſt either confeſſe that that was a prepoſterous order, or they muſt graunt vs that this is not a perpetuall rule, that there be due to euery Church the ſame degree of honour which the founder had.

Gal.2.9.

Peters ſitting at Rome ſcarce vvorthie of credit.

14 Howbeit, as for that which they report of *Peters* ſitting in the Church of *Rome*, I ſee not what credite it ought to haue. Truely that which is in *Euſebius*, that he ruled there fiue & twentie yeres, is verie eaſily confuted. For it is euident by the firſt & ſecond Chapter to the Galathians, that about twentie yeres after the death of Chriſt, he was at *Hieruſalem*, and that then he went to *Antioch*: where how long he was, is vncertaine. *Gregorie* reckeneth ſeuen yeares, and *Euſebius* twentie and fiue. But from the death of Chriſt, to the ende of *Neroes* Empire, (in whoſe time they ſay that hee was ſlaine) there ſhalbe founde but thirtie and ſeuen yeares. For the Lorde ſuffered vnder *Tiberius*, the eighteenth yeare of his Empire. If you rebate twentie yeares, during the which *Paul* is witneſſe that *Peter* dwelt at *Hieruſalem*, there will remaine but ſeuenteene yeres at the moſt, which muſt now be diuided betweene two Biſhoprikes. If he taried long at *Antioch* hee could not ſit at *Rome*, but a verie litle while. Which thing wee may yet alſo more plainly proue. *Paul* wrote to the Romanes, when he was in his iourney going to *Hieruſalem*, where he was taken and from thence brought to *Rome*. It is not likely that this Epiſtle was written foure yeares before that hee came to *Rome*. Therein is yet no mention of *Peter*, which ſhould not haue bin left out, if *Peter* had ruled that church. Yea & in the end alſo, whē he rehearſeth a great nnmber of the godly, whom he biddeth to be ſaluted, where verily he

Gal.1.18.
Gal.2.1.
Rom.15.15.
Rom.6.21.

gathereth together all thoſe that he knewe, he yet ſayth vtterly nothing of *Peter*. Neither is it needefull here to make a long or curious demonſtration to men of ſound iudgement: for the matter it ſelfe, and the whole argumẽt of the Epiſtle crieth out, that he ſhould not haue ouerpaſſed *Peter*, if he had beene at *Rome*.

As Peters gouerning the church of Rome is hardly proued, ſo his ſucceſſor in gouernement is not agreed vpon: his deedes & death at Rome vncertaine: his being Bishop of Rome and that ſo long moſt improbable.

15 Then *Paul* was brought priſoner to *Rome*. *Luke* reporteth that hee was receiued of the brethren, of *Peter* he ſayeth nothing. Hee wrote from thence to many Churches: and in ſome places alſo hee writeth ſalutations in the names of certaine: but he doeth not in one worde ſhewe that *Peter* was there at that time. Who, I pray you ſhal thinke it likely, that hee coulde haue paſſed him ouer with ſilence, if he had beene preſent? Yea to the Philippians, where he ſaid that hee had none that ſo faithfully looked vnto the worke of the Lord, as *Timothie*, hee complained that they did all ſeeke their own. And to the ſame *Timothie* he maketh a more grieuous complaint, that none was with him at his firſt defence, but all forſooke him: where therefore was *Peter* then? For if they ſay that he was then at *Rome*, how great a ſhame doth *Paul* charge him with, that hee was a forſaker of the Goſpel? For hee ſpeaketh of the beleeuers: becauſe he addeth, God impute it not vnto them. How long therefore, and in what time did *Peter* keepe that ſeate? But it is a conſtant opinion of writers, that hee gouerned that Church euen to his death. But among the writers themſelues it is not certain who was his ſucceſſor, becauſe ſome ſay *Linus*, and other ſome ſay *Clement*. And they tell many fond fables, of the diſputation had betweene him and *Simon* the Magician. And *Auguſtine* ſticketh not to confeſſe, when hee entreateth of ſuperſtitions, that by reaſon of an opinion raſhly conceiued, there was a cuſtome growen in vſe at *Rome*, that they ſhould not faſt that day that *Peter* got the victorie of *Simon* the Magician. Finally the doings of that time are ſo entangled with diuerſitie of opinions, that we ought not raſhly to beleeue where we finde any thing written. And yet by reaſon of this conſent of writers, I ſtriue not againſt this, that he died there: but yet that he was Biſhop there, & ſpecially a long time, I cannot be perſwaded, neither do I much paſſe vpõ that alſo: for as much as *Paul* teſtifieth that *Peters* Apoſtleſhip did peculiarly belong to the Iewes, and his owne to vs. Therefore that that fellowſhip which they couenanted betweene themſelues, may be confirmed with vs, or rather that the ordinance of the holy Ghoſt may ſtand in force amõg vs, we ought to haue reſpect rather to the Apoſtleſhip of *Paul* & *Peter*. For the holy ghoſt ſo diuided the prouinces betweene them that he appointed *Peter* to the Iewes, and *Paul* to vs. Now therefore let the Romaniſtes go & ſeeke their ſupremacie elſe where than in the word of God, where it is found not to be grounded.

Auguſt. ad Sanar.

Three cauſes why the fathers did attribute ſo much to the Church of Rome.

16 Nowe let vs come to the olde Church, that it may alſo bee made to appeare plainly that our aduerſaries doe no leſſe cauſeleſly, and falſely boaſt of the conſent thereof, than they doe of the witneſſe of the worde of God. When therefore they bragge of that principle of theirs, that the vnitie of the Church cannot otherwiſe bee kept together, but if there bee one ſupreme head in earth, to whom al the members may obey, and that therfore the Lord gaue the ſupremacie to *Peter*, and from thence forth to the ſea of

Rome

Rome by right of ſucceſſion, that the ſame ſhould remaine in it to the ende: they affirme, that this hath beene alway obſerued from the beginning. But forasmuch as they wrongfully wreſt manie teſtimonies, I will firſt ſay this aforehand, that I denie not but that the writers doe eche where giue great honor to the church of *Rome*, and do ſpeak reuerently of it. Which I thinke to be done ſpecially for three cauſes. For that ſame opiniõ, which I wote not how was growen in force, that it was founded and ordeined by the miniſterie of *Peter*, much auailed to procure fauour & eſtimation vnto it. Therefore in the Eaſt parts it was for honors ſake called the ſea Apoſtolike. Secondly, when the head of the Empire was there, & that therefore it was likely, that in that place were men more excellent both in learning & wiſedom, & skil, & experience of many things, than any where elſe there was worthily conſideration had thereof, that both the honor of the citie, & alſo the other more excellent gifts of God ſhould not ſeeme to be deſpiſed. There was beſide theſe alſo a third thing, ỳ when the Churches of the Eaſt, and of *Grecia*, yea & of *Affrica*, were in tumults among themſelues with diſagreements of opinions, the Church of *Rome* was quieter & leſſe ful of troubles than the reſt. So came it to paſſe, that the godly & holie Biſhops, being driuen out of their ſeates, did oftentimes flee thither as into ſanctuarie or certaine hauen. For as the Weſterne men are of leſſe ſharpneſſe & ſwiftneſſe of wit, than the Aſians or Affricans be, ſo much are they leſſe deſirous of alteratiõs. This therefore added much authoritie to the Church of *Rome*, that in thoſe doubtfull times it was not ſo troubled as the reſt, and did hold the doctrine once deliuered them, faſter than all the reſt as we ſhall by and by better declare. For theſe three cauſes (I ſay) it was had in no ſmal honor, and commended with manie notable teſtimonies of the old writers.

17 But when our aduerſaries will thereupon gather that it hath a ſupremacy & ſoueraign power ouer other churches, they do too much amiſſe, as I haue alreadie ſaid. And that the ſame may the better appeare, I will firſt briefly ſhewe what the olde fathers thought of this vnitie which they enforce ſo earneſtly. *Hierome* writing to *Nepotianus*, after that he had recited many examples of vnitie, at the laſt deſcended to the *Hierarchie* of the Church. Eche Biſhop of euery ſeueral church, eche Archprieſt, eche Archdeacon, & all the eccleſiaſticall order, do reſt vpon their own rulers. Here a Romaine Prieſt ſpeaketh, he commendeth vnitie in the eccleſiaſtical order, why doth he not rehearſe that al Churches are knit together with one head as with one bond? Nothing could haue more fitly ſerued the matter that he had in hand: & it cannot be ſaid that it was for forgetfulnes, that he omitted it: for he would haue done nothing more willingly if the matter had ſuffred him. He ſaw therefore without doubt, that that is the true reaſon of vnitie which *Cyprian* excellently well deſcribeth in theſe words: The bithoprike is one, wherof eche hath a part wholly: & the Church is one, which is with encreaſe of fruitfulneſſe more largely extended into a multitude. Like as there are many ſunbeames & one light: and many branches of a tree, but one body grounded on a faſt holding roote: and like as from one fountaine flowe many ſtreams, & thogh the multitude ſeme to be diuerſly ſpred abroad with largenes of ouerflowing plenty, yet the vnitie is kept whole in the originall:

The fathers of the Church confeſſing the Churches vnitie neuer deemed that the Biſhop of Romes ſupremacie ſhould bee the bonde to make it one.

De ſim. prę.

so the Church also being ouerspread with the light of the Lorde, extendeth her beames abroad throughout the whole world, yet is it but one that is ech where poured forth, and the vnitie of the body is not seuered: she spreadeth her brāches ouer the whole world, she sendeth out her ouerflowing streams: yet is there but one head and one beginning, &c. Afterward: The spouse of Christ cannot be an adultresse: she knoweth one onely house, she kepeth the holinesse of one only chamber with chast shamefastnesse. You see how hee maketh the vniuersal bishoprike to be Christes only, which comprehendeth the whole Church vnder him: and saith that all they that execute the office of bishop vnder this head, haue their partes thereof wholly. Where is the supremacie of the sea of *Rome*, if the whole bishoprike remaine with Christ onely, and ech bishop hath his part thereof wholly? These thinges therfore make to this purpose, that the reader may vnderstande by the way, that the olde fathers were vtterly ignorant of that principle, which the Romanistes do take for confessed & vndoubted, concerning the vnity of an earthly head in the *Hierarchie* of the Church.

The vij. Chapter.

Of the beginning and encreasing of the Papacie of Rome, vntil it aduanced it selfe to this height, vvhereby both the libertie of the Church hath bin oppressed, and all the right gouernment thereof ouerthrowen.

Sundry auncient Councels vvherein the Bishop of Rome had not the chiefest place.

AS concerning the auncientnesse of the supremacie of the sea of *Rome*, there is nothing had of more antiquitie to stablishe it, than the decree of the *Nicene* Synode, wherein the bishoppe of *Rome* both hath the first place among the Patriarches giuen vnto him, and is commanded to looke vnto the Churches adioyning to the citie. When the Councel maketh such diuision betweene him and the other Patriarches, that it assigneth to euery one their boundes: truely, it doeth not appoint him the head of all, but maketh him one of the chiefe. There were present *Vitus* and *Vincentius* in the name of *Iulius*, which then gouerned the church of Rome: to thē was giuen the fourth place. I beseech you, if *Iulius* were acknowledged the head of the Church, should his Legates bee thrust into the fourth seate? Should *Athanasius* be chiefe in the Councell, where principally the image of the Hierarchicall order ought to be seene? In the Synode at *Ephesus* it appeareth, that *Celestinus* which was then bishop of *Rome*, vsed a crooked suttle meane to prouide for the dignitie of his seate. For when hee sent his deputies thither, he committed his stede to *Cyrillus* of *Alexandria*, which shoulde notwithstanding otherwise haue beene the chiefe. To what purpose was that same committing, but that his name might by what meane soeuer abide in the first place? For his Legates sate in a lower place, and were asked their opinion among the rest, and subscribed in their order: in the meane time the Patriarch of *Alexandria* ioyned *Celestines* name with his own. What shal I say of the second councel at *Ephesus*: where when *Leo* Legates were present, yet *Dioscorus* Patriarch of *Alexandria* sate the chiefe as by his owne right? They will take exception that it was no vpright councel, by which both the holy man *Flauianus* was condemned, and *Eutyches* acquited

acquited, and his vngodlines allowed. But when the Synod was gathered, when the bishops toke their places in order, verely the legates of the bishop of *Rome* sate there among the rest none otherwise than in a holy and lawfull Councel. Yet they striued not for the first place, but yeelded it to another: which they woulde neuer haue done, if they had thought it to be theirs of right. For the bishops of *Rome* were neuer ashamed to éter into the greatest contentions for their honors: & for this only cause oftentimes to vexe and trouble the Church with many & hurtful strifes. But because *Leo* saw that it should be a to much vnreasonable requeſt, if he should seek to get the chiefe place for his Legates, therefore he surceſſed it.

2 Then folowed the Councel of *Chalcedon*, in which by the grant of the Emperour the Legates of the Church of *Rome* sate in the chiefe place. But *Leo* himselfe confesseth ỹ this was an extraordinary priuilege. For when hee made petition for it to the Emperour *Marcianus*, and *Pulcheria* ỹ Empreſſe, he did not affirme ỹ it was due to him, but only pretended, that the Eastern Bishops, which sate as chiefe in the councel at *Epheſus*, troubled all thinges and ill abused their power. Wheras therfore it was needeful to haue a graue gouernor, & it was not likly that they should be meet for it, which had once ben so light and disordered: therfore he praied, that by teason of the default & vnfitnes of other, the office of gouerning might be remoued to him. Truly that which is gotten by singular priuilege and beside order, is not by common law. Where this only is pretended, that there needeth some newe gouernour, because the former gouernours had behaued themselues il, it is euident that it neither was so before, nor ought to continue so for euer, but is don onely in respect of present dãger. The bishop of *Rome* therfore had the first place in the Councel at *Chalcedon*: not because it was due to his sea, but because the Synode was at that time destitute of a graue and fit gouernour, while they that ought to haue ben the chiefe, did through their own intemperance & corrupt affection, thrust themselues out of place. And this that I say, *Leos* succeſſour did in deede proue. For when he sent his Legates to the fift Synode at *Constantinople*, which was holden long time after, he brauled not for the first seat, but easily suffered *Menna* the patriarch of *Constantinople* to sit as chiefe. So in the councell at *Carthage*, at which *Auguſtine* was present, we see that not the Legates of the sea of *Rome*. but *Aurelius* Archbishop of that place sate as chiefe: when yet the contention was about the authoritie of the Bishop of *Rome*. Yea there was also a generall councell holden in *Italie* it selfe, at which the bishop of *Rome* was not present. *Ambroſe* was chiefe there, which was in verie great authoritie with the Emperour, there was no mention made of the bishop of *Rome*. Therefore at that time it came to passe by the dignity of *Ambroſe*, that the sea of *Millain* was more noble than the sea of *Rome*.

The chiefeſt place in the councel of Chalcedon graunted by the Emperour at requeſt vpon ſpecial occaſion for that time to the Bishop of Rome, vvhich place in Synodes aftervvards held other bishops had as before.

The Councel at Aquileia.

3 As concerning the title of supremacy, & other titles of pride, whereupon it now marueilously boasteth it selfe, it is not hard to iudge, when & in what sort they crept in. *Cyprian* oftentimes maketh mention of *Cornelius*. He letteth him out with no other name, but by the name of brother, or felowe Bishop, or felow in office. But when he writeth to *Stephen* the succeſſor of *Cornelius*, he doth not only make him egal with himselfe & the rest, but also speaketh

The title of ſupremacie not giuen to the Bishop of Rome in the auncient times of the Church.

Lib.2.epi.2.and lib.4.epiſto.6

keth more hardly to him, charging him sometime with arrogancy, sometime with ignorance. Since *Cyprian* we haue with al the Church of *Africa* iudged of that matter. The Councell at *Carthage* did forbid that any should be called Prince of priestes, or chiefe Bishop, but only bishop of the chiefe sea. But if a man turne ouer the antienter monuments, hee shall finde that the Byshop of *Rome* at that time was content with the common name of brother. Certainly so long as the face of the Church continued true & pure, al these names of pride, wherewith since ỳ time the sea of *Rome* hath begun to waxe outragious, were vtterly vnheard of: it was not knowen, what was the highest bishop & the only head of the church in earth. But if the bishop of *Rome* had ben so bolde to haue taken such a thing vpon him, there were stout & wise men that would haue by & by repressed his folly. *Hierome* forasmuch as he was a priest at *Rome*, was not ill willing to set out the dignitie of his owne Church, so much as the matter & state of his time suffred: yet we see how he also bringeth it downe into fellowship with the rest. If authoritie (saieth he) be sought for, the world is greater than a city. Why doest thou alleage to me the custome of one city? Why doest thou defend smalnes of number, out of which hath growen pride, against the lawes of the church? Whersoeuer there be a bishop, either at *Rome*, or at *Eugubium*, or at *Constantinople*, or at *Rhegium*, he is of the same merite and of the same priesthood. The power of riches or basenes of pouertie maketh not a bishop higher or lower.

Cap.47.

Ep.ad Euang.

4 About the title of vniuersal bishop the contentiō first begā in the time of *Gregory*, which was occasioned by the ambition of *Iohn* bishop of *Constantinople*. For he (which thing neuer any man before had attempted) woulde haue made himselfe vniuersal bishop. In that contention *Gregorie* doth not alleage that the right is rakē away which was due to himselfe: but stoutly crieth out against it, that it is a prophane name, yea ful of sacrilege, yea the forwarner of Antichrist. The whole Church (saith he) falleth downe from her state, if he fall which is called vniuersal. In an other place: It is very sorrowful, to suffer patiently, that our brother & fellow bishop, despising all other, should only be named bishop. But in this his pride what els is betokened but the times of Antichrist nere at hand? becaufe verely he foloweth him, ỳ despising the felowship of Angels, went about to climbe vp to the top of singularity. In an other place he writeth to *Eulolius* of *Alexandria*, and *Anastasius* of *Antioche*. None of my predecessors at any time woulde vse that prophane word: for if one be called vniuersall Patriarch, the name of patriarches is abated from the rest. But farre may this be from a christian minde, that any should haue a will to take that vpon him, whereby he may in any part, be it neuer so litle, diminish the honor of his brethren. To consent in this wicked word is nothing els but to leese the faith. It is one thing (saith he) ỳ we owe to the preseruing of the vnity of faith, & an other thing that we owe to the keeping downe of pride. But I say it boldly, because whosoeuer calleth himselfe or desireth to be called vniuersal bishop, he doth in his proude aduancing run before antichrist, because he doth with shewing himself proud preferre himselfe aboue the rest. Againe to *Anastasius* bishop of *Alexandria*: I haue said ỳ he can not haue peace with vs, vnlesse he amended the aduancing of the superstitious and proud word, which the first apostata hath inuented.

The bishop of Cō-stantinople challenging a supremacie, resisted by Gregorie.
Li.4.ep..76.
Mauri.Aug.
Li.4.epi.78.
Constantiæ Augustæ.
Li.4.epi.80.

Lib 4.epi.78.
Auiano Diacono.
Lib.7.epi.83
Mauri Aug
Li 6.ep.188.

And

And (to speake nothing of the wrong done to your honour) if one be called vniuersall byshop, the vniuersall Church falleth when that vniuersall one falleth. But whereas he writeth, that this honour was offred to *Leo* in the Synode at *Chalcedon*, it hath no colour of truth. For neither is there any such thing red in the actes of that Synode. And *Leo* himselfe, which with many Epistles impugneth the decree there made in honour of the sea of *Constantinople*, without doubt would not haue passed ouer this argument, which had beene most to be liked of all other, if it had beene true, that hee refused that which was giuen him: & beeing a man otherwise too much desirous of honor, he would not haue omitted that which made for his praise. Therefore *Gregory* was deceiued in this, that hee thought that that title was offered to the sea of *Rome* by the Synode at *Chalcedon*: to speake nothing, howe fond it is, that hee both testifieth it to haue proceeded from the holy Synode, & also at the same time called it wicked, prophane, abhominable, proude, and full of sacriledge, yea deuised by the deuill, and published by the crier of Antichriste. And yet he addeth that his predecessor refused it, least all Priestes should be depriued of their due honor, when any thing were priuately giuen to one. In another place: no man at any time hath willed to be called by that word. No man hath taken to himselfe that presumptuous name: least if hee should in the degree of bishoprike take to himselfe a glory of singularity, he should seeme to haue denied the same to all his brethren. Lib.4.Epist.79. Lib.7.Epist.79.

5 Now I come to the iurisdiction, which the bishoppe of *Rome* affirmeth that he hath ouer all Churches. I knowe howe great contentions haue bene in olde time about this matter: For there hath bene no time wherein the sea of *Rome* hath not couered to get an Empire ouer other Churches. And in this place it shall not be out of season, to search by what meanes it grewe then by litle & little to some power. I do not yet speak of that infinite empire, which it hath not so long ago taken by force to it self: for we will differre that to a place conuenient. But heere it is good to shewe briefly, howe in olde time and by what meanes it hath aduanced it selfe, to take to it selfe any power ouer other Churches. When the Churches of the East were diuided & troubled with the factions of the *Arriane* vnder the Emperours *Constantius* and *Constans* the sonnes of *Constantine* the Great, and *Athanasius* the cheefe defendour there of the true fayth was driuen out of his seat: such calamity compelled him to come to *Rome*, that with the authority of the sea of *Rome*, hee might both after a sort represse the rage of his enimies, and confirme the godly that were in distresse. He was honourably receiued of *Iulius* then Byshop, and obtained that the Byshops of the West tooke vppon them the defence of his cause. Therefore when the godly stoode in great neede of forraine aid, and sawe that there was verie good succour for them in the church of *Rome*, they willingly gaue vnto it the most authoritie ỳ they could. But all ỳ was nothing else, but ỳ the communion thereof should be highly esteemed and it should be counted a great shame to be excommunicate of it. Afterward euil & wicked men also added much vnto it. For, to escape lawful iudgements, they fled to this sanctuary. Therfore if any priest were condemned by his Byshop, or any byshop by the Synode of his prouince, they by and by appealed to *Rome*. And the byshops of *Rome* receiued such appellations

The grounde whereupon the soueraignty of the Bishop of Rome did first take roote was his intermedling in those causes, and his readinesse to aid those persons, which being bad were readie any where to seeke maintenance.

more

more greedily than was meet: becauſe it ſeemed to be a forme of extraordinary power, ſo to entermeddle with matters far & wide about them. So when *Eutyches* was condemned by *Flauianus* biſhop of *Conſtantinople*, he complained to *Leo* that he had wrong done vnto him. *Leo* without delay, no leſſe vndiſcreetely than ſoudenly, tooke in hand the defence of an euill cauſe: he grieuouſlie inueyed againſt *Flauianus*, as though hee had, without hearing the cauſe, condemned an innocent: and by this his ambition he cauſed that the vngodlineſſe of *Eutyches* was for a certaine ſpace of time ſtrengthened. In *Affrica* it is euident that this oftentimes chaunced. For ſo ſoone as any lewde man had taken a foile in ordinarie iudgement, he by and by flewe to *Rome*, and charged his countrimen with many ſlaunderous reports: and the ſea of *Rome* was alway ready to entermeddle. Which lewdneſſe compelled the biſhops of *Affrica* to make a lawe, that none vnder paine of excommunication ſhould appeale beyond the ſea.

In conſecrating of Byſhops, the powuer of the Byſhop of Rome no other but the ſame vvhich in other places others had. Lib.2.Epiſt. 68.and 70.

6 But whatſoeuer it were, let vs ſee what authoritie or power the ſea of *Rome* then had. Eccleſiaſticall power is conteined in theſe foure pointes, ordering of byſhops, ſummoning of Councels, hearing of appeales or iuriſdiction, chaſtiſing admonitions or cenſures. All the old Synodes commaunde byſhops to be conſecrate by their owne Metropolitanes: and they neuer bid the biſhop of *Rome* to be called vnto it, but in his owne Patriarchie. But by little and little it grewe in vſe, that all the Byſhops of *Italie* came to *Rome* to fetch their conſecration, except the Metropolitans, which ſuffered not them ſelues to be brought into ſuch bondage: but when any Metropolitane was to bee conſecrate, the biſhoppe of *Rome* ſent thither one of his prieſtes, which ſhould only be preſent, but not preſident. Of which thing there is an example in *Gregory*: at the conſecration of *Conſtantius* biſhop of *Millain* after the death of *Laurence*. Howbeit I doe not thinke that that was a verie auncient inſtitution: but when at the beginning for honor & good wils ſake they ſent one to another their Legates, to be witneſſes of the conſecration, and to teſtify their communion with them, afterward that which was voluntary, began to bee holden for neceſſary. Howſoeuer it bee, it is euident that in olde time the byſhop of *Rome* had not the power of conſecrating, but in the prouince of his owne Patriarchie, that is to ſay in the Churches adioyning to the citie, as the canon of the *Nicene* Synode ſaith. To the Conſecration was annexed the ſending of a Synodicall Epiſtle, in which he was nothing aboue the reſt. For the Patriarches were wont immediatly after their conſecration, by ſolemne writing to declare their faith, whereby they profeſſed y they ſubſcribed to the holy & catholike councels. So rendring an account of their faith, they did approue themſelues one to another. If the Byſhop of *Rome* had receiued of other, and not himſelfe giuen this confeſſion, hee had thereby bin acknowledged ſuperiour but when he was no leſſe bound to giue it, than to require it of other, and to be ſubiect to the common lawe: truely that was a token of fellowſhip, not of dominion. Of this thing there is an example in *Gregories* Epiſtle to *Anaſtaſius* and to *Cyriacus* of *Conſtantinople*, and in other places to all the Patriarches togither.

Lib.1. Epiſt. 25. Lib.6.epi.169. Lib.1. Epiſt. 24.

The Biſhop of Rome as vvell cenſured by others as others by him.

7 Then follow admonitions or cenſures; which as in old time y biſhops of *Rome* yſed toward other, ſo they did againe ſuffer them of other. *Irenæus* grie-

greeuously reproued *Victor*, because he vndiscretly for a thing of no value, troubled the church with a pernitious dissention. *Victor* obeyed, & spurned not against it. Such a liberty was then in vre among the holy bishops, ỳ they vsed a brotherly authority toward the bishop of *Rome*, in admonishing and chastising him if he at any time offended. He againe, whē occasion required did admonish other of their duety: & if there were any fault, rebuked it. For *Cyprian*, when he exhorteth *Stephen* to admonish the bishoppes of *France*, fetcheth not his argument from the greater power, but from the common right that priestes haue among themselues. I beseech you, if *Stephen* hadde then ben ruler ouer *Fraunce*, would not *Cyprian* haue said: Restraine them, because they be thine? but he saith farre otherwise. This (saith he) the brotherly fellowship, wherwith we be bound one to an other requireth that we should admonish one an other. And we see also with how great sharpnes of words he being otherwise a man of a milde nature inueyeth against *Stephen* himselfe, when he thinketh him to be too insolent. Therefore in this behalfe also there appeareth not yet, that the bishop of *Rome* had any iurisdiction ouer them that were not of his owne prouince.

Epi. 13. li. 3 Ad pomp. Contr. Epist. Stephani.

8 As concerning the calling together of Synodes, this was the office of euery Metropolitane, at certaine appointed times to assemble a prouinciall Synode. There the bishop of *Rome* had no authoritie. But a general Counsell the Emperor only might summon. For if any of the bishops had attēpted it, not only they ỳ were out of his prouince, would not haue obeied his calling, but also there would by & by haue risen an vprore. Therefore the Emperor indifferently warned them al to be present. *Socrates* in deed reporteth, that *Iulius* did expostulate with the bishops of the East, because they called him not to the Synode of *Antioch*, wheras it was forbidden by the Canons, that any thing should be decreed without the knowledge of the bishop of *Rome*. But who doth not see that this is to be vnderstāded of such decrees as bind the whole vniuersall Church? Now it is no maruel, if thus much be granted both to the antiquitie & honor of the citie, & to the dignitie of the sea, that there should be no general decree made of religion, in the absence of the bishop of *Rome*, if he refuse not to be present. But what is this to the dominion ouer the whole Church? For we deny not, that he was one of the chiefe: but we wil not graunt, that which the Romanistes now affirme, that he had a dominion ouer all.

General Councels sommoned onely by the Emperour: prouincial as wel by other bishops in their territories as by the bishop of Rome.

Tripar. hist. lib. 4.

9 Now remaineth the fourth kind of power, which standeth in appeales. It is euident that he hath the chiefe power, to whose iudgement seate appellation is made. Many oftentimes appealed to the bishop of *Rome*, and he himselfe also went about to draw the hearing of causes to himself: but he was alway laughed to scorne, when he passed his owne boundes. I will speake no thing of the East & of *Grecia*: but it is certaine that the bishops of *Fraunce* stoutly withstoode him, when hee seemed to take to himselfe an empire ouer them. In *Affrica* there was long debate about that matter. For where at the *Melenitane* Councell, at which *Augustine* was presente, they were excommunicate that appealed beyonde the sea, the bishoppe of *Rome* trauailed to bring to passe, that that decree might be amended. He sent his legates to shew that that priuilege was giuen to him by the *Nicene* Councel.

The bishop of Rome misliked and vvithstoode for ouerreaching his boundes and receiuing appeales vvhich should not by order haue ben brought vnto him.

The

The Legates brough forth the actes of the *Nicene* Councell, which they had fetched out of the ſtorehouſe of their own Church. The *Affricans* withſtood it, and denied that the biſhop of *Rome* ought to be credited in their owne cauſe: and ſaied that therefore they would ſende to *Conſtantinople*, & into other cities of *Grecia*, where copies were to be had that were leſſe ſuſpicious. It was founde, that therein was no ſuch thing written, as the Romans had pretended. So was that decree confirmed, which toke the chiefe hearing of cauſes from the biſhop of *Rome*: In which doing the lewd ſhameleſnes of the biſhop of *Rome* himſelfe appeared. For when he guilefully did thruſt in the Synode at *Sardos* in ſteede of the *Nicene* Synode, he was ſhamfully taken in a manifeſt falſehood. But yet greater & more ſhameleſſe was their wickednes, that added a forged Epiſtle to the Councel, wherin I wote not what byſhop of *Carthage*, condemning the arrogance of *Aurelius* his predeceſſour, for that he was ſo bold to withdraw himſelfe from the obedience of the ſea Apoſtolike, and yeelding himſelfe and his Church, humbly craueth pardon. Theſe be the goodly monumentes of antiquitie, wherupō the maieſtie of the ſea of *Rome* is founded, while they ſo childiſhly lie, vnder the pretence of antiquity, ỹ very blinde men may finde it out by groping. *Aurelius* (ſaieth he) puffed vp with diueliſh boldneſſe and ſtubbornneſſe, rebelled againſt Chriſt, and ſaint *Peter*, & therfore to be condemned with curſe. What ſaid *Auguſtine*? But what ſaid ſo many fathers that were preſent at the *Mileuitane* Councell? But what neede is it to ſpende many wordes in confuting that fooliſh writing, which the Romaniſtes themſelues, if they haue any face left, can not looke vpon without great ſhame? So *Gratian*, I cannot tell whether of malice or of ignorance, where he rehearſed that decree that they ſhould be excommunicate that appell beyond the ſea, addeth an exception: Vnleſſe paraduenture they appel to the ſea of *Rome*. What may a mā do to theſe beaſts, which are ſo void of common reaſon, ỹ they except ỹ only thing out of the law, for whoſe cauſe euery man ſeeth ỹ the lawe was made? For the Councel when it condemneth appelles beyond the ſea, forbiddeth only this, that none ſhould appel to *Rome*. Here the good expoſitor excepteth *Rome* out of the common lawe.

2. queſt, c. 4

The Biſhop of Rome appointed and others ioyned with him by Conſtātin to heare an appeal made by a biſhop of carthage: and in the ſame cauſe the byſhop of Orleance appointed by the ſame Emperour to heare an appeale made from the Biſhop of Rome.
Aug. ep. 16. 2.

10 But (to determine this queſtion at once) one hiſtory ſhal make plaine what maner of iuriſdictiō the biſhop of *Rome* had in olde time. *Donate* of the blackhouſes had accuſed *Cecilian* biſhop of *Carthage*. The man accuſed was condemned, his cauſe not heard. For whē he knew that the biſhops had cōſpired againſt him, he would not appeare. Then the matter came to the Emperour *Conſtantine*. He, foraſmuch as he willed to haue the matter ended by eccleſiaſtical iudgement, committed the hearing of it to *Melciades* byſhoppe of *Rome*. To whome he adioyned fellowe commiſſioners, many byſhops of *Italie*, *Fraunce*, and *Spayne*. If that belonged to the ordinary iuriſdiction of the ſea of *Rome*, to heare an appelle in an eccleſiaſtical cauſe: why doth he ſuffer other to be ioyned with him at the wil of the Emperour? Yea why did he himſelfe take the iudgement vpō him rather by the Emperours commaundement, than by his owne office? But let vs heare what hapned afterward. There *Cecilian* got the victory. *Donat* of the blacke houſes was condemned for ſclaunder: he appelled: *Conſtantine* cōmitted the iudgement of

of the appeale to the bishop of *Orleance*. He sate as iudge, to pronounce what he thought, after ỹ bishop of *Rome*. If the sea of *Rome* hath the cheefe power without appellation: why doth *Melciades* suffer himselfe to receiue so great a shame, that the bishop of *Orleance* should be preferred aboue him? And what Emperour doth this? euen *Constantine* of whome they boast that he emploied not only al his endeuor, but in a maner al the riches of the empire to increse the dignitie of their sea. We see therefore nowe, howe farre the byshoppe of *Rome* was at that time by all meanes from that supreme dominion, which he affirmeth to be giuen vnto him by Christ ouer all Churches, and which hee lyingly saith that hee hath in all ages possessed by the consent of the whole worlde.

11 I knowe howe many epistles there bee, howe many writings and decrees, wherein the byshops do giue much, and boldly challenge much vnto it. But this also al men that haue but a very litle wit & learning do know, that the most part of those are so vnsauorie, that by the first tast of them a man may soone find out of what shop they came. For what man of sound wit and sober, will thinke that that goodly interpretation is *Anacletus* his owne, which is in *Gratian* reported vnder the name of *Anacletus*: that is, that *Cephas* is a heade? The Romanistes doe at this day abuse for defence of their see, many such trifles, which *Gratian* hath patched together without iudgement: and yet still in so great light they will sell such smokes, wherewith in olde time they were wont to mocke out the ignorant in darkenesse. But I wil not bestowe much labour in confuting those thinges, which do openly confute themselues by reason of their vnsauory follie. I graunt that there remaine also true epistles of the old bishops, wherein they set forth the honor of their sea with glorious titles, of which sort are some epistles of *Leo*. For that man, as he was learned and eloquent, so was he also aboue measure desirous of glorie and dominion: but whether the Churches then beleeued his testimony when hee so aduaunced him selfe, that in deede is it that is in controuersie. But it appeareth that many offended with his ambition, did also withstande his greedie desire. Sometimes he appointed in his steed the byshop of *Thessalonica* throughout *Grecia* and other Countries adioyning: sometime hee appointed the byshop of *Orleance*, or some other throughout *Fraunce*. So he appointed *Hormisdas* byshop of *Hispalis* to be his vicar in *Spain*: but euery where he excepteth, that he giueth out such appointmentes vpon this condition, that the Metropolitans may haue their auncient priuiledges remaining safe and whole. But *Leo* himselfe declareth, that this is one of their priuiledges, that if any doubt happen about any matter, the Metropolitane shoulde first be asked his aduise. Therefore those appointments of vicars in his steede were vpon this condition, that neither any byshop should be letted in his ordinary iurisdiction, nor any Metropolitan in being iudge of Appeales, nor any prouincial Councel in ordering of their Churches. What was this else but to absteine from all iurisdiction: but to entermedle to the appeasing of discordes, onely so farre as the Lawe and nature of the communion of the Church suffereth?

Forged helps to bolster out the Romish supremacie, the ambitious humor of Leo, vvhose power notvvithstanding vvas not such as the sea of Rome nowv chalengeth. Dist. 11. cap. Sacrosanct.

Vide epist. 85. Epist. 83.

Epist. 86.

The calamitie of other places in Gregories time exalted the dignity of the church of Rome, but vvithout ouerthrovving the ordinarie iurisdiction vvhich others had.

12 In *Gregories* time that auncient order was already much chaunged. For when the Empire was shaken, and torne in peeces, when *Fraunce* and *Spaine*

Spaine were afflicted with many ouerthrowes receiued, *Slauonia* wasted, *Italy* vexed, and *Affrica* in a manner destroied with continuall calamities, that in so great a shaking of ciuill affaires, at least the integritie of faith might remaine, or yet not vtterly perish, all the bishops from ech part did the rather ioyne themselues to the bishop of *Rome*. Thereby it came to passe, that not onely the dignitie, but also the power of that sea greatly encreased. Howebeit I doe not so much passe by what meanes it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from beeing an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the sea of *Rome* had this reuerence, that it might with her authoritie subdue & represse the lewde and obstinate that could not by the other bishops be kept within their duetie. For *Gregory* doth oftentimes diligently testify this, that hee doth no lesse faithfully preserue to other men their rightes, than he requireth his own of them. Neither doe I (saith he) pricked on by ambition, plucke from any man that which is his right: but I desire in all thinges to honour my brethren. There is no saying in his writings wherin he doth more proudly boast of the largenesse of his Supremacie, than this: I knowe not what by shop is not subiect to the sea Apostolike when he is founde in fault. But hee by and by adioyneth. Where fault requireth, not all according to the order of humilitie are equall. Hee giueth to himselfe power to correct them that haue offended: if all doe their duetie, he maketh himselfe equall with the rest. But he himselfe giueth himselfe this power: and they assented to it that woulde: and other that liked it not, might freely gainsay it, which it is well knowne that the most part of them did. Beside that he speaketh there of the Primate of *Constantinople*: which when hee was condemned by the prouinciall Synode, refused the whole iudgement. His fellowe bishoppes informed the Emperour of this stubbornnesse of him. The Emperour willed *Gregory* to bee iudge of the cause. We see therfore that he both attempteth nothing, wherby hee may breake the ordinary iurisdiction, and the same thing that hee doth for the helping of other, he doth not but by the commandement of the Emperour.

Lib. 1. epist. 68.

Lib. 2. Epist. vlt. Lib. 7. epi. 64

Gregory howe far vnlike the Romaine bishops at this day?

13 This therefore was then all the power of the byshop of *Rome*, to set himselfe against obstinate & vntamed heads, whether needed any extraordinary remedy: & that to helpe and not to hinder other bishops. Therefore he taketh no more to himselfe ouer al other, than in another place he granteth to all other ouer himselfe, when he confesseth that he is ready to be corrected of all, to bee amended of all. So in another place hee doth in deede commaunde the Byshoppe of *Aquileia* to come to *Rome*, to plead his cause in a controuersie of faith that was risen betweene him and other: but hee doth not commaunde him of his own power, but because the Emperor had so commaunded. Neither doeth hee giue warning that hee alone shall bee iudge, but promised that hee will assemble a Synode by whome the whole matter may be iudged. But although there was yet such moderation, that the power of the sea of *Rome* had her certaine boundes, which it might not passe, & the bishop of *Rome* himselfe was no more aboue than vnder other: yet it appeareth howe much *Gregory* misliked such state. For hee nowe and then

Lib. 2. epist. 37. Epist. 16.

Lib. 1. epi. 5.

then complaineth, that vnder color of bishopricke he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had serued them while he was a lay man: that he was in that honor oppressed with tumult of worldly affaires. In another place: so great burdens (saith he) of busines do hold me downe, that my mind can nothing at all be raised vp to things aboue. I am shaken with many waues of causes: and after those leisures of rest I am tossed with tempestes of troublesome life, so that I may rightly say, I am come into the depth of the sea, & the tempest hath drowned me. Hereby gather, what he would haue saide, if he had happened to be in these times. Although he fulfilled not the office of a Pastor, yet hee was doing it. He absteyned from the gouernement of the ciuil Empire, and confessed himselfe to bee subiect to the Emperour as other were. Hee did not thrust himselfe into the cure of other Churches, but being compelled by necessitie. And yet he thinketh himself to be in a maze, because hee cannot apply himselfe altogether only to the office of a bishop. Lib.1.epist.7. & 15.

14 At that time the bishop of *Constantinople* striued with the bishop of *Rome* for the Supremacie, as it is alreadie said. For after that the seate of the Empire was stablished at *Constantinople*, the maiestie of the Empire seemed to require that that Church also should haue the second place of honor after the Church of *Rome*. And truely at the beginning, nothing more auailed to cause the Supremacie to be giuen to *Rome*, but because the head of the Empire was there at that time. There is in *Gratian* a writing vnder ỹ name of Pope *Lucius*, where he saith, that cities were no otherwise diuided, where Metropolitanes & Primates ought to sit, than by the reason of the ciuil gouernment that was before. There is also an other vnder the name of Pope *Clement*, where he saith, the Patriarches were ordeined in those cities that had had the cheefe Flamines in them. Which, although it be false, yet is taken out of a trueth. For it is certaine, that to the end there should be made as litle change as might be, the prouinces were diuided according to ỹ state of things ỹ then were: & that Primates & Metropolitanes were set in those cities that excelled the other in honors & power. Therefore in the Counsel at *Taurinum* it was decreed, that those Cities which in the ciuil gouernment were the cheefe cities of euery prouince, should be the cheefe seas of Bishops. And if it happened the honor of the ciuil gouernment to be remoued from one citie to another, that then the right of the Metropolitane citie should therewithal be remoued thither. But *Innocentius* bishop of *Rome*, when he saw the auncient dignitie of his citie to growe in decay, after that the seat of the Empire was remoued to *Constantinople*, fearing the abacement of his sea, made a contrarie law: wherein he denieth it to be necessarie that the ecclesiasticall mother cities should be changed as the Imperial mother cities change. But the authoritie of a Synode ought of right to be preferred aboue one mans sentence. Also we ought to suspect *Innocentius* himselfe in his owne cause. Howsoeuer it be, yet by his owne prouiso hee sheweth, that from the beginning it was so ordered, that the Metropolitane cities shoulde be disposed according to the outward order of the Empire.

The Church of Rome risen by the Empire of Rome.

Dist.80.c.6.

Cap.1.

15 According to this auncient ordinance, it was decreede in the first councel at *Constantinople*, that the Bishop of the citie shoulde haue the priuiledges

The Bishop of Rome stomaking that the Bishop

of Constantinople should come so neere as to bee made by a councell next him in authoritie and honour.

leges of honour next after the bishop of *Rome*, because it was a newe Rome. But a long time after, when a like decree was made at *Chalcedon*, *Leo* stoutly cryed out against it. And hee not onely gaue himselfe leaue to esteeme as nothing that which sixe hundred Bishops or moe had decreede: but also bitterly taunted them, for that they tooke from other seas that honour which they were so bolde to giue to the Church of *Constantinople*. I beseech you, what other thing coulde moove a man to trouble the worlde for so small a matter, but meere ambition? Hee sayeth that that ought to bee inuiolable, which the Nicene Synode hath once decreed. As though forsooth the Christian faith were endangered, if one Church bee preferred before an other: or as though Patriarchies were there diuided to any other ende, but for policies. But wee knowe that policie receiueth, yea requireth diuerse changes, according to the diuersitie of times. Therefore it is fonde that *Leo* pretendeth, that the honour, which by the authoritie of the Nicene Synode was giuen to the sea of *Alexandria*, ought not to be giuen to the sea of *Constantinople*. For common reason telleth this, that it was such a decree, as might be taken away according to the respect of times. Yea none of the bishops of the East withstoode it, whome that thing most of all concerned. Truely *Proterius* was present, whome they had made bishop of *Alexandria* in the place of *Dioscorus*. There were present other Patriarches, whose honour was diminished. It was their parte to withstand it, not *Leos* which remained safe in his owne place. But when all they holde their peace, yea assent vnto it, and onely the bishop of *Rome* resisteth: it is easie to iudge, what moueth him: that is, he foresawe that which not long after happened, that it woulde come to passe, that, the glorie of olde *Rome* decaying, *Constantinople* not contented with the seconde place, woulde striue with *Rome* for the supremacie. And yet with his crying out hee did not so much preuaile, but that the decree of the councell was confirmed. Therefore his successours, when they sawe themselues ouercome, quietly gaue ouer that stiffenesse: for they suffered that hee should bee accounted the second Patriarch.

Socrat. hist. trip. lib. 9. ca. 13. Decret. 22. dist.

The pride of the Bishop of Constantinople seeking to equall his bishopricke vvith the bounds of the Empire constantly resisted by Gregorie.

16 But within a litle after, *Iohn* which in *Gregories* time ruled the church of *Constantinople*, brake foorth so farre that he called himselfe the vniuersall Patriarch. Here *Gregorie*, least hee should in a verie good cause faile to defende his owne sea, did constantly set himselfe against him. And truely both the pride and madnesse of *Iohn* was intollerable, which desired to make the boundes of his bishoprike equall with the bondes of the Empire. And yet *Gregorie* doth not claime to himselfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abhominable, whosoeuer take it vpon him. Yea and also in one place hee is angrie with *Eulogius* bishop of *Alexandria*, which had honoured him with such a title. Beholde (saith he) in the preface of the Epistle which he directed to my self that haue forbidden it, yee haue cared to imprint the worde of proude calling, in naming mee vniuersall Pope, which, I pray that your holinesse will no more doe, because that is withdrawen from you, which is giuen to another more than reason requireth. I count it no honour, wherein I see the honour of my brethren to be diminished. For my honour is the honour of the vniuer-

Lib. 7. epi. 30.

sall

fall Church, and the founde ſtrength of my brethren. But if your holines cal mee the vniuerſall Pope, it denieth it ſelfe to be that which it confeſſeth me to be wholly. Truely *Gregorie* ſtoode in a good and honeſt cauſe. But *Iohn* holpen by the fauour of *Maurice* the Emperour, could neuer bee remooued from his purpoſe *Cyriacus* alſo his ſucceſſor neuer ſuffered himſelfe to be intreated in that behalfe.

17 At the laſt *Phocas*, which when *Maurice* was ſlaine, was ſet in his place (I wote not for what cauſe being more friendly to the Romanes, but becauſe he was there crowned without ſtrife) granted to *Boniface* the third that which *Gregorie* neuer required, that *Rome* ſhould bee the head of all Churches. After this manner was the controuerſie ended. And yet this benefite of the Emperour, coulde not ſo muche haue profited the ſea of *Rome*, vnleſſe other things alſo had afterward happened. For *Grecia* and all *Aſia* were within a little after cut off from the communion of *Rome*. *France* ſo much reuerenced him, that it obeied no further than it liſted. But it was then firſt brought into bondage when *Pipine* vſurped the kingdome. For when *Zacharie* Biſhop of *Rome* had beene his helper to the breache of his faith, and to robberie, that thruſting out the lawfull king, he might violently enter vpon the kingdome as laid open for a pray: he receiued this reward that the ſea of *Rome* ſhould haue iuriſdiction ouer the Churches of *France*: As robbers are wonted in parting to diuide the cõmon ſpoile: ſo theſe good men ordered the matter betweene themſelues, that *Pipine* ſhould haue the earthly and ciuill dominion, ſpoiling the true king: and *Zacharie* ſhould bee made head of all biſhops and haue the ſpirituall power: which, when at the beginning it was weake: (as it is wont to bee in new thinges) was afterward confirmed by the authoritie of *Charles*, in manner for a like cauſe. For hee was alſo indebted to the Biſhop of *Rome*, for that by his endeuour hee had attained to the honour of the Empire. But although it bee credible. that Churches ech where were before that time much deformed, yet it is certaine that the olde forme of the Church was then firſt vtterly defaced in *France* and *Germanie*. There remaine yet in the recordes of the court of *Paris* breefe notes of theſe times, which, where they intreate of the matters of the Church, make mention of the couenant both of *Pipine* and of *Charles* with the biſhop of *Rome*. Thereby we may gather that then was an alteration made of the old ſtate.

The headſhip of the Church granted by Phocas to the Biſhoppe of Rome, and the Churches of Frãce by Pipin made ſubiect to his authoritie.

18 Since that time, when thinges did ech where daily fall from worſe to worſe, the tyrannie of the ſea of *Rome* was nowe and then alſo ſtabliſhed and increaſed, and that partly by the ignorance, and partly by the ſlouthfulneſſe of the biſhops. For when one man tooke all thinges vpon him, and without meaſure proceeded more and more to aduaunce himſelfe againſt lawe and right: the biſhops did not with ſuch zeale as they ought, endeuour themſelues to reſtraine his luſt, & though they wanted not courage, yet they were deſtitute of true learning and knowledge: ſo that they were nothing fit to attempt ſo great a matter. Therefore we ſee what and howe Monſtrous an vnholy defiling of all holy thinges, and a ſcattering abroade of the whole order of the Church, was in *Bernardes* time. He complaineth that there reſort by heapes to *Rome* out of all the worlde, ambitious men, couetous, Si-

The ſtate of the Church of Rome in Bernards time.

Lib.1.de consi. ad Eug.

monians,robbers of God,keepers of concubines,committers of inceſt,& all ſuch monſters,to obtaine or retaine eccleſiaſticall honours by the Apoſtolike authoritie:and that fraude and vndermining, and violence were growē in force.He ſaith that that maner of iudging which then was vſed,was abhominable,and vnſeemely,not onely for the Church,, but alſo for a iudiciall court.He crieth out that the Church is ful of ambitious men:and that there is none that more dreadeth to commit miſchieuous acts,than robbers do in their caue,when they diuide the ſpoiles of waifaring men. Fewe (ſaith he) do look vnto the mouth of the lawgiuer,but vnto his hands But not without cauſe. For thoſe hands do all the Popes buſineſſe. What a thing is this, that they are bought of the ſpoiles of Churches,that ſay to thee, oh well done, well done? The life of the poore is ſowen in the ſtreets of the rich:ſiluer gliſtereth in the mire:men run to it from all places:not the poore,but the ſtrāger taketh it vp,or he peraduēture that runneth faſteſt before. But this maner,or rather this death,came not of thee,I would to God it might ende in thee. Amōg theſe things thou a Paſtor goeſt forwatd compaſſed with much and precious aray.If I durſt ſay it,theſe are rather the Paſtors of diuels,than of ſheepe.Forſooth *Peter* did thus,*Paul* played thus. Thy court is more accuſtomed to receiue men good than to make them good.For the ill doe not there profit,but the good do decay.Now as for the abuſes of appeales that he rehearſeth,no godly man can reade them without great horror. At the laſt he thus concludeth of that vnbridled greedineſſe of the ſea of *Rome* in the vſurping of iuriſdiction:I ſpeake the murmour and common complaint of the Churches. They crie out that they bee mangled and diſmembred. There are either none or few that do not either bewail or feare this plague. Askeſt thou what plague? The Abbots are plucked from the biſhops,the biſhops from the Archbiſhops, &c. It is marueilous if this may bee excuſed. In ſo doing ye prooue that ye haue fulneſſe of power, but not of righteouſneſſe. Ye doe this,becauſe ye can do it:but whether ye alſo ought to doe it, is a queſtion. Ye are ſet to preſerue.not to enuie to euery man his honour & his owne degree.Theſe fewe things of many I liſted to rehearſe, partly that the readers may ſee,howe ſore the Church was then decaied, and partly that they may know in how great ſorrow and mourning this calamity held all the godlie.

Lib.3.

The vſurped powver eccleſiaſticall vvhich the biſhop of Rome holdeth and doth exerciſe at this day.

19 But nowe, albeit that we graunt to the Biſhop of *Rome* at this daie that preeminence and largeneſſe of iuriſdiction, which that ſea had in the meane times, as in the times of *Leo* and of *Gregorie* : what is that to the preſent ſtate of the Papacie? I doe not yet ſpeake of the earthly dominion, nor of the ciuil power thereof, which wee will afterward conſider in place fit for it: but the verie ſpirituall gouernemeut that they boaſt of, what hath it like to the ſtate of thoſe times ? For they define the Pope none otherwiſe than the Supreme head of the Church in earth, and the vniuerſall biſhop of the whole worlde. And the biſhops themſelues, when they ſpeake of their owne authoritie, doe with great ſtoutneſſe of coountenance,pronounce that to them belongeth the power to commaunde, and other are bound to the neceſſitie to obey, that ſo all their decrees are to be holden as confirmed with the diuine voice of *Peter* : that the prouinciall Synodes,

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are without force, because they want the presence of the Pope: that they may order clerkes of any Church that they will: and may call them to their sea that haue beene ordered elsse where. Innumerable of that sorte are in *Gratians* pack, which I do not now rehearse, least I should be too tedious to ỹ Readers. But this is the summe of them, that onely the Bishop of *Rome* hath the Supreme hearing and determining of all ecclesiastical causes, whether it be in iudging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing of iudgements: It were also long and superfluous to rehearse the priuileges that they take to themselues in reseruations, as they call them. But (which is most intollerable of all other) they leaue no iudgement in earth to restraine and bridle their outragious lust, if they abuse so immeasurable power. It is lawful for no man (say they) to reuoke the iudgement of that sea, because of the Supremacie of the Church of *Rome*. Againe, The iudge shalbe iudged neither by the emperor, nor by kings, nor by all the Clergie, nor of the people. That is in deede too imperiously don, that one man maketh himselfe iudge of all men, and suffereth himself to obey the iudgement of no man. But what if he vse tyrannie ouer the people of God? if he scatter abroad and wast the kingdome of Christ? if he trouble the whole Church? if he turne the office of Pastor into roberie? Yea though he be neuer so mischieuous, he saith that he is not bound to yeld accompt. For these be the sayings of the bishops: Gods will was to determine the causes of other men by men, but hee hath without question reserued the bishop of this sea to his owne iudgement. Againe. The doings of subiects are iudged of vs but ours of God only.

Decret. 17. quæsti. 3. ca. Nemini. Innoc. 9. quæsti. 3. ca nemo. Sym. 9. quæ. 3. cap. Aliorum. Anther. Ibid. c. facta.

10 And that such decrees might haue the more weight, they haue falsly thrust in the names of the old bishops, as though things had been so ordeined from the beginning: whereas it is most certeine, that it is newe & lately forged whatsoeuer the bishop of *Rome* giueth to himselfe more than wee haue rehearsed to be giuen him by the auncient Councels. Yea, they are come to so great shamelesnesse, that they haue set forth a writing vnder the name of *Anastasius* Patriarch of *Constantinople*, wherein hee testifieth that it was decreed by the olde rules, that nothing should be done euen in the furthest prouinces, that were not first mooued to the sea of *Rome*. Beside this, that it is certaine that this is most vaine, what man shall thinke it likely, that such a commendation of the sea of *Rome* proceeded from the aduersarie and enuier of honour and dignitie thereof? But verily it behoued that these Antichristes should be carried on to so great madnesse and blindnes, that their lewdnesse might be plaine for all men to see, at least so many as wil open their eyes. But the decretall epistles heaped together by *Gregorie* the ninth, againe the Clementines, and Extrauagants of *Martine*, doe yet more openly and with fuller mouth eche where breath foorth their outragious fiercenesse, and as it were the tyrannie of barbarous kinges. But these be the oracles, by which the Romanists will haue their papacie to be weyed. Hereupon arose those notable principles, which at this day haue euery where in the papacie the force of oracles: that the Pope cannot erre: that the Pope is aboue the Councels: that the Pope is the vniuersall Bishop of all bishops, and the supreme head of the Church in earth: I passe ouer the

The forgeries vsed in the Papacie to make the vvorlde beleeue that they claime at this day no more than they haue had in auncient times. Ibid. ca Ant.

much absurder follies, which the fooliſh Canoniſts babble in their ſchooles to which yet the Romiſh diuines do not only assent, but doe also clap their hands at them, to flatter their idol.

The Popes vſurpation not onely against the iudgement of all antiquitie, against the mind of Gregorie, but euen repugnant to all humanitie.

21 I will not deale with them by extremitie of right. Some other man would against this their ſo great inſolencie ſet the saying of *Cyprian*, Which he vſed among the Biſhops, at whoſe councell he ſate as cheefe. None of vs calleth himſelfe Biſhop of Biſhops, or with tyrannous feare compelleth his fellowe biſhops to neceſſitie to obey. Hee woulde obiect that, which a litle afterwarde was decreede at *Carthage*, That none ſhoulde bee called Prince, Prieſt, or cheefe biſhop. Hee woulde gather many teſtimonies out of Hiſtories, Canons out of Synodes, and many ſentences out of the bookes of olde writers, by which the biſhop of *Rome* ſhould be brought downe into the fellowſhip of the reſt. But I paſſe ouer all theſe, leaſt I ſhoulde ſeeme too preciſely to preſſe them But let the beſt patrones of the ſea of *Rome* aunſwere mee, with what face they dare defende the title of vniuerſall Biſhop, which they ſee ſo oft to bee condemned with curſe by *Gregorie*. If *Gregories* teſtimonie ought to bee of force, they doe thereby declare that Antichriſt is there biſhop, becauſe they make him vniuerſall. The name alſo of heade was no more vſuall. For thus hee sayeth in one place: *Peter* is the chiefe member in the bodie, *Iohn*, *Andrew*, and *Iames* the heades of particular peoples: yet they all are members of the Churche vnder one heade: yea the holie ones before the lawe, the holie ones vnder the lawe, and the holie ones vnder grace, are ſet among members, altogether making vp the bodie of the Lorde: and no man euer willed to haue himſelfe called vniuerſall. But whereas the Biſhop of *Rome* taketh vpon himſelfe the power of commaunding, that thing ſmally agreeth with that which *Gregorie* saieth in an other place. For whereas *Eulolius* biſhop of *Alexandria*, had saide that hee was commaunded by him, hee aunſweared in this wiſe, I pray yee, take away this worde of commanding from my hearing. For I know what I am, and what ye be. In place, yee be to me brethren: in manners ye be to me fathers. Therefore I commaunded not, but I cared to tell you thoſe thinges that I thought profitable. Whereas he ſo extendeth his iuriſdiction without ende, he doeth therein great and hainous wrong, not onely to the other biſhops, but alſo to all particular Churches, which he ſo teareth and plucketh in peeces, that hee may builde his ſeate of their ruines. But whereas hee exempteth himſelfe from all iudgementes, and will ſo raigne after the manner of tyrants, that he accounteth his owne onely luſt for lawe, that verily is ſo hainous, and ſo farre from eccleſiaſticall order, that it may in no wiſe bee borne: for it vterly abhorreth not onely from all feeling of godlineſſe, but alſo from all humanitie.

Lib.4.Ep.92

Lib.7.Epi.28

The ſtate of Rome an hundred times more corrupt now than in the dayes of Gregorie or Bernard.

22 But that I be not compelled to goe through and examine all thinges particularly, I doe againe appeale to them, that will at this day be accompted the beſt and moſt faithfull patrones of the ſea of *Rome*, whether they be not aſhamed to defende the preſent ſtate of the Papacie: which it is certain to be an hundred times more corrupt, than it was in the time of *Gregorie* and *Bernard:* which ſtate yet did then ſo muche diſpleaſe thoſe holie men

men. *Gregorie* eche where complaineth, that hee is too much diuerſly drawen away with foraine buſines: that he is vnder the colour of biſhoprike brought backe to the world: wherin he ſerueth ſo many cares of the worlde as he neuer remembreth that he ſerued when he was a laie man: that he is preſſed downe with tumult of worldly affaires, that his mind is nothing raiſed vp to things aboue, that he is ſhaken with many waues of cauſes, & toſſed with tempeſtes of troubleſome life: ſo that he maie worthily ſaie, I am come into the depth of the ſea. Truely among thoſe earthly buſineſſes, he might yet teache the people with Sermons, priuately admoniſhe and correct ſuch as it behoued, order the Church, giue counſell to his fellow biſhops and exhort them to their dutie: beſide theſe things there remained ſome time to write: and yet he lamenteth his calamitie, that hee is drowned in the deepeſt ſea. If the gouernment of that time was a ſea: what is to bee ſaide of the papacie at this time? For what likeneſſe haue they together? Here be no preachings, no care of diſcipline, no zeale to the Churches, no ſpiritual doing, finally nothing but the worlde. Yet this maze is praiſed, as though there could nothing be founde more orderly and better framed. But what complaints doeth *Bernarde* poure out, what groanes doth he vtter, when he looketh vpon the faultes of his age: What then would he doe, if he beheld this our age of iron, and worſe if any be worſe than iron? What obſtinate wickedneſſe is this, not onely ſtifly to defend as holy and diuine, that which all the holy men haue with one mouth condemned: but alſo to abuſe their teſtimonie to the defence of the papacie, which it is certaine that they neuer knewe of? Howbeit of *Bernardes* time I confeſſe, that then the corruption of all thinges was ſo great, that it was not much vnlike our time. But they are without all ſhame, that fetch any pretence for it, out of that meane age, that is the time of *Leo*, *Gregorie*, and ſuch other. For they doe like as if one, to ſtahliſh the Monarchie of Emperors, would praiſe the old ſtate of the Empire of *Rome*: that is, would borrow the praiſes of libertie, to ſet forth the honor of tyrannie.

Lib. 1. epi. 5. 7 & 25. & alibi.

23 Finally, although all theſe thinges were graunted them: yet there ariſeth of freſh a newe ſtrife for them, when we deny that there is a Church at *Rome*, in which ſuch benefites may be reſident: when we denie that there is a biſhop, which may beare theſe priuileges of dignitie. Admit therefore all thoſe things to be true, (which yet we haue already wrung from them) that *Peter* was by the mouth of Chriſt appointed head of the vniuerſall Church: and that he left the honour that was giuen him, in the ſea of *Rome*: that the ſame was ſtabliſhed by the authoritie of the auncient Church, and confirmed with long continuance: that the Supreme power hath beene alway by one conſent giuen of all men to the biſhop of *Rome*, that he hath beene the iudge of all both cauſes and men, and himſelfe ſubiect to the iudgement of none: let them haue alſo more, if they will: yet I anſweare in one worde, that none of theſe things auaile, vnleſſe there be at *Rome* a Church and a biſhop. This they muſt needes graunt me, that it cannot be the mother of Churches, which is not it ſelfe a Church: that he cannot be chief of biſhops, which is not himſelfe a biſhop. Will they therefore haue the ſea Apoſtolike at *Rome*? Then let them ſhew me a true and lawfull Apoſtleſhip. Will

The Biſhop of Rome no Biſhop.

they haue the chiefe Bishop? Then let them shewe me a Bishop. But what? where will they shewe vs any face of a Church? They name one indeede, and haue it oft in their mouth. Truely the Church is known by her certain markes: and bishoprike is a name of office. I speake not here of the people: but of the gouernment it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christes institution requireth? Let vs call to remembrance that which hath before beene spoken of the office of Priestes and of a bishop. If wee shall bring the office of Cardinals to be tried by that rule, wee shall confesse that they are nothing lesse than Priests. As for the chiefe bishop himselfe, I woulde faine knowe what one thing at all he hath bishoplike. First it is the principall point in the office of a bishop, to teach the people with the word of God: another and the next point to that is, to minister the Sacraments: the third is to admonish and exhort, yea and to correct them that offend, and to hold the people together in holy discipline. What of these thinges doth he? yea, what doth he faine himselfe to doe? Let them tel therefore, by what meane they would haue him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shewe, touch any parte of a bishops office.

In the Bishop of Rome al things contrarie vnto that which should be in a Bishop.

24 It is not so of a bishop as it is of a king. For a king although he doe not execute that which belongeth to a king, doeth neuertheles reteine the honor and title. But in iudging of a bishop respect is had to Christes commaundement, which alway ought to be of force in the Church. Therfore let the Romanists loose me this knot. I deny that their high bishop is the chiefe of bishops, forasmuch as he is no bishop. They must needes proue this last point to be false, if they will haue the victorie in the first. But how saie they to this, that he not onely hath no propertie of a bishop, but rather al things contrarie? But here, O God, whereat shall I beginne? at his learning, or at his maners? What shall I saie, or what shall I leaue vnsaide? where shall I make an ende? This I saie: that whereas the worlde is at this day, stuffed with so many peruerse and wicked doctrines, full of so manie kindes of superstitions, blinded with so many errors drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence: or at least beene there confirmed. Neither is there anie other cause, why the bishops are carried with so great rage against the doctrine of the Gospel newly springing vp againe, why they bende all their strengthes to oppresse it, why they kindle vp kings and princes to crueltie, but because they see that their whole kingdome decayeth and falleth downe, so soone as the Gospel of Christ commeth in place. *Leo* was cruell: *Clement* was bloudie: *Paul* is a fierce murtherer. But nature hath not so much moued them to fight against the trueth, as for that this was their onelie meane to maintain their power. Therefore sith they cannot be safe, till they haue driuen away Christ, they trauaile in this cause, as if they did fight for their religion and countries, & for their owne liues. What then? Shal that be to vs the sea Apostolike, where we see nothing but horrible Apostasie? Shal he be Christes vicar, which by persecuting the Gospel with furious enterprises, doth openly professe himselfe to be Antichrist? Shall hee bee *Peters* successour, that rangeth with

sword

ſworde and fire, to deſtroy all that euer *Peter* hath builded? Shal he be head of the church that cutting of and diſmembring the church from Chriſt the only true head therof, doth in it ſelfe plucke and teare it in peeces. Admit verely that in the olde time *Rome* was the mother of al Churches: yet ſince it hath begunne to be the ſeate of Antichriſt, it hath ceaſed to be ỹ which it was.

25 We ſeeme to be to much euil ſpeakers and railers, when we call the biſhop of *Rome* Antichriſt. But they that ſo thinke, do not vnderſtãde that they accuſe *Paul* of immodeſtie, after whom we ſo ſpeake, yea out of whoſe mouth we ſo ſpeake. And leaſt any man obiect, that we do wrongfully wreſt againſt the biſhoppe of *Rome*, theſe wordes of *Paul* that are ſpoken to an other entent, I wil briefely ſhewe, that they can not be otherwiſe vnderſtanded, but of the Papacie. *Paul* writeth, that Antichriſt ſhall ſitte in the temple of God. In an other place alſo the holy Ghoſt deſcribing his image in the perſon of *Antiochus*, ſheweth that his kingdome ſhal conſiſt in hautines of ſpeech, and blaſpheminges of God. Hereupon we gather, that it is rather a tyranny ouer ſoules, than ouer bodies, that is raiſed vp againſt the ſpirituall kingdome of Chriſt, Then, that it is ſuch, as doeth not aboliſh the name of Chriſt and the Church: but rather ſhould abuſe the pretence of Chriſte, and lurke vnder the title of the Church, as vnder a diſguiſed viſour. But although all the hereſies and ſects that haue ben from the beginning, belong to the kingdome of Antichriſt: yet wheras *Paul* propheçieth, that there ſhal come a departing, by this deſcription he ſignifieth, that that ſeate of abhomination ſhall then be raiſed vp, when a certaine vniuerſall departing ſhall poſſeſſe the Church: howſoeuer many members of the Church here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a myſterie to ſet vp the worke of iniquitie, which he would afterward ſhewe openly: thereby we vnderſtand, that this calamity was neither to be brought in by one man, nor to be ended in one man. Now wheras he doth ſet out Antichriſt by this marke, ỹ he ſhould plucke away from God his due honor, to take it to himſelfe: this is the chiefe token that we ought to follow in ſeeking out of Antichriſt, ſpecially where ſuch pride proceedeth euen to the publike diſſipation of the church. Sith therefore it is certaine ỹ the biſhop of *Rome* hath ſhamleſſely conueyed away to himſelfe that which was the chief proper thing to God alone and Chriſt, it is not to be doubted but that he is the captaine and ſtanderdbearer of the wicked & abhominable kingdome.

The Pope Antichriſt.

2. Theſ. 1. 4. Dan 7, 25.

26 Now let the Romaniſts go, & obiect antiquitie againſt vs: As if in ſo great alteration of al things, the honor of the ſea might ſtand wher there is no ſea. *Euſebius* telleth, how GOD, that there might be place for his vengeance, remoued the Church that was at *Hieruſalem* to *Pella*. That which we heare to haue beene once done, might be ofter done. Therefore ſo to binde the honor of ſupremacie to a place, that hee which is in deede the moſt hatefull enemie of Chriſte, the higheſt aduerſarie of the Goſpell, the greateſt waſter and deſtroyer of the Church, the moſt cruell ſlaughterman and butcher of the ſaintes, ſhould neuertheleſſe bee accounted the vicar of Chriſt, the ſucceſſor of *Peter*, the chiefe biſhop of the Church, only becauſe hee

Nothing leaſt in the papacy but only the place wher the order of a Church hath ben.

Euſeb. lib. 3 cap. 5.

he occupieth the sea that was once the chiefest of all: that verely is to much to be scorned & fooliſh. I ſpeake not, how great difference there is betweene the popes chauncery, and a wel framed order of the Church, Howbeit this one thing may wel take away all doubt of this queſtion. For no man ỹ hath his right wit, wil thinke the biſhoprike encloſed in lead & bulles: much leſſe in that ſchoole of fraudes and deceites, in which things the Popes ſpirituall gouernment conſiſteth. Therefore it was very well ſaid by a certaine man, that that church of *Rome* which is boſted of, is long ago turned into a court, which only is now ſene at *Rome*. Neither do I here accuſe the faults of men: but I ſhewe that the papacie it ſelfe is directly coõtrary to the true order of a Church.

The atheiſme of Popes.

27 But if we come to the perſons of men, it is well enough knowẽ what maner of vicars of Chriſt we ſhal finde. *Iulius* forſooth, and *Leo*, & *Clement* and *Paul*, ſhalbe pillers of the chriſtian faith, & the chiefe expoſitors of religion, which neuer knew any other thing of Chriſt, thã that which he had learned in *Lucians* ſchoole. But why doe I recken vp three or foure Popes? as though it were doutful, what manner of forme of religion the popes with their whole college of Cardinals haue ſince long agoe profeſſed, and at this day do profeſſe. For firſt this is the principal article of that ſecret Diuinitie that reigneth among them, That there is no God: the ſeconde, That all thinges that are written and taught concerning Chriſt, are lies & deceits: the thirde, That the doctrine of the life to come, and of the laſt reſurrection are meere fables, They doe not all thinke ſo: and fewe of them ſpeake ſo. I graũt. But this hath long ago begun to be the ordinary religiõ of popes. Whereas this is very well knowen to all that knowe *Rome*, yet the Romiſhe Diuines ceaſe not to boſt, that by Chriſtes priuilege it is prouided, that the pope can not erre, becauſe it was ſaide to *Peter*: I haue praied for thee, that thy faith ſhould not faint. What, I pray you, win they by mocking ſo ſhameleſſely, but that the whole world may vnderſtand, that they are come to that extremity of wickedneſſe, that they neither feare God, nor ſtand in awe of men?

Luke. 22. 32

The fall of Iohn the xxii.

28 But let vs imagine, that the vngodlines of thoſe popes whom I haue ſpokẽ of, is hidden, becauſe they haue neither publiſhed it by preaching, nor by writings: but only haue bewraied it at their table, and in their chamber, or at leaſt within wales of houſes. But if they wil haue this priuilege to bee of force, which they pretende, they muſt needes wipe *Iohn* the xxii. out of the number of popes, who openly affirmed that ſoules are mortal, and that they die together with the bodies vntill the day of reſurrection, And that you may perceiue that the whole ſea with her principall ſtayes was then wholly fallen: none of all the Cardinals: withſtood ſo great a madneſſe, but the ſchoole of *Pariſe* moued the king of *Fraunce* to compell him to recante it. The king forbad his ſubiectes to communicate with him, vnleſſe hee did out of hand repent: and the ſame, as the manner is, he proclaimed by a heralde. The Pope compelled by this neceſſitie, abiured his errour. This exãple maketh ỹ I neede not to diſpute any more with my aduerſaries about this that they ſay, that the ſea of *Rome* & the biſhops therof, can not erre in the faith, becauſe it was ſaide to *Peter*, I haue prayed for thee, that thy faith

Gerſon which liued then.

Luke. 22. 32.

may

may not faint. Truely, hee fell with so foule a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all *Peters* which succeede after *Peter* in the byshopricke. Howbeit this is also of it selfe so childish, that it needeth no answere. For if they will drawe to *Peters* successors whatsoeuer was spoken to *Peter*, it shall followe that they are all Satans, forasmuch as the Lorde saide this also to *Peter*: Go behinde, thou Satan, because thou art an offence to mee. For it shall be as easy Math. 16. 23.
for vs to turne backe this latter saying against them, as it shal be for them to obiect the other against vs.

29 But I list not to striue with them in playing the foole. Therefore I returne thither from whence I made digression. So to binde the place, and Christ, and the holy Ghoste, and the Church togither, that whosoeuer sit in that place, although he be the deuil, yet he must be iudged ỹ vicar of Christ and the head of the Church, because it was once the seat of *Peter*: I say this is not onely wicked and slaunderous to Christe, but also too great an absurditie and against common reason. It is alreadie long ago since the byshops of *Rome* are either without all religion, or the greatest enimies of Religion. Therefore they are no more made the vicars of Christ, by reason of ỹ seate which they occupy, than an idoll, when it is set in the temple of God, is to be taken for God. Now if their manners be to be indged vppon, let the Popes 2. Thes. 2. 4.
themselues aunswere for themselues: what one thing at all there is in them, wherein they may be knowne for bishops. First, whereas there is such lifeat *Rome*, they not onely winking at it, but also as it were with secrete countenance allowing it, this is vtterly vnmeete for byshops, whose duety is with seuerity of discipline to restraine the licentiousnesse of the people. But I will not be so rigorous against them, to charge them with other mens faults. But whereas they themselues, with their owne household, with almost the whole college of Cardinals, with the whole flock of their cleargy, are so giuen forth to all wickednesse, filthinesse, vncleannesse, to all kindes of lewde & mischieuous doings, that they resemble rather monsters than men: therein truely they bewray themselues to be nothing lesse than bishops. And yet they need not to feare least I should further disclose their filthinesse. For both I am werie to haue to doe in so stinking mire, and I must fauour chaste eares, & I think that I haue already enough and more prooued that which I went about: that is, that although *Rome* had in olde time beene the heade of Churches, yet at this day she is not worthy to be iudged one of the smallest toes of the Churches feete.

The vncleane manners of the Romane byshops.

30 As concerning the Cardinals, (as they call them) I can not tell howe it is come to passe, that they be so soudenly risen vp to so great dignitie. This name in *Gregories* time belonged to bishops onely. For so oft as hee maketh mention of Cardinals, hee meaneth it not of them of the Churche of *Rome*, but of any other: so ỹ briefely, a Cardinall Priest is nothing else but a byshop. In the writers before that age I find not this name at all. But I see that they were then lesse than byshops, whome they be nowe farre aboue. This saying of *Augustine* is well knowen: Although according to the names of honour, which the vse of the church hath alreadie obtained, bishoprick is greater than priesthood, yet in many things *Augustine* is lesse than *Hierome*.

The rising of Cardinals.

Heere

Heere in deede hee maketh difference betweene a prieſte of the Church of *Rome* and other: but he indifferently ſetteth them al behinde the byſhoppes. And that was ſo long obſerued, that in the Councell at *Carthage*, when there were preſent two Legates of the ſea of *Rome*, the one a byſhop, the other a Prieſt, the prieſt was thruſt backe into the laſt place. But not to followe too olde examples, there remaineth a Councell holden vnder *Gregory* at *Rome* at which the Prieſts ſate in the loweſt place, & ſubſcribed ſeuerally by themſelues, as for the Deacons, they had no place at all in ſubſcribing. And truely they had then no office, but to be preſent and vnder the biſhop at miniſtring of doctrine & of the ſacraments Now the caſe is ſo chaunged, that they are become the couſins of kings & emperors. And it is no doubt but ỹ they grew vp by little and litle together with their head, till they were aduanced to this high top of dignity. But this alſo I thought good to touch ſhortly by the way that the readers might the better vnderſtand, that the Sea of *Rome*, ſuch as it is at this day, doth much differ from that auncient one, vnder pretence whereof, it doth now maintaine and defend it ſelfe. But of what ſort ſoeuer they were in olde time, foraſmuch as they haue nowe nothing of the true & lawfull office in the Church, they retaine onely a deceitfull colour & vaine viſour: yea foraſmuch as they haue all thinges vtterly contrarie, it was neceſſarie that that ſhoulde happen to them, which *Gregorie* writeth ſo oft. I ſay it (ſaith he) weeping: I giue warning of it, groning: that ſith the order of prieſtood is fallen within, it ſhall alſo not be able to ſtand long without. But rather it behoued that this ſhould be fulfilled in them which *Malachie* ſayth of ſuch: Ye haue gone backe out of the way, & haue made manie to ſtumble in the law. Therefore ye haue made void the couenant of *Leui*, ſaith the Lorde. Therefore behold, I haue giuen you out of eſtimation, and vile to all the people. Now I leaue it to all the godly to thinke of what ſort is that ſupreme height of the Hierarchie of *Rome*, whereunto the Papiſtes with abhominable ſhameleſneſſe ſticke not to make ſubiect the verie word of God, which ought to haue beene honourable and holie both to heauen and earth, men and Angels.

Lib.4.Epiſt.25. & 55.

Lib.5,Epiſt.7.

Mala.2.8

The viii. Chapter.

Of the power of the Church as touching the articles of faith: and vvith howv vnbridled licentiouſneſſe it hath in the papacy beene vvreſted to corrupt all purenes of doctrine.

A caution touching thinges ſpoken of the power of the Church.

NOwe followeth the thirde place of the power of the Church, which partlie conſiſteth in all the byſhops, and partly in the Councelles, and thoſe either prouinciall or generall. I ſpeake onelie of the ſpirituall power, which is proper to the Church. That conſiſteth either in doctrine, or in iuriſdiction, or in making of Lawes, Doctrine hath two partes, the authoritie to teache articles of Doctrine, and the expounding of them. Before that wee beginne to diſcourſe of euerie one of theſe in ſpecialtie, we will that the godly Readers be warned, that whatſoeuer is taught concerning the power of the Church, they muſt remember to applie it to that ende, whereunto (as *Paul* teſtifieth) it was giuen: that is, to edification, and not

2.Cor.10.8. & 13.10.

to destruction: which who so lawfully vse, they thinke themselues no more than the ministers of Christ, and therewithal the ministers of the people in Christ. Nowe of the edifyng of the Church, this is the only way, if the ministers themselues endeuour to preserue to Christ his authority, which can not otherwise be safe vnles that be left vnto him, which he receiued of his Father: that is, that he be the only schoolemaister of the Church. For it is written, not of anie other, but of him alone, Heare him. The power of the Church therefore is not to be sparingly set foorth, but yet to be enclosed within certaine boundes, that it be not drawen hither & hither after the lust of men. Hereunto it shalbe much profitable to note, howe it is described of the Prophetes and Apostles. For if wee simply graunt vnto men such power as they list to take vppon them, it is plaine to all men, what a slipperie readinesse there is to fall into tyranny, which ought to be far from the Church of Christ. Mat.17.5

2 Therefore here it must be remembred, that whatsoeuer authority or dignitie the holy Ghost in the scripture giueth either to the priestes or to the Prophets, or to the Apostls, or to the successours of the Apostls, al that same is giuen, not properly to the men themselues, but to the ministerie ouer which they are appointed, or (to speake it more plainely in one worde) whereof the ministerie is committed to them. For if we goe through them al in order, we shal not find that they had any authoritie to teach or to answere, but in the name and worde of the Lorde. For when they are called to the office, it is also enioyned them, that they should bring nothing of themselues, but speake out of the mouth of the Lord. And he himselfe doeth not bring them forth to be heard of ỹ people, before that he haue giuẽ thẽ instructiõs what they ought to speake, to the intent that they should speak no thing beside his word. *Moses* himself, the prince of al the prophets, was to be heard aboue the rest: but he was first instructed with his cõmandemẽts, that he might not declare any thing at al, but from the Lord. Therfore it is said, that the people when they embraced his doctrine, beleued in God, and in his seruãt *Moses*. Also ỹ the authority of the priests should not growe in contẽpt, it was stablished with most grieuous penalties. But therwithal ỹ Lorde sheweth vpõ what cõdition they were to be heard, when he saith ỹ he hath made his couenãt with *Leui*, ỹ the law of truth should be in his mouth. And a litle after he addeth: The lips of the priest shal kepe knowledge, & they shal require the law at his mouth: becaũse he is the angel of the God of hosts. Therfore if the priest wil be heard, let him shew himself the messẽger of God: ỹ is, let him faithfully report the cõmandementes that he receiued of his author. And where it is specially entreated of the hearing of them, this is expresly set, That they may answere according to the law of God.

All the priests authoritie depended vvholy vpon him vvhose priests they vvere.

Exod.3.4

Exod.14.31 Deut.10.9

Mal.2.4.& 6.

Deut.17.10

3 What maner of power the prophets generally had, is very wel described in *Ezechiel*: Thou sonne of man (saith the Lord) I haue giuen thee to be a watchman to the house of *Israel*. Therefore thou shalt heare the worde out of my mouth, and thou shalt declare it to them from me. He that is cõmanded to heare out of the mouth of the Lord, is he not forbidden to inuent any thing of himself? But what is to declare from the Lorde, but so to speake as he may boldly boast, that it is not his owne, but the Lords word ỹ he

The power of prophets consisted in deliuering that vvhich God had giuen them in charge.

Eze.3.17.

he hath brought? The selfe same thing is in *Hieremie*, in other wordes. Let the prophet (saith he) with whom is a dreame, tel a dreame: & let him that
Hier.23.28 hath my word speake my worde true. Certainly he appointeth a law to the all. And that is such, that he permitteth not any to teach more than he is commanded. And after he calleth it chaffe, al that is not come from himself only. Therefore none of the prophets themselues opened his mouth, but as the Lord told him the wordes before. Whereupon these sayinges are so oft
Esa.6.5 found among them: the worde of the Lord, the burden of the Lord, so saith
Iohn.1.6 the Lord, the mouth of the Lord hath spoken. And worthily. For *Esay* cryed
Esa.6.5 out that he had defiled lips. *Ieremie* confessed that he coulde not speake, be-
Ier.1.6. cause he was a childe: What could proceede from the defiled mouth of the one, and the fooliſh mouth of the other, but vncleane & vnwise, if they had spoken their owne speech? But his lips were holy & pure, when they began to be the instruments of the holy Ghost. When the Prophetes are bound with this religion, that they deliuer nothing, but that which they haue receyued,
Ier.1.10 then they be garnished with notable power and excellent titles. For when the Loord testifieth, that he hath set them ouer nations and kingdomes, to plucke vp and to roote out, to destroy and plucke downe, to builde and to plant, he by and by adioyneth the cause: because he hath put his wordes in their mouth.

The apostles authoritie restrained & limited within the boundes of his commaundement which gaue them authoritie.

4 Now if you looke to the Apostles: they are in deede cõmended with many and notable titles, that they are the light of the world, and the salt of the earth, that they are to be heard in steed of Christ, that whatsoeuer they binde or loose in earth shalbe bound or loosed in heauen. But in their verie name they shewe howe much is permitted them in their office: that is, if they be Apostls, that they should not prate whatsoeuer they list: but shold faithfully report his commandements from whom they are sent, And the
Mat.28.9 words of Christ are plaine enough, in which he hath determined their embassage: when he commanded them to go & teach al nations, al those things that he had commanded. Yea, & he himselfe also receiued this law, & laid it
Iohn.7.16 vpon himselfe, that it should be lawfull for no man to refuse it. My doctrine (saith he) is not mine, but his that sẽt me, my fathers. He that was alway the only & eternall counceller of the Father, & he that was appointed by the Father the Lord and schoolemaster of all men, yet because he executed the ministerie of teaching, prescribed by his own example to al ministers, what rule they ought to follow in teaching. Therfore the power of the church is not infinite, but subiect to the word of the Lord, & as it were enclosed in it.

The auncient patriarches and fathers taught by Christ.

5 But sith this hath from the beginning ben of force in the church, & at this day ought to be in force, that the seruãts of God should teach nothing which they haue not learned of him: yet according to the diuersity of times they haue diuerse orders of learning. But that order which is now, much differeth from those that were before. First if it be true which Christ saith, that
Mat.11.27. none hath seene the Father, but the sonne, and he to whom it hath pleased the sonne to shew him, it behoued verely that they shoulde bee alway directed by ẏ eternal wisdom of the father, which would come to the knowledg of God. For how should they either haue cõprehended in mind, or vttered the mysteries of God, but by his teaching, to whom alone the secretes of

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the Father are open? Therfore the holy fathers in old time knew God no other wise but beholding him in the Son as in a glasse. Whē I say this, I mean that God did neuer by any other mean disclose him selfe to men but by the Son, that is, his onely wisedom, light & truth. Out of this fountain did *Adam*, *Noe*, *Abraham*, *Isaac*, *Iacob*, and the other draw all the knowledge that they had of heauenly doctrine. Out of the same fountain haue also all the Prophetes themselues drawen all the heauenly Oracles that they vttered. For verily this wisdom hath alway disclosed it selfe by moe wayes than one. To the Patriarches he vsed secret reuelations: but therewithal to confirm their minds, hee adioyned such signes, ỹ it could not be doubtfull to them, that it was God that spake. The Patriarches conueied ouer from hande to hand to posterity, ỹ which they had receiued. For the Lorde left it with them to this entent, that they should so spread it abroad. But the children and childrens children, by God secretly informing them, did knowe that that which they heard was from heauen, and not from the earth. Mala.2.7

The doctrin vvich Christe taught the fathers vvithout booke, in the lavv committed vnto vvriting: vpon the lavv the prophets grounded their doctrine.

6 But when it pleased God, to raise a more apparant forme of a Church he willed to haue his worde put in writing and noted, that the priests should fetch from thence what they might deliuer to the people, & that al the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the lawe, when the priestes are commanded to teach out of ỹ mouth of the Lord, the meaning is, that they should teach nothing strange or differing from that kind of learning which the Lorde comprehended in the lawe: and to adde and diminish was vnlawfull for them. Then followed the Prophets, by whome in deede the Lord published new oracles to be added to the law: but yet not so new, but that they came out of the Law, & had respect vnto it: For, as touching doctrine, they were onely expositors of the law, & added nothing vnto it, but prophecies of thinges to come. Those excepted, they vttered nothing els but a pure exposition of the law. Because it pleased the Lorde that there should be a plainer and larger doctrine, ỹ weake consciences might be the better satisfied: he commaunded that the Prophecies also should be put in writing, & accounted part of his worde. And hereunto were added the histories, which are also the workes of the Prophetes, but made by the enditing of the holy ghost. I reckon the Psalmes among the Prophecies, because that which we attribute to the prophecies is also common to the psalmes. Therfore that whole body compacted of the law, prophecies, psalmes & histories, was the word of the Lord to the old people, by the rule whereof the priestes and teachers euen vnto Christes time were bound to examine their doctrine: neither was it lawfull for them to swarue either to the right hande or to the left: because all their office was enclosed within these bounds, that they should answere the people out of the mouth of God. Which is gathered of a notable place of *Malachie*, where he biddeth them to be mindfull of the law, & to giue heede to it, euen to the preaching of the gospel. For thereby he forbiddeth them all new found doctrines, and granteth them no leaue to swarue neuer so little out of the way which *Moses* had faithfully shewed them. And this is the reason why *Dauid* so honourably setteth out the excellencie of the lawe, and reheatseth so many praises of it: that is, that ỹ Iewes should couet no forein thing without it, sith within in it Mal.4.4.

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was all perfection encloſed.

Chriſt manifeſted in the fleſh hath added the laſt hand to the reuelation of truth.

7 But when at laſt the wiſdome of God was openly ſhewed in the fleſh, that ſame wiſdom with ful mouth declared vnto vs al that euer cã with mãs wit be comprehended, or ought to be thought concerning the heauenly Father. Now therfore, ſince Chriſt the ſonne of righteouſnes hath ſhined, wee haue a perfect brightneſſe of the truth of God, ſuch as the clearenes is wont to be at mid-day, when the light was before but dimme. For verily the Prophet meant not to ſpeake of any meane thing, when he wrote that GOD in olde time ſpake diuerſly and many wayes to the fathers by the Prophets:

Heb. 1, 1.

but that in theſe laſt dayes he began to ſpeake to vs by his beloued Son. For he ſignifieth, yea he openly declareth, that God will not hereafter, as hee did before, ſpeak ſomtime by ſome, and ſomtime by other, nor wil adde Prophecies to Prophecies, or reuelations to reuelations: but that he hath ſo fulfilled all the partes of teaching in the Sonne, that they muſt haue this of him for the laſt and eternall teſtimony. After which ſorte all this time of the newe Teſtament wherein Chriſte hath appeared to vs with the preaching of his goſpel euen to ỹ day of iudgemẽt, is expreſſed by the laſt houre, the laſt times the laſt dayes: to the ende verily that contented with the perfection of the doctrine of Chriſt, we ſhoulde learne neither to faine vs any newe beſide it, or receiue it fained of other. Therfore not without cauſe the Father hath by ſingular prerogatiue ordeined the Sonne to be our teacher: commaunding him, and not any man, to be heard. He did in deede in fewe wordes ſet out his ſchoolemaſterſhip vnto vs, when he ſayde, Heare him: but in which there

Math. 17. 5.

is more weight & force than men cõmonly think. For it is as much in effect, as if leading vs away from al doctrines of men, he ſhould bring vs to him only, and commaund vs to looke for all the doctrine of ſaluation at him alone, to hang vpon him alone, to cleaue to him alone, finally (as the very wordes do ſound) to harken to the voice of him alone. And truely what ought there nowe to be either looked for or deſired at the hande of man, when the very worde of life hath familiarly and openly diſcloſed himſelfe vnto vs? Yea but it is meete that the mouthes of all men be ſhut, after that he, in whome the heauenly Father willed to haue all the treaſures of knowledge & wiſdome to

Iohn. 4. 25.

be hidden, hath once ſpoken, and ſo ſpoken as became both the wiſdome of God (which is in no part vnperfect) and *Meſſias* at whoſe hand the reuelation of all thinges is hoped for: that is to ſay, that he left nothing afterwarde for other to be ſpoken.

The vvritten vvord the onely rule of ſound teaching.

8 Let this therefore be a ſtedfaſt principle: ỹ there is to be had no other word of God, wherunto place ſhould be giuen in the church, than that which is contained firſt in the lawe and the prophets, and then in the writings of the Apoſtles: & that there is no other maner of teaching rightly, but according to the preſcription and rule of that worde. Heereupon alſo we gather, that there was no other thing graunted to the Apoſtles, but that which the prophets had had in olde time: that is, that they ſhoulde expounde the olde Scripture, and ſhewe that thoſe thinges that are therein taught are fulfilled in Chriſt: and yet that they ſhould not doe the ſame but of the Lorde, that is to ſay, the ſpirite of Chriſt going before them, and after a certaine maner enditing wordes vnto them. For Chriſt limitted their embaſſage with this

condition

condition when hee commaunded them to goe and teach, not ſuch things as they themſelues had raſhly forged, but all thoſe things that he had commanded them, and nothing could be more plainly ſpoken, than that which he ſaith in another place: but be not ye called maiſters, for onely one is your maiſter, Chriſt. Then, to imprint this more depely in their mind, he repeateth it twiſe in the ſame place. And becauſe their rudeneſſe was ſuch, that they coulde not conceiue thoſe things that they had heard and learned of the mouth of their maiſter, therefore the ſpirit of trueth is promiſed them by whome they ſhould be directed to the true vnderſtanding of all thinges. For that ſame reſtraining is to be diligently noted, where this office is aſſigned to the holy Ghoſt, to put them in minde of al thoſe thinges that hee before taught them by mouth.

Mat.28.20

Mat.23.8

John.14.26. & 16.13.

9 Therefore *Peter* who was verie wel taught how much hee might lawfully doe, leaueth nothing either to himſelfe or other, but to diſtribute the doctrine deliuered of God. Let him that ſpeaketh (ſaieth hee) ſpeake as the wordes of God, that is to ſay, not doubtingly, as they are wont to tremble whoſe own conſcience miſgiueth them, but with ſure confidence, which becommeth the ſeruant of God furniſhed with aſſured inſtructions. What other thing is this, but to forbid al inuentions of mans mind, from what head ſoeuer they haue proceeded, that the pure word of God may be heard and learned in the Church of the faithful? to take away the ordinãces or rather the fained deuiſes of al men, of what degree ſoeuer they be, that the decrees of God only may remaine in force? Theſe be thoſe ſpirituall armures, mightie through God to caſt downe holds: by which the faithful ſeruants of God may throw downe counſels, and all height that aduaunceth it ſelfe againſt the knowledge of God, & may leade all knowledge captiue to obey Chriſt. Loe this is the ſoueraigne power, wherewith it behoueth the Paſtors of the Church to be endued, by what name ſoeuer they bee called, that is, that by the worde of God they may with confidence be bolde to do all things: may compell all the ſtrength, glorie, wiſedome and height of the worlde to yeeld and obey to his maieſtie: being vpholden by his power, may commaunde all men from the higheſt to the loweſt: may build vp the houſe of Chriſt & pull down the houſe of ſatan: may feede the ſheep & driue away the wolues: may inſtruct and exhort the willing to learne: may reproue, rebuke & ſubdue the rebellious & ſtubborne: may binde, and looſe: finally may thunder & lighten, if neede be: but al things in the word of God. Howbeit there is, as I haue ſaid, this difference between the Apoſtles and their ſucceſſors, that the Apoſtles were the certaine & authentike ſecretaries of the holy Ghoſt, and therefore their writings are to be eſteemed for the Oracles of God: but the other haue none other office, but to teach that which is ſet forth & written in the holy Scriptures. We determine therfore, that this is not now left to faithfull miniſters, that they may coine any new doctrine, but that they ought ſimply to cleaue to the doctrine, whereunto the Lord hath made all men without exception ſubiect. When I ſay this, my meaning is not onely to ſhewe what is lawful for all particular men, but alſo what is lawfull for the whole vniuerſall Church. Now as touching all patticular men: *Paul* verily was ordeined by the Lorde Apoſtle to the Corinthians: but hee denieth that hee hath

No other ground but the ſcriptures either for men particularly, or for the vvhole body of the church to build vpon.

1.Pet.4.21.

2.Cor.10.4

dominion ouer their faith. Who now dare take a dominion vpon himselfe, which *Paul* testifieth that it belonged not to him? If he had acknowledged himselfe to haue this libertie of teaching, that whatsoeuer the Pastor teacheth he may therein of right require to be beleeued: he would neuer haue taught the Corinthians this discipliue, that while two or three Prophetes speake, the rest should iudge, & if it were reuealed to any that sate, the first should hold his peace. For so he spared none, whose authoritie he made not subiect to the iudgement of the word of God. But, will some man say, of the whole vniuersal Church the case is otherwise. I aunswere that in an other place *Paul* meeteth with this doubt also, where hee saieth, that Faith is by hearing, & hearing by the worde of God. Truely, if Faith hang of the worde of God only, hath respect vnto & resteth vpon it alone, what place is there now left to the word of the whole world? For herein no man may doubt that hath wel knowen what faith is. For Faith ought to be staied vpon such assurednes, whereby it may stand inuincible against Satan, & all the engines of the hels, & against the whole world. This assurednes we shall no where finde but in the only word of God. Again, it is a generall rule which we here ought to haue respect vnto: that God doth therefore take from men the power to set forth a new doctrine, that he only may be our scholemaster in heauenly learning, as he only is true which can neither lye nor deceiue. This rule belongeth no lesse to the whole Church than to euery one of the faithful.

2.Cor.1.14.

1.Cor.14.19.

Rom.10.

Their tyrannie who binde the world to beleeue whatsoeuer pleaseth them to teach.

10 But if this power of the Church, which wee haue spoken of, be compared with that power, whereof the spirituall tyrants, that haue falsly called themselues Bishops and Prelates of Religion, haue in certaine ages past boasted themselues among the people of God, the agrement shalbe no better than Christ hath with *Belial*. Yet it is not in this place my purpose to declare in what sort & with how wicked meanes they haue exercised their tyrannie: I will but rehearse the doctrine, which at this day they defende, first with writings, and then with sword and fire. Because they take it for a thing confessed, that a generall Councel is the true image of the Church, when they haue taken this principle, they do without doubt determine, that such councels are immediatly gouerned of the holy ghost, & that therefore they cannot erre. But whereas they themselues do rule the councels, yea & make them, they do in deede chalenge to themselues whatsoeuer they affirme to be due to the Councels. Therefore they will haue our faith to stand & fal at their wil that whatsoeuer they shal determine on the one side or the other, may be stablished & certaine to our mindes: so that if they allowe any thing we must allowe the same without doubting: if they condemne any thing wee must also hold it for condemned. In the meane time after their owne lust, & despising the word of God, they coine doctrines, to which afterwarde they require by this rule to haue faith giuen. For they also say that he is no Christian, that doth not certainly consent to all their doctrines as well affirmatiue as negatiue: if not with expressed yet with vnexpressed faith: because it is in the power of the Church, to make newe articles of the Faith.

Promises made to the Church abused to bolster vp a most vnlawfull power in the Church.

11 First let vs heare by what argumentes they prooue that this authoritie is giuen to the Church: and then we shall see how much that maketh for them which they alleage of the Church. The Church (say they) hath notable

table promises, that it shall neuer be forsaken of Christ her spouse, but that it shalbe guided by his spirite into all trueth. But of the promises which they are wont to alleadge, many are giuē no lesse to euery one of the faithful particularly, than to the whole Church vniuersally. For though the Lord spake to the twelue Apostles, when he said: Behold I am with you euen to the end of the world: Againe: I will aske my Father, and he shall giue you an other comforter, namely the Spirit of trueth: yet he made the promise not only to the whole number of the twelue, but also to euery one of them: yea to the other disciples likewise, either those that he had already receiued, or those ỹ should afterward be added to them. But when they expounde such promises full of singular comfort, as though they were giuen to none of the Christians, but to the whole Church together: what do they else, but take away from all Christians that confidence which they al ought to receiue thereby to encourage them? Yet I do not here deny, but that the whole fellowship of the faithful furnished with manifold diuersitie of gifts, is endued with much larger & more plentiful treasure of the heauenly wisdome, than ech one seueraly: neither is it my meaning, that this is spoken in common to the faithfull, as though they were all alike endued with the Spirite of vnderstanding & doctrine: but because it is not to be granted, to the aduersaries of Christ, that they should for ỹ defence of an euil cause wrest the scripture to a wrong sense. But, omitting this, I simply confesse that which is true, that the Lorde is perpetually present with his, & ruleth them with his Spirit. And that this Spirite is not the Spirit of errour, ignorance, lying or darkenesse: but of sure reuelation, wisedome, trueth, & light, of whome they not deceitfully may learne those things that are giuen them, that is to saye, what is the hope of their calling, and what bee the richesse of the glorie of the inheritance of GOD in the Saintes. But whereas the faithfull, euen they that are endued with more excellent giftes aboue the rest, doe in this flesh receiue onely the first fruites and a certaine tast of that Spirite: there remaineth nothing better to them than knowing their owne weaknes, to hold themselues carefully within the boundes of the worde of God: least, if they wander far after their own sense, they by & by stray out of the right way, insomuch as they be yet voide of that spirit, by whose only teaching trueth is discerned frō falshood. For all men do confesse with *Paul*, that they haue not yet attained to the marke. Therefore they more endeuour to daily profiting, than glorie of perfection.

Matt.28.20. Ioh.1.14.19. 1.Cor.1.12. Ephe.1.18. Phil.3.11.

12 But they will take exception, & say that whatsoeuer is particularly attributed to euery one of the holy ones, the same doth throughly and fully belong to the Church it self. Although this hath some seeming of truth, yet I deny it to be true. God doth indeed so distribute to euery one of the members the gift of his spirit by measure, that the whole body wanteth nothing necessary, when the gifres are giuen in common. But the riches of the Church are alway such, that there euer wāteth much of that highest perfectiō, which our aduersaries do boast of. Yet the church is not therfore so left destitute in any behalfe, but that she alway hath so much as is enough. For the Lord knoweth what her necessitie requireth. But, to holde her vnder humility and godly modestie, he giueth her no more than he knoweth to be

The Church not so perfect by vertue of anie promise made vnto it but that still it remaineth in this vvorld subiect as to other infirmities so to error.

Ephe.5.25. 1.Tim.3.15. expedient. I know what here also they are wont to obiect, that is, that the church is clensed with the washing of water in the word of life, that it might be without wrinckle & spot, & that therfore in an other place it is called the piller and stay of trueth. But in the first of these two places is rather taught, what Christ daily worketh in it, than what he hath already done. For if he daily sanctifieth, purgeth, polisheth, wipeth from spots al them that be his: truely it is certain that they are yet besprinkled with some spots & wrinkles, and that there wanteth somewhat of their sanctification. But howe vain & fabulous is it, to iudge the Church already in euery part holy and spotlesse, wherof all the members are spotty & very vncleane? It is true therfore that the Church is sanctified of Christ. But only the beginning of that sanctifying is here seene: but the end and full accomplishment shalbe, when Christ the holiest of holy ones shall truly and fully fil it with his holinesse. It is true also that the spots and wrinckles of it are wiped away: but so that thay be daily in wiping away, vntil Christ with his comming do vtterly take away all that remaineth. For vnlesse we graunt this, we must of necessitie affirme with the Pelagians, that the righteousnesse of the faithfull is perfect in this life: and with the Cathani and Donatists we must suffer no infirmitie in the Church. The other place, as we haue elsewhere seene, hath a sense vtterly differing from that which they pretende. For when *Paul* hath instructed *Timothee*, and framed him to the true office of a Bishoppe, he sayeth that he did it to this purpose, that hee should knowe howe he ought to behaue himselfe in the Church. And that he should with the greater religiousnes and endeuor bende himselfe thereunto, he addeth that the Church is the very piller and staie of trueth. For what else doe these wordes meane, but that the trueth of

Ephe.4.11. God is preserued in the Church, namely by the ministerie of preaching? As in another place he teacheth, ỹ Christ gaue Apostles, Pastors, & Teachers, that we should no more be carried about with euery winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Sonne of God, we should altogether meete in vnitie of Faith. Whereas therefore the trueth is not extinguished in the worlde, but remaineth safe, that same commeth to passe because it hath the Church a faithful keeper of it, by whose helpe and ministery it is susteined. But if this keping standeth in the ministery of the Prophets & Apostles, it foloweth that it hangeth wholly hereupon, if the word of the Lord be faithfully preserued and doe keepe his puritie.

The drift of the Church of Rome in maintaining that the Church cannot erre.

13 But that the readers may better vnderstande, vpon what point this question chiefly stãdeth, I wil in few words declare what our aduersaries require, and wherein we stand against them. Where they say that the Church can not erre, it tendeth hereunto, and thus they expound it, that forasmuch as it is gouerned by the spirit of God, it may go safely without the word: that whithersoeuer it goeth, it can not thinke nor speake any thing but trueth: that therefore if it determine any thing without or beside Gods worde, the same is no otherwise to be esteemed than as a certaine oracle of God. If we graunt that first point, that the Churche can not erre in thinges necessarie to saluation, this is our meaning, that this is therefore because forsaking all her owne wisedome, she suffereth her selfe to be taught of the holy

Ghost

Ghoſt by the worde of God. This therefore is the difference. They ſet the authoritie of the Church without the worde of God, but wee will that it be annexed to the worde, & ſuffer it not to be ſeuered from it. And what marueil is it, if the ſpouſe and ſcholer of Chriſt be ſubiect to her husbande and ſchoolemaſter, that ſhe continually & earneſtly hangeth of his mouth? For this is the order of a wel gouerned houſe, that the wife ſhoulde obey the authoritie of the husband: and this is the rule of a wel ordered ſchole, that the teaching of the ſchoolemaſter alone ſhould there be heard. Wherefore let the Church not be wiſe of her ſelfe, nor thinke any thing of her ſelfe: but determine the end of her wiſedome where he hath made an end of ſpeaking. After this manner ſhe ſhall alſo diſtruſt all the inuentions of her owne reaſon: but in thoſe things wherein it ſtandeth vpon the word of God, ſhe ſhall wauer with no diſtruſtfulneſſe or doubting, but ſhal reſt with great aſſuredneſſe & ſtedfaſt conſtancie. So alſo truſting vpon the largeneſſe of thoſe promiſes that ſhee hath, ſhee ſhal haue whereupon abundantly to ſuſteine her faith: that ſhe may nothing doubt that the beſt guide of the right way, the holy ſpirit, is alway preſent with her: but therewithal ſhe ſhall keepe in memorie what vſe the Lord would haue vs to receiue of his holy ſpirit. The ſpirit (ſaith he) which I wil ſend from my father ſhal lead you into al trueth. But how? becauſe (ſaith he) he ſhal put you in mind of all thoſe things that I haue told you. Therefore he giueth warning that there is nothing more to be looked for of his ſpirit, but that he ſhould enlighten our mindes to perceiue the trueth of his doctrine. Therefore *Chryſoſtome* ſaith excellently well. Manie (ſaith he) do boaſt of the holy ſpirite: but they which ſpeake their owne doe falſly pretend that they haue him. As Chriſt teſtified that hee ſpake not of himſelfe: becauſe he ſpake out of the law & the Prophets: ſo if any thing beſide the Goſpel be thruſt in vnder the title of the ſpirit, let vs not beleeue it, becauſe as Chriſt is the fulfilling of the law & the Prophets: ſo is the ſpirite, of the Goſpel. Theſe be his words. Now it is eaſie to gather how wrongfully our aduerſaries do, which boaſt of the holy Ghoſt to no other end but to ſet foorth vnder his name ſtrange and foraine doctrines from the word of god, whereas he will with vnſpeakable knot be conioyned with the word of god, and the ſame doeth Chriſt profeſſe of him when hee promiſeth him to his Church. So is it truely. What ſobrietie the Lord hath once preſcribed to his Church, the ſame he will haue to be perpetually kept, But he hath forbidde̅ her, that ſhe ſhould not adde any thing to his word, nor take any thing from it. This is the inuiolable decree of God & of the holy Ghoſt, which our aduerſaries go about to abrogate, when they faine that the Church is ruled of the ſpirite without the word.

Iohn. 16. 7. & 13.

Serm. de ſancto & ador. Spiritu. Ioh. 12. 50. & 14. 10.

14 Here againe they murmure againſt vs, and ſay that it behooued that the Church ſhould adde ſome things to the writings of the Apoſtles, or that they themſelues ſhoulde afterwarde with liuely voice ſupply many thinges which they had not clearely enough taught, namely ſith Chriſt ſaide vnto them. I haue many things to be ſaide to you, which you cannot now beare, and that theſe be the ordinances, which without the ſcripture haue beene receiued onely in vſe and manner. But what ſhameleſneſſe is this? I graunt the diſciples were yet rude, and in a maner vnapt to learne, when the Lorde ſaide

In doctrine nothing to be added by the Church vnto that which the Apoſtles haue left in writing.

Iohn 16. 2.

saide this vnto them. But were they then also holden with such dulnes, when they did put their doctrine in writing, that they afterward needed to supply with liuely voice that which they had by fault of ignorance omitted in their writings? But if they were alreadie led by the spirite of trueth into all trueth when they did set foorth their writings: what hindred that they haue not therein contained and left written a perfect knowledge of the doctrine of the gospel? But go to: let vs graunt them that which they require. Onely let them point out what be those things that it behoued to be reuealed without writing. If they dare enterprise that, I wil assail them with *Augustines* words: that is, When the Lord had said nothing of them, which of vs dare say, these they be or those they be? or if any dare say so, whereby doth he proue it? But why do I striue about a superfluous matter? For a verie childe doth knowe, that in the writings of the Apostles, which these men do make in a manner lame and but halfe perfect, there is the fruit of that reuelation which the Lord did then promise them.

Hom. in 1 ohn. 96.

The church not autorised to coine newe doctrines, because Christ doth number them with heathens that despise the iudgement of the Church. Mat. 18. 17.

15 What? say they, did not Christ put out of controuersie whatsoeuer the Church teacheth & decreeth, when he commaundeth him to be taken for a heathen man & a Publican that dare say against her? First in that place is no mention made of doctrine, but onely the authoritie of the censures is established for correcting of vices, that they which haue beene admonished or rebuked should not resist her iudgemẽt. But omitting this, it is much maruel, that these losels haue so litle shame, that they dare be proud of ỹ place. For what shal they get thereby, but that the consent of the Church is neuer to be despised, which neuer consenteth but vnto the trueth of the worde of God? The Church is to be heard, say they. Who denieth it? forasmuch as it pronounceth nothing but out of the word of the Lord. If they require any more let them knowe that these wordes of Christ do nothing take their part therin. Neither ought I to be thought too much contentious because I stand so earnestly vpon this point, That it is not lawfull for the Church to make any newe doctrine, that is, to teach and deliuer for an Oracle any more than that which the Lord hath reuealed by his word. For men of sound wit do see how great danger there is, if so great authoritie be once graunted to men. They see also how wide a window is opened to the mockings and cauillations of the wicked, if we say that that which men haue iudged is to be taken for an Oracle among Christians. Beside that, Christ speaking according to the consideration of his owne time, giueth this name to the Synagoge, that his disciples shoulde afterwarde learne to reuerence holy assemblies of the church. So should it come to passe that euerie citie and village should haue equall authoritie in coyning of doctrines.

Baptizing of infants & the consubstantialitie of Christ with God the father, are not warranted by the sole authoritie of the Church, but haue their sufficient grounds in Scripture.

16 The examples which they vse, do nothing help them. They say that the Baptising of infantes, proceeded not so much from the expresse commaundement of the scripture as from the decree of the Church. But it were a verie miserable succour, if we were compelled to flee to the bare authoritie of the Church for defence of the Baptisme of infants: but it shall in another place sufficiently appeare that it is far otherwise. Likewise whereas they obiect that that is no where founde in the Scripture, which was pronounced in the Nicene Synode, that the sonne is consubstantiall with the fa-

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ther: therein they do great wrong to the fathers, as though they had rashly condemned *Arrius*, because he woulde not sweare to their wordes, when he professed all that doctrine which is comprehended in the writings of the Prophets and Apostles. This word, I graunt, is not in the Scripture: but whē therein is so oft affirmed, that there is but one God, againe, Christ is so oft called the true and eternall God, one with the Father: what other thing doe the fathers of the Nicene councel when they declare that he is of one substance, but simply set out the natural sense of the Scripture? But *Theodorite* reporteth that *Constantine* vsed this preface in their assemblie, In disputations (saith he) of diuine matters, there is a prescribed doctrine of the holy Ghost: the bookes of the Gospels and of the Apostles, with the Oracles of the Prophets, doe fully shewe vs the meaning of God. Therefore laying away discord, let vs take the discussings of questions out of the wordes of the Spirite. There was at that time no man that spake against these holy monitions. No man tooke exception, that the Church might adde somewhat of her owne: that the Spirite reuealed not all things to the Apostles, or at least vttered them not to those that came after: or any such thing. If it be true which our aduersaries would haue: first, *Constantine* did euill, that tooke from the Church her authoritie: then, whereas none of the Bishops at that time rose vp to defend it, this was not without breach of their faith? for so they were betrayers of the right of the Church. But sith *Theodorite* rehearseth that they willingly embraced that which the Emperour saide, it is certaine that this new doctrine was then vtterly vnknowen.

Histo. Eccle. lib. 1. cap. 5.

The ix. Chapter.

Of Councels and of their authoritie.

NOwe, although I graunt them all thinges concerning the Church: yet they shall thereby not much preuaile for their intent. For whatsoeuer is saide of the Church, the same they by and by giue to the Councels, forasmuch as in their opinion those represent the Church. Yea, where they so stiffely contende for the power of the Church, they doe it of no other purpose, but to giue all that they can get to the bishop of *Rome* and his garde. But ere I beginne to discusse this question, I must needs here make protestation of two things aforehand. First, that where I shall in this point be somewhat rough, it is not because I lesse esteeme the olde Councels than I ought to doe. For I reuerence them from my heart, & wish them to be had in their due honor with all men. But herein is some meane, that is, that there be nothing withdrawen from Christ. Nowe this is the right of Christ, to bee the head in all Councels, and to haue no man fellowe with him in this dignitie. But I say that then onely he is the head, when he gouerneth the whole assembly with his worde and Spirite. Secondly, whereas I giue lesse to Councels than the aduersaries require. I doe it not for this cause that I am afraid of the Councels, as though they did make for their side, and were against ours. For as we are abundantly furnished with the worde of the Lorde to the full proofe of our own doctrine fully, and to the ouerthrow of the whole

A protestation concerning the estimation of Councels.

Papistrie that wee neede nor much to desire any other thing beside it: so if the matter require, the olde Councels do for a great part minister vnto vs so much as may suffice for both.

Christ in the midst of Councels: but not except they be gathered in his name, Matt. 18. 20.

2 Now let vs speake of the thing it selfe. If it bee sought of the Scriptures, what is the authoritie of Councels: there is no plainer promise than in this saying of Christ: Where two or three shalbe gathered together in my name, there I am in the middest of them. But that doth no lesse belong to euery particular assembly than to a generall Councel. But the doubt of the question standeth not therein: but because there is a condition added, that God will so onely be in the middest of the Councel, if it bee gathered together in his name. Therefore although our aduersaries doe a thousand times name Councels of bishops, they shal litle preuaile: neither shall they make vs to beleue that which they affirme, that is, that they be gouerned of the holy Ghost, vntil they haue proued that they are gathered together in the name of Christ. For it is as possible ỹ wicked & euill Bishops may conspire against Christ, as good & honest bishops may come together in his name. For a verie cleere proofe hereof are manie decrees that haue proceeded from such Councels. But this shalbe seene hereafter. Now I do but answere in one word that Christ promiseth nothing, but to thẽ that are gathered together in his name. Let vs therefore define what that is. I deny that they be gathered together in the name of Christ, which casting away the commaundement of God, wherein he forbiddeth any thing to be added to his word, or taken frõ it, do decree euery thing after their own wil: which being not contented with the Oracles of the Scripture, that is to say the only rule of perfect wisedom, do imagine some new thing of their owne head. Surely, sith Christ hath not promised ỹ he will be present at all Councels, but hath adioyned a peculiar marke, whereby to make true & lawfull Councels different from other: it is meete that we should not neglect this difference. This is the couenãt, which in old time God made with the Leuitical priests, that they should teach out of his mouth. This he alway required of the Prophets: this law also we see to haue bin laid vpon the Apostles. Who so breake this couenant, God doeth not vouchsafe, to let them haue the honor of Priesthood, nor any authority. Let the aduersaries vndo me this knot, if they wil make my faith bounde to the decrees of men beside the word of God.

Deut. 4. 2. Reue. 22. 18.

Mala. 2. 7.

Trueth may be in the Church although the Pastors of the Church bee corrupt as in the times of the Prophets they were. Esa. 56. 10.

3 For whereas they think not that truth remaineth in the Church, vnlesse it be among the Pastors: and that the Church it self standeth not, vnlesse it appeare in generall Councels: that is farre from hauing beene alwaie true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of *Esaie* a Church at *Hierusalem*, which God had not yet forsaken. But of the Pastors he saith thus: The watchmẽ are al blind, neither know they any thing. They are all dumme dogges, neither are they able to barke. They lie along & sleepe, & loue sleeping: & the Pastors themselues know nothing, nor doe vnderstand: & they do altogether looke backe vnto their owne waies. After the same maner *Osee* saith: The watchman of *Ephraim* with God, the snare of the fouler, hatred in the house of God. Where ioyning them with God by way of mockage, he teacheth that their pretence of the priesthood is vain. The Church also endured vnto the

Osee. 9. 8.

time

time of *Hieremie*. Let vs heare what he saieth of the Pastors. From the prophet euen to the priest, euerie one followeth lying. Againe: The prophets do prophecie a lie in my name, when I haue not sent them, nor commaunded them. And least we should be to long in reciting his words, let those things be read that he hath written in the whole xxiii. and xl. chapiters. At that time on the other side *Ezechiel* did no more gently inuey against the same men. The cõspiracie (saith he) of the prophets in the mids of her as a roaring lion, & that violently taketh his pray. Her priests haue broken my law, and haue defiled my holy thinges, and haue made no difference betweene holie and prophane: & the rest that he adioyneth to the same effect. Like complaints are euery where in the Prophets, so that nothing is ofter found in them. Hier.6.13 Hier.14.4 Eze.22.25

4 But perhaps it might be that that was so among the Iewes: but our age is free from so great an euill. I woulde to God in deede it were so: but the holy Ghost hath giuen warning that it shalbe farre otherwise. The wordes of *Peter* are plaine. As (saith he) there were in the olde people false prophetes, so shall there also be among you false teachers, slily bringing in sectes of perdition. see you not howe hee saieth, ỳ there is danger to come, not by men of the common people, but by them that shal boast themselues with the title of teachers and pastors? Moreouer howe oft hath it ben forespoken by Christ and his Apostles, that there should verie great daungers hang ouer the Church by the pastors? Yea, *Paul* plainely sheweth, that Antichrist shal sit in no other place than in the temple of God. Whereby hee signifieth, that the horrible calamity of which he there speaketh, shal come from no where elsse but from them ỳ shal sit in steede of pastors in ỳ church. And in another place he sheweth, ỳ the beginnings of so great a mischiefe are euen already nere at hãd. For when he speaketh to the bishops of *Ephesus*, I know (saith he) that after my departure there shall enter into you rauening wolues not sparing the flocke. And they shalbe of your owne selues, that shall speake peruerse things, to leade away disciples after them. Howe much corruption might a long course of yeres bring among pastors, when they could so farre go out of kind in so small a space of time? And, not to fill much paper with rehearsing them by name: we are admonished by the examples in a maner of al ages, that neither the trueth is alway nourished in the bosome of the pastors, nor the safety of the Church doth hang vppon their state. They ought in deede to haue beene ỳ gouernors and keepers of the peace & safetie of the Church, for preseruation wherof, they are ordeined: but it is one thing for a man to performe that which he ought, & another thing to owe that which he perfourmeth not.

That vvich vvas in the first may be also in the last daies of the church, and is. 2.Pet.2. Matt.24.11 and 24. 2.Thess.2.4 Act.20.19

5 Yet let no man take these our wordes in such part, as though I would euerie where and rashly without any choise diminish the authoritie of Pastors. I do but onely admonishe that euen among pastors themselues there is a choise to be had, that we should not immediatly thinke them to be pastors that are so called. But the Pope with all his flocke of bishops, vppon none other reason, but because they are called Pastors, shaking away the obedience of the worde of God, do tumble & tosse al things after their owne lust: and in the meane time they trauaile to perswade, that they cannot bee destitute

Bishops in the church of Rome presuming vpon their titles as if God could not strike them nowe vvith amased dulnes as vvell as others in the olde vvorlde.

destitute of the light of truth, that the spirit of God perpetually abideth in them, ỹ the church consisteth in them & dieth with them. As though there be now no iudgements of the Lorde, whereby he may punish the worlde at this day with the same kinde of punishment, wherewith sometime he toke vengeance of the vnthankfulnes of the old people, that is, to strike the pastors with blindnes & amased dulnesse. Neither do they most foolish men vnderstand, that they sing the same song, which those in olde time did sing that warred against the word of God. For the enemies of *Hieremie* did thus prepare themselues against the trueth: Come, & we wil imagine imaginations against *Hieremie*: forasmuch as the law shal not perish from the priest, nor councell from the wise man, nor the word from the prophet.

Zach.12.4

Hier.18.18

The blinde priestes & false prophetes that were of olde being assembed in a councel together might no doubt haue erred, & did.

6 Hereby it is easie to answere to that other obiection concerning generall councels. It can not be denied but that the Iewes had a true church in the time of the prophets. But if there had then ben a generall councel gathered together of the priests, what maner face of the church had ther appeared? We heare what God saith, not to one or two of thé but to the whole order: The priests shalbe astonied, and the prophets shalbe made afraide. Againe, the law shal perish from the priest, and councel from the Elders. Againe, Night shalbe to you in steede of a vision, and darkenesse in steede of propheciyng: & the sunne shall fall downe vpon the propheres, and bee darkened vpon these daies &c. Well: if al such had then been gathered together in one, what Spirit should haue gouerned in that assembie? Of that thing we haué a notable example in that councell which *Achab* called together. There were present foure hundred prophets. But, because they were come together of no other mind but to flatter the wicked king: therefore Satan was sent of the Lorde to be a lying spirite in the mouth of them all. There by al their voices the trueth was condemned. *Micha* was condemned for an heretike, striken and cast in prison. So was done to *Hieremie*, so to the other prophets.

Hier.4.9

Ezech.7.26
Mich.3.6

1.King.22.5. &.22.

A councell of Bishops & pharisies assembled together against Christ in Ierusalem.

7 But let one example suffice for all, which is more notable than the rest. In that councel which the bishops and pharisees gathered at *Hierusalem* against Christ, what can a man say that there wanted, in so much as pertained to the outward shew? For if there had not then beene a Church at *Hierusalem*, Christ would neuer haue communicate with their sacrifices & other ceremonies. There was made a solemne summoning of them together: the high bishop sate as chiefe: the whole order of priestes sate by hym: yet Christ was there condemned, & his doctrine driuen away. This doing is a profe ỹ the Church was not enclosed in that councel But there is no perils that any such thing should happé to vs. Who hath giué vs assurãce therof? For it is not without fault of sluggishnes, to be too careles in so great a matter. But wher the holy Ghost doth with expresse words prophecy by ỹ mouth of *Paul*, that there shal come a departing (which cannot come but that the pastors must be the first that shal forsake God) why are we here in wilfully blinde to our owne destruction? Wherefore it is in no wise to be graunted, that the Church consisteth in the company of pastors, for whom the Lord hath no where vndertaken that they shall perpetually bee good, but he hath pronounced that they shal sometime be euill. But when

John.11.47

2.Thes.2.3

he

he warneth vs of the danger, he doth it to this entent to make vs the warer. 8 What then? wilt thou say: Shall the councells haue no authoritie in determining? Yes forsooth. For neither do I here argue that all councels are to be condemned, or all their actes to be repelled, or (as the saying is) to bee defaced with one blotte. But (thou wilt say to mee) thou bringest them all into subiection, that it may bee free for euery man to receiue or refuse that which the councels haue determined. Not so. But so oft as the decree of any councel is brought forth, I would haue it first to be diligently weighed, at what time it was holden, for what cause it was holden, what manner of men were present: and then the very thing that is intreated of, to bee examined by the rule of the scripture: and that in such sort as the determination of the councell may haue his force, and be as a foreiudged sentence, and yet not hinder the aforesaid examination. I would to God all men did keep that moderation which *Augustine* prescribeth in the thirde booke against *Maximinus*. For when hee minded breefly to put to silence this heretike contending about the Decrees of councels: Neither (saith he) ought I to obiect against thee the Synode of *Nice*, nor thou against me the Synode of *Arimimum*, as to the entent to conclude one another by foreiudged sentence, neither am I bound by the authoritie of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there striue matter with matter, cause with cause, reason with reason. So should it come to passe, that councels should haue the maiestie that they ought: but in the meane season the Scripture shoulde bee alone in the higher place, that there might be nothing that shoulde not bee subiect to the rule thereof. So these olde Synodes, as of *Nice*, of *Constantinople*, the first of *Ephesus*, of *Chalcedon*, and such other, which were holden for confuting of errours, wee willingly embrace and reuerence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and naturall exposition of Scripture, which the holy fathers with spirituall wisedome applied to the subduing of the enimies of Religion that then rose vp. In some of the latter councels also, we see to appeare a true zeal of godlinesse, and plain tokens of wit, learning, and wisedome. But as thinges are wont commonly to grow to worse, we may see by the latter Councelles, how much the Church hath now and then degenerate from the pureneſſe of that golden age. And I doubt not but that in these corrupter ages also, councels haue had some bishops of the better sort. But in these the same happened which the Senators themselues complained to be not well done in making of ordinaunces of the senate of *Rome*. For while the sentences are numbred, not weighed, it is of necessitie that oftentimes the better part is ouercome of the greater. Truely they brought foorth many wicked sentences. Neither is it here needefull to gather the speciall examples, either because it should be too long, or because other haue done it so diligently that there cannot much be added.

How farre councels to bee receiued.

The disagreemaunt betweene the councell of Constantinople and Nice, of Chalcedon and Ephesus.

9 Now, what needs I to rehearse Councels disagreeing with councels? And it is no cause that any should murmure against mee, and say, that of those councels that disagree the one is not lawfull. For, howe shall we iudge that? By this, if I bee not deceiued, that wee shall iudge by the Scriptures, that

that the decrees thereof are not agreeable with true doctrine. For this is the onely certaine lawe to diſcerne them by. It is nowe about nine hundred yeares ago, ſince the Synode of *Conſtantinople* gathered together vnder *Leo* the Emperour, iudged that images ſet vp in Churches ſhould bee ouerthrowen, and broken in peeces. A little afterward, the councel of *Nice*, which *Irene* the Empreſſe aſſembled in ſpite of him, decreed that they ſhould be reſtored. Whether of theſe two ſhall we acknowledge for a lawfull councell? The latter which gaue images a place in Churches, hath preuailed among the people. But *Auguſtine* ſaith that that cannot be done without moſte preſent peril of idolatrie. *Epiphanius* which was before in time, ſpeaketh much more ſharply: for he ſaith that it is wickednesſe and abhomination to haue images ſeene in a Church of Chriſtians. Woulde they that ſo ſpeake, allowe that councell, if they were aliue at this day? But if both the hiſtorians tell trueth, and the verie actes be beleeued, not onely images them ſelues, but alſo the worſhipping of them was there receiued. But it is euident that ſuch a decree came from Satan. How ſay you to this, that in depraying and tearing the Scripture, they ſhew that they made a mocking ſtocke of it? Which thing I haue before ſufficiently made open. Howſoeuer it be, wee ſhall no otherwiſe bee able to diſcerne betweene contrary & diſagreeing Synodes, which were many, vnleſſe we trie them all by that balance of all men and angels, that is, by the worde of the Lorde. So wee embrace the Synode of *Chalcedon*, refuſing the ſeconde Synode of *Epheſus*, becauſe in this latter one the wickednesſe of *Eutiches* was confirmed, which the other former condemned. This thing holy men haue iudged none otherwiſe but by the ſcripture: whome wee ſo followe in iudging: that the worde of God which gaue light to them doeth alſo nowe giue light to vs. Now let the Ramaniſtes goe and boaſt, as they are wont, that the Holy ghoſt is faſtened and bounde to their councels.

The great vveaknes of the fathers aſſembled in the Councell of Nice againſt Arrius.

10 Howbeit there is alſo ſomewhat which a man may well thinke to bee wanting in thoſe auncient and purer councels: either becauſe they that then were at them, beeing otherwiſe learned and wiſe men, wholly bent to the buſineſſe then in hand, did not foreſee many other thinges, or for that many things of lighter importance eſcaped them being buſied with weightier and more earneſt matters: or for that ſimply, as beeing men they might bee deceiued with vnskilfulneſſe: or for that they were ſometime carried headlong with too much affection. Of this laſt point (which ſeemeth the hardeſt of all) there was a plaine example in the *Nicene* Synode, the dignitie whereof hath by conſent of all men, as it was worthie, beene receiued with moſt high reuerence. For when the principall article of our faith was there in danger, *Arrius* the enimie was preſent in readineſſe, with whom they muſt fight hande to hande, and the cheefe importaunce lay in the agreement of them that came prepared to fight againſt the errour of *Arrius*, this notwithſtanding, they careleſſe of ſo great daungers, yea, as it were hauing forgotten grauitie, modeſtie and al humanitie, leauing the battaile that they had in hand, as if they had come thither of purpoſe to doe *Arrius* a pleaſure, began to wounde themſelues with inwarde diſſentions, and to turne againſt themſelues the ſtile that ſhould haue beene bent againſt *Arrius*. There were heard

heard foule obiectings of crimes, there were ſcattered bookes of accuſatiõs & there would haue ben no end made of contentions, vntill they had with mutual wounds one deſtroied an other, vnleſſe the Emperour *Conſtantine* had preuented it, which profeſſing that the examining of their life was a matter aboue his knowledge, and chaſtiſed ſuch intemperance rather with praiſe than with rebuking. Howe many waies is it credible that the other councels alſo failed, which followed afterwarde? Neither doeth this matter neede long proofe. For if a man reade ouer the actes of the councelles, he ſhall note therein many infirmities: though I ſpeake of nothing more greeuous.

The Synode of Chalcedon charged vvith ambition and vnaduiſed rashnes: infirmities apparent in holy Synodes leaſt vve ſhould too much reſt vpon men.

11 And *Leo* biſhop of *Rome* ſticketh not to charge with ambition and vnaduiſed raſhneſſe, the Synode of *Chalcedon*, which yet he confeſſeth to be ſounde in doctrines. He doth in deede not deny that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peraduenture wil thimke me fonde, for that I buſie my ſelfe in ſhewing ſuch errours: forasmuch as our aduerſaries do confeſſe, that councels may erre in thoſe things that are not neceſſarie to ſaluation. But this labour is not yet ſuperfluous. For although becauſe they are cõpelled, they do in deed cõfeſſe it in word: yet when they thruſt vnto vs the determinatiõ of al councels in euery matter whatſoeuer it be, for an oracle of the holy Ghoſt, they do therin require more than they toke at the beginning. In ſo doing what do they affirme, but that councels can not erre: or if they erre, yet it is not lawfull for vs to ſee the trueth, or not to ſooth their errours? And I intend nothing els, but that it may thereby be gathered that the holy Ghoſt, ſo gouerned the godly and holy Synodes, that in the meane time he ſuffered ſomewhat to happen to them by the nature of men, leaſt wee ſhoulde too muche truſt to men. This is a much better ſentence, than that of *Gregorie Nazianzene* ỹ he neuer ſaw a good end of any coũcel. For he that affirmeth that al without exception ended ill doth not leaue them much authority. It is nowe nothing needeful to make mention ſeuerally of prouincial councels: forasmuch as it is eaſie to iudge by the general, how much authoritie they ought to haue to make newe articles of faith and to receiue what kinde of doctrine ſoeuer it pleaſeth them.

Spirituall rulers no further to be followed than themſelues doe followe the conduct of their heauenly guide.

12 But our Romaniſtes, when they ſee that in defence of their cauſe all helpe of reaſon doth faile thẽ, do reſort to that extreame & miſerable ſhift: that although the men themſelues be blockiſh in wit and counſel, and moſt wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it ſo? what if I deny that they be rulers that are ſuch? For they ought to take vpon themſelues, no more than *Ioſua* had, which was both a prophete of the Lorde, and an excellent paſtor. But let vs heare with what wordes he is ſet by the Lorde into his office. Let not (ſaith hee) the volume of this lawe depart from thy mouth: but thou ſhalt ſtudie vppon it daies and nightes. Thou ſhalt neither bowe to the right hande nor to the left: then ſhalt thou direct thy way & vnderſtãd it. They therefore ſhalbe to vs ſpiritual rulers which ſhal not bow frõ the law of the Lord, neither to the one ſide nor to the other. But if the doctrine of al paſtors whatſoeuer they be, is to be receiued without any doubting, to what purpoſe was it that wee

Ioſua.2,7

ſhoulde

ſhould ſo oft and ſo earneſtly be admoniſhed not to harken to the ſpeech of falſe prophetes. Heare not (ſaith he by *Hieremie*) the words of the prophets that prophecie to you. For they teach you vanitie, & not out of the mouth of the Lord. Againe. Beware you of falſe prophets, that come vnto you in ſheeps clothing, but inwardly are rauening wolues. And *Iohn* ſhould in vain exhort vs, that we ſhould proue the ſpirites, whether they be of God. From which iudgement the very Angels are not exempted, much leſſe Satã with all his lies. What is to be ſaid of this ſaying: if the blinde lead the blind, they ſhal both fal into the dich? Doth it not ſufficiently declare, ỹ it is of great importãce what maner of prophets be heard, and that not all are raſhly to be heard (Wherefore there is no reaſon that they ſhoulde make vs afraide with their titles, therby to draw vs into partaking of their blindnes: foraſmuch as we ſee on the other ſide, ỹ the Lord had a ſingular care to fray vs away frõ ſuffering our ſelues to be led with other mens errour, vnder what viſor of name ſoeuer it lurketh. For if the anſwer of Chriſt be true, thẽ al blind guides, whether they be called fathers of the Church, or prelats, or biſhops, can do nothing but draw their partners into the ſame headlong downefall. Wherfore let no names of councels, Paſtors, biſhoppes (which may as well be falſely pretended as truely vſed,) hinder vs, but that being taught by leſſons both of words and examples, we may examine al ſpirites of all men by the rule of the word of God, that we may prooue whether they be of God or no.

Hier.23.16

Mat.7.15.

1.Ioh.4.1

Matt.15.10

The vſe of councels in ſetting downe the true ſenſe of ſcripture ỹ when controuerſies riſe & trouble the Church.

13 Foraſmuch as we haue proued that there is not giuen to the church a power to ſet vp a new doctrine, now let vs ſpeake of the power which they attribute vnto it in expounding of ſcripture. Truly we doe willingly graunt, that if there happen debate about any doctrine, there is no better nor ſurer remedy thã if a Synode of true biſhops aſſemble together, wher the doctrin in controuerſie may be diſcuſſed. For ſuch a determinatiõ, whereunto the paſtors of Churches ſhal agree in commõ together, calling vpon the ſpirite of Chriſt, ſhal haue much greater force, than if euery one ſeuerally ſhoulde conceiue it at home, and ſo teach it to the people, or if a fewe priuate men ſhould make it. Againe, when biſhops are gathered in one, they doe the more commodiouſly take aduiſe in common, what and in what forme they ought to teach, leaſt diuerſitie ſhoulde breede offence. Thirdely *Paul* preſcribeth this order in diſcerning of doctrines: For wheras he giueth to euerie ſeueral Church a power to diſcerne, he ſheweth what is the order of doing in weightier cauſes, that is, that the Churches ſhould take vpon them a common triall of the matter together. And ſo doth the very feeling of godlines inſtruct vs, that if any man trouble the church with an vnwonted doctrine, and the matter proceede ſo farre that there be perill of greater diſſention, the churches ſhould firſt meete together, & examine the queſtion propounded: at laſt, after iuſt diſcuſſing had, bring foorth a determination taken out of ỹ ſcripture, ſuch as may both take away douting out of the people, & ſtop the mouthes of wicked & greedy men, ỹ they may not be ſo hardy to proceed any further: So when *Arrius* was riſen, the Nicene Synod was gathered together, which with the authority thereof both did breake the wicked endeuours of the vngodly man, and reſtored peace to the churches

1.Cor.14.29.

which

which he had vexed, and defended the etenall godheade of Christe, against his blasphemous doctrine. When afterward *Eunomius* and *Macedonius* stirred vp newe troubles, there madnesse was resisted with like remedy by the Synode of *Constantinople*. In the Councell at *Ephesus* the wickednes of *Nestorius* was banished. Finally this hath beene from the beginning the ordinarie meane in the Church to preserue vnitie, so oft as Satan began to work any thing. But let vs remember, that not in all ages or in al places are found *Athanasies Basiles Cyrilles*, and such defenders of true doctrine whome the Lorde then raised vp. But let vs thinke what happened at *Ephesus* in the second Synode, where the heresie of *Eutiches* preuailed, the man of holy memoty *Flauianus* was banished with certaine other godly men, and many such mischieues committed: euen because *Dioscorus* a seditious man and of a very naughtie nature, was there the cheefe, and not the spirite of the Lorde. But there was not the Church. I grant. For this I determine vtterly that the trueth doth not therfore die in the Church, although it be oppressed of one councell: but that the Lorde meruellously preserueth it, that it may againe in due time rise vp, and get the ouerhande. But I denie that this is perpetuall, that that is a true and certaine exposition of scripture which hath bin receiued by consents of a councell.

Not euery determination of a Councell to be receiued as a true and sound exposition of the scripture, some councels hauing expresly defined thinges against scripture: so far off it is that Councels shoulde haue power to authorise scripture.

14 But the Romanists shoote at an other marke, when they teach that the power to expounde the Sripture belongeth to the councelles, yea and that without appellation from them. For they abuse this colour, to call it an exposition of the scripture whatsoeuer is decreed in the councels. Of purgatorie, of the intercession of Saintes, of auricular confession, and such other there cannot be founde one syllable in the scriptures. But because all these thinges haue beene stablished by the authoritie of the church, that is to say (to speake truely) receiued in opinion and vse, therefore euery one of them must be taken for an exposition of scripture. And not that only: But if a coūcell decree any thing, though scripture cry out against it, yet it shall beare the name of an exposition thereof. Christ commaundeth all to drink of the cup, which hee reacheth in the Supper. The councell of *Constance* forbad that it should not be giuen to the lay people, but willed that the priest onely should drinke of it. That which so directlie fighteth against the institution of Christ, they will haue to bee taken for an exposition of it. *Paul* calleth the forbidding of marriage, the hypocrisy of deuils: And the holy Ghoste in another place pronounceth that mariage is in all men holy and honourable. Whereas they haue afterwarde forbidden priestes to marrie, they require to haue that taken for the true & naturall exposition of the Scripture, when nothing can be imagined more against it. If any dare once open his mouth to the contrary, hee shall bee iudged an heretike: because the determination of the Church is without appellation: and to doubt of her exposition, that it is not true, is a hainous offence. Why shoulde I inuey against so great shamelesnesse? For the very shewing of it is an ouercomming of it. As for that which they teach of the power to allow the scripture, I wittingly passe it ouer. For in such sort to make the Oracles of God subiect to the iudgement of men, that they should therefore be of force because they haue pleased men, is a blasphemie vnworthie to bee rehearsed: and I haue

Mat.26.26. 1.Tim.4.1. Heb.13.4.

before

before touched the ſame matter alreadie. Yet I will aske them one thing: If the authoritie of the ſcripture be founded vpon the alowance of the church, what councels decree will they alleadge of that matter? I thinke they haue none. Why then did *Arrius* ſuffer himſelf to be ouercome at *Nice* with teſtimonies brought out of the goſpel of *John*? For after theſe mens ſaying, it was free for him to haue refuſed them, foraſmuch as there had no allowance of a generall councell gone before. They alledge the olde roll, which is called the Canon, which they ſay to haue proceeded from the iudgement of the church. But I aske them againe, in what councell that Canon was ſet forth. Here they muſt needes be dumme. Howbeit I deſire further to knowe, what manner of Canon they think ỹ was. For I ſee that the ſame was not very certainly agreed among the olde writers. And if that which *Hierome* ſayth ought to bee of force, the Bookes of *Machabees*, *Tobie*, *Eccleſiaſticus* and ſuch other ſhall be thruſt among the Apochrypha: which thoſe Canons doe in no wiſe ſuffer to be done.

The x. Chapter.

Of the power in making of Lawes: wherein the Pope and his haue vſed a moſt cruell tyranny and butchery vpon ſoules.

The tyrannie of the church of Rome in charging the conſciences of men with the burthen of their Lawes. Math. 23. 6.

NOwe followeth the ſeconde part, which they will haue to conſiſt in making of lawes, out of which ſpring haue flowed innumerable traditions of men, euen ſo many ſnares to ſtrangle pore ſoules. For they haue had no more conſcience, than had the Scribes and Phariſees to lay burdens vpon other mens ſhoulders, which they themſelues woulde not touch with one finger. I haue in another place taught how cruell a butcherie is that which they commannde concerning auricular confeſſion. In other lawes there appeareth not ſo great violence: but thoſe which ſeeme the moſt tolerable of all, doe tyrannouſly oppreſſe conſcienees. I leaue vnſpoken howe they corrupt the worſhippe of God, and do ſpoile God himſelfe of his right, which is the onely lawmaker. This power is nowe to be intreated of, whether the Church may binde conſciences with her lawes. In which diſcourſe the order of pollicie is not touched, but this only is intended, that God be rightly worſhipped according to the rule which himſelfe hath preſcribed, & that the ſpirituall libertie, which hath regarde vnto God, may remaine ſafe vnto vs. Vſe hath made that all thoſe decrees be called traditions of men, whatſoeuer they be that haue concerning the worſhipping of God proceeded from men beſide his worde. Againſt theſe doe we ſtriue, not againſt the holy and profitable ordinances of the Church which make for the preſeruation either of diſcipline or honeſtie or peace. But the end of our ſtriuing is, that the immeaſurable and barbarous Empire may bee reſtrained, which they vſurpe vppon ſoules, that woulde bee counted paſtors of the Church, but in very deede are moſt cruell butchers. For they ſay that the laws which they make are ſpirituall, and pertaining to the ſoule, and they affirme them to bee neceſſarie to eternall life. But ſo (as I euen nowe touched) the kingdome of Chriſte is inuaded, ſo the liberty by him giuen to the conſciences

of

of the faithful is vtterly oppreſſed & throwen abroad, I ſpeake not now with how great vngodlineſſe they ſtabliſh ỹ obſeruing of their lawes, while out of it they teach men to ſeeke both forgiuenes of ſinnes, & righteouſnes, & ſaluation, while they ſet in it the whole ſumme of religion & godlines. This one thing I earneſtly hold, that there ought no neceſſitie to bee laide vpon conſciences in thoſe things wherein they are made free by Chriſt, and vnleſſe they be made free, as we haue before taught, they cānot reſt with God. They muſt acknowledge one onely king Chriſt their deliuerer, and bee gouerned by one law of libertie, euen the holy worde of the Goſpel, if they wil keepe ſtil the grace which they haue once obteined in Chriſt: they muſt be holden with no bondage, and bound with no bonds.

The libertie vvhich Chriſt hath giuen abridged in the Church of Rome by many hard and heauie conſtitutions: vvhich notvvithſtanding they call ſvveete & eaſie burthens.

3 Theſe *Solons* do in deede faine that their conſtitutions are lawes of libertie, a ſweete yoke, a light burden: but who cannot ſee that they be meere lies? They themſelues in deede do feele no heauineſſe of their owne lawes, which caſting away the feare of God, do careleſly and ſtoutly neglect both their owne and Gods lawes. But they that are touched with any care of their ſaluation, are farre from thinking themſelues free ſo long as they be intangled with theſe ſnares. We ſee with how great warineſſe *Paul* did deale in this behalfe, that he durſt not ſo much as in any one thing lay vpon men any ſnare at all, & that not without cauſe. Truely he foreſawe with how great a wound conſciences ſhould be ſtriken, if they ſhould be charged with a neceſſitie of thoſe things whereof the Lord had left them libertie. On the other ſide the conſtitutions are almoſt innumerable, which theſe men haue moſt grieuouſly ſtabliſhed with threatening of eternall death, which they moſt ſeuerely require as neceſſarie to ſaluation. And among thoſe there are many moſt hard to be kept, but all of them (if the whole multitude of them be laid together) are impoſſible: ſo great is the heape. How then ſhal it bee poſſible, that they vpon whome ſo great a weight of difficultie lieth, ſhoulde not be vexed in perplexitie with extreme anguiſh & terror? Therefore my purpoſe is here to impute ſuch conſtitutions, as tend to this ende, inwardly to bind ſoules before God, and charge them with a religion, as though they taught them of things neceſſarie to ſaluation. 1.Cor.7.2.5.

VVhat conſcience is.

3 This queſtion doth therfore incumber the moſt part of men, becauſe they do not ſuttlely inough put difference betweene the outward court (as they call it) and the court of conſcience. Moreouer this increaſeth the difficultie, that *Paul* teacheth that the magiſtrate ought to be obeyed not only for feare of puniſhment, but for conſciences ſake. Whereupon followeth, Rom.13.1. that conſciences are alſo bound with ỹ politike lawes. But if it were ſo, then all ſhould fall that we haue ſpoken in the laſt Chapter and intende nowe to ſpeake concerning the ſpiritual gouernment. For the loſing of this knot, firſt it is good to learne what is conſcience. The deſinitiō is to be gathered of the proper deriuation of the word. For, as when men do with minde and vnderſtanding conceiue the knowledge of things, they are thereby ſaide *ſcire*, to knowe, whereupon is deriued the name of ſcience knowledge: ſo when they haue a feeling of Gods iudgement as a witneſſe adioyned with them which doeth not ſuffer them to hide their ſinnes, but that they bee brought accuſed to the iudgement ſeat of God, that ſame feeling is called conſcience.

For it is a certaine meane betweene God and man: becauſe it ſuffereth not man to ſuppreſſe that which he knoweth, but purſueth him ſo far til it bring him to guiltines. This is it that *Paul* meaneth when hee teacheth that conſcience doth together witneſſe with men, when their thoughtes doe accuſe or acquite them in the iudgement of God. A ſimple knowledge might remaine in man as incloſed. Therefore this feeling which preſenteth man to the iudgement of God, is as it were a keeper ioyned to man, to marke and watche all his ſecretes, that nothing ſhould remaine buried in darkeneſſe. Whereupon alſo commeth that olde prouerbe, conſcience is a thouſande witneſſes. For the ſame reaſon alſo *Peter* hath ſet the examination of a good conſcience, for quietneſſe of minde, when wee being perſuaded of the grace of Chriſt, doe without feare preſent our ſelues to God. And the author of the Epiſtle to the Hebrewes, vſeth theſe words, to haue no more conſcience of ſinne, in ſteede of, to bee deliuered or acquited, that ſinne may no more accuſe vs.

Rom. 2. 15

1. Pet. 3. 21

Heb. 10. 2.

Hovv a lavv is ſaid to binde the conſcience.

4 Therefore as workes haue reſpect to men, ſo the conſcience is referred to God: ſo that conſcience is nothing elſe but the inwarde pureneſſe of the heart. In which ſenſe *Paul* writeth that charitie is the fulfilling of the law, out of a pure conſcience, & faith not fained. Afterward alſo in the ſame chapter he ſheweth how much it differeth from vnderſtanding, ſaying that ſome had ſuffered ſhipwrack from the faith, becauſe they had forſaken good conſcience. For in theſe wordes hee ſignifieth, that it is a liuely affection to worſhip God, and a ſyncere deſire to liue godlily and holily. Sometime in deede it is referred alſo to men, as in *Luke*, when the ſame *Paul* teſtifieth, that he indeuoured himſelfe that hee might walke with a good conſcience toward God and men. But this was therefore ſaide, becauſe the fruites of good conſcience doe flowe, and come euen to men. But in ſpeaking properly, it hath reſpect to God onely, as I haue alreadie ſaide. Hereupon commeth that a lawe is ſaide to binde conſcience, which ſimply bindeth a man, without regard of men, or not hauing any conſideretion of them. As for example. God commandeth not onely to keepe the minde chaſte and pure fró all luſt, but alſo forbiddeth al manner of filthineſſe of wordes & outwarde wantonneſſe whatſoeuer it be. To the keeping of this law my conſcience is ſubiect, although there liued not one man in the worlde. So he that behaueth himſelfe intemperately, doeth not onely ſinne in this that hee giueth euil example to his brethren, but he hath his conſcience bound with guiltineſſe before God. In things that are of themſelues meane, there is another conſideration. For we ought to abſteine from them, if they breed any offence, but the conſcience ſtil being free. So *Paul* ſpeaketh of fleſh conſecrate to idoles. If any (ſaith he) make doubt, touch it not, for conſciences ſake. I ſay for conſcience, not thine owne, but the others. A faithfull man ſhould ſinne, which being firſt warned ſhould neuertheleſſe eat of ſuch fleſh. But howſoeuer in reſpect of his brother, it be neceſſarie for him to abſtaine, as it is preſcribed of God, yet he ceaſeth not to keepe ſtill the libertie of conſcience. Wee ſee how this lawe binding the outwarde worke, leaueth the conſcience vnbound.

Act. 24. 16.

1. Cor. 10. 28

Hovv men for conſcience ſake are bound to obey the lavves of men.

5 Nowe let vs returne to the lawes of men, If they bee made to this, end,

ende, to charge vs with a religion, as though the obſeruing of them were of itſelfe neceſſarie, then we ſay that that is laide vpon conſcience which was not lawfull to be laid vpon it. For our conſciences haue not to do with men, but with God only: wherunto pertaineth that common difference between the earthly court and the court of conſcience When the whole world was wrapped in a moſt thicke miſt of ignorance, yet this ſmal ſparkle of light remained, ỹ they acknowledged a mans conſcience to be aboue all iudgments of men. Howbeit the ſame thing that they did with one worde confeſſe, they did afterwarde indeede ouerthrowe: yet it was Gods will that there ſhould then alſo remain ſome teſtimonie of Chriſtian libertie, which might deliuer conſciences from the tyranny of men. But that difficulty is not yet diſſolued, which ariſeth out of the words of *Paul*. For if we muſt obey Princes not onely for penalties ſake, but alſo for conſcience, it ſeemeth therupon to folow that Princes lawes haue alſo dominion ouer conſcience. If this bee true, then the ſame alſo ought to be ſaid of the lawes of the church, I anſwer ỹ firſt here we muſt put a difference betwen the generaltie & ſpecialty. For though all ſpeciall lawes doe not touch the conſcience, yet we are bound by the generall commaundement of God, which commendeth vnto vs the authoritie of magiſtrates. And vpon this point ſtandeth the diſputatiõ of *Paul* that magiſtrates are to be honored becauſe they are ordained of God. In the mean time he teacheth not that thoſe lawes that are preſcribed by them, do belong to the inward gouernment of the ſoule: whereas hee eche where extolleth both the worſhipping of God and the ſpiritual rule of liuing righteouſly, aboue all the ordinãces of men whatſoeuer they be. An other thing alſo is worthy to be noted, (which yet hangeth vpon the former) that ỹ lawes of men, whether they be made by the magiſtrate or by the Church, although they be neceſſary to be kept, (I ſpeake of the good and righteous lawes) yet therefore do not by themſelues binde cõſcience, becauſe the whole neceſſitie of keeping them is referred to the general end, but conſiſteth not in the thinges commanded. From this ſort do farre differ both thoſe that preſcribe a new forme of the worſhipping of God, and thoſe that appoint neceſſitie in thinges that be at libertie. Rom.13.1.

6 But ſuch are thoſe that at this day be called Eccleſiaſtical conſtitutiõs in the Papacie, which are thruſt in, in ſteede of the true and neceſſary worſhipping of God. And as they be innumerable: ſo are there infinite bonds to catch and ſnare ſoules. But although in the declaration of the law we haue ſomewhat touched them: yet becauſe this place was fitter to entreate fully of them, I will now trauaile to gather together the whole ſumme in the beſt order that I can. And becauſe we haue already diſcourſed ſo much as ſemed to be ſufficient, concerning the tyrannie which the falſe biſhops do take vpon themſelues, in libertie to teach whatſoeuer they liſt. I will now omitte al that part: & I will here tarry only vpon declaring the power, which they ſaie they haue, to make lawes. Our falſe biſhops therfore do burden cõſciences with new lawes, vnder this pretence, that they are ordained of the Lord ſpirituall lawmakers, ſince the gouernment of the Church is committed vnto them. Therefore they affirme that whatſoeuer they commaunde and preſcribe, ought neceſſarily to be obſerued of the Christian people: & that hee

The authoritie vvhich the popish prelacie chalengeth in making lavves.

that breaketh it, is gilty of double disobedience, for ỳ he is rebellious both to God and to the Church. Certainly, if they were true bishops, I would in this behalfe graunt to them some authoritie, not so much as they require, but so much as is requisite to the well ordering of the pollicie of the Church. Now sith they are nothing lesse than that which they wold be accoũted, they can not take any thing to them, be it neuer so litle, but ỳ they shal take too much. But because this hath beene elsewhere cõsidered, let vs graunt them at this preser, that whatsoeuer power true bishops haue, the same rightly belõgeth to thé also: yet I deny that they be therefore appointed lawmakers ouer the faithful, that may of themselues prescribe a rule to liue by, or cõpel to their ordinances the people committed vnto them. When I say this, I mean, that it is not lawfull for them, to deliuer to the church to be obserued of necessity, ỳ which they haue deuised of thémselues without the word of God. Forasmuch as that authoritie both was vnknown to the Apostles, and so oft také away from the ministers of the Church by the Lords own mouth: I maruell who haue bin so bold to take it vpon them, and at this day are so bold to defend it, beside the example of the Apostles, & against the manifest prohibition of God.

All thinges needful to the perfect rule of vvell liuing conteined in the lavv.

7 As touching that that pertained to the perfect rule of wel liuing, the Lord hath so conteined al ỳ in his law, that he hath left nothing for mẽ that they might adde to that sum. And this he did first for this purpose, ỳ because the whole vprightnes of liuing standeth in this point, if all workes be gouerned by his wil as by a rule, he should be holden of vs the only maister and directer of life: then, to declare that he requireth of vs nothing more thã obedience. For this reason *James* saith: he that iudgeth his brother iudgeth the law: he that iudgeth the law, is not an obseruer of the law, but a iudge. But there is one only lawmaker, that can both saue & destroy. We heare ỳ God doth claime this one thing as proper to himself, to rule vs with the gouernment & lawes of his word. And the same thing was spoken before of *Esay*, althogh somwhat more darkly: the Lord is our king, the Lord is our lawmaker, the Lord is our iudge, he shal saue vs. Truly in both these places is shewed, ỳ he that hath power ouer the soule, hath the iudgement of life & death. Yea *James* pronounceth this plainly. Now, no man can take that vpon him. Therfore God must be acknowledged to be the only king of soules, to whó alone belongeth the power to saue & destroy, & those words of *Esay* expresse, & to be the king, and iudge, & lawmaker & Sauiour. Therefore *Peter*, when he admonisheth the Pastors of their duetie, exhorteth them so to feed the flocke, not as vsing a Lordship ouer the Clergy, by which word Clergy he signifieth the inheritance of God, that is to say the faithful people. This if we rightly weigh, that it is not lawful, that that should be transferred to mã, which God maketh his own only: we shal vnderstãd that so al the power is cut off whatsoeuer it be, that they chalenge, which aduance themselues to command any thing in the Church without the word of God.

Iam. 4. 12.

Esa. 33. 22.

1. Pet. 5. 2.

The vvay to iudge vvhat ordinances of men be repugnant to the vvord of God.

8 Nowe, forasmuch as the whole cause hangeth thereupon, that if God be the onely lawmaker, it is not lawfull for men to take that honour to themselues: it is meete also therewithall to keepe in minde those two reasons which we haue spoken, why the Lorde claimeth that to himself alone.

The firſt is that his wil may be to vs a perfect rule of all righteouſnes & holineſſe: and that ſo in the knowing of him may be the perfect knowledge to liue well. The other is, that (when the manner is ſought how to worſhip him rightly and wel) he onely may haue authoritie ouer our ſoules, whome wee ought to obey, and vpon whoſe becke we ought to hang. Theſe two reaſons being wel marked, it ſhal be eaſie to iudge, what ordinances of men are contrarie to the worde of God. Of that ſort be all thoſe which are fained to belong to the true worſhipping of God, and to the obſeruing whereof conſciences are bound, as though they were neceſſarie to be obſerued. Let vs therfore remẽbet that al lawes of men ought to be weighed with this balance, if we will haue a ſure tryall that may neuer ſuffer vs to erre. The firſt of theſe reaſons *Paul* in the Epiſtle to the Coloſſians vſeth in contending againſt the falſe Apoſtles that attempted to oppreſſe the Churches with newe burdens. The ſecond reaſon he more vſeth with the Galathians in the like caſe. This therefore he trauelleth to proue in the Epiſtle to the Coloſſians, that the doctrine concerning the true worſhipping of God is not to be ſought at mens hands: becauſe the Lord hath faithfully & fully inſtructed vs how hee ought to be worſhipped. To proue the ſame in the firſt Chapter, hee ſaith that in the Goſpel is conteined al wiſedome, whereby the man of God may be made perfect in Chriſt. In the beginning of the ſecond chapter hee ſaith, that al the treaſures of wiſdom & vnderſtanding are hidden in Chriſt. Therupon he afterward concludeth, let the faithful beware that they bee not by vaine Philoſophie led from the flocke of Chriſt, according to the conſtitutions of men. But in the end of the chapter, he doth yet with greater boldnes condemne all *Ethelothreskias*, that is to ſay, all fained worſhippings, which men deuiſe to themſelues, or receiue of other, & whatſoeuer precepts they dare of themſelues giue concerning the worſhipping of God. Wee haue therefore, that all thoſe ordinances are wicked, in obſeruing whereof the worſhipping of God is fained to be. As for the places in ỹ Galathians wherewith he earneſtly affirmeth that conſciẽces, which ought to be ruled of God only, ought not to be intangled with ſnares, they are open enough, ſpecially in the fifth chapter. Therefore let it be ſufficient to haue but noted them. Col. 1. 8.

9 But becauſe the whole matter ſhal better be made open by examples, before that wee go any further, it is good alſo to apply this doctrine to our own times. We ſay ỹ the conſtitutions which they call Eccleſiaſtical, wherewith the Pope and his doe burden the Church, are pernicious, and wicked: our aduerſaries defend that they be holy and auaylable to ſaluation. There be two kindes of them: for ſome concerne Ceremonies & rites, other ſome pertain more to diſcipline. Is there then a iuſt cauſe to moue vs to impugne them both? Truely a iuſter than we would. Firſt doe not the authors themſelues clearely define, ỹ the verie worſhipping of God is contained in them? To what purpoſe do they apply their ceremonies, but that God ſhould bee worſhipped by them? And that cõmeth to paſſe not by the only error of the ignorant multitude, but by their allowance that haue the place of teaching. I doe not touch the groſſe abhominations, wherewith they haue gone about to ouerthrowe all godlineſſe. But it ſhoulde not be imagined among them to be ſo hainous an offence, to haue fayled in any of the leaſt petie

The cauſe vvhy the Eccleſiaſticall conſtitutions of the Pope as vvell concerning ceremonies as diſcipline are impugned.

traditions, vnleſſe they did make the worſhipping of god ſubiect to their fained deuiſes. What do we then offende, if at this day wee cannot beare that which *Paul* taught to bee intollerable, that the lawfull order of the worſhipping of God ſhoulde bee reduced to the will of men: ſpecially when they commaund men to worſhip according to the elements of the world, which *Paul* teſtifieth to bee againſt Chriſt? Againe it is not vnknowen, with howe preciſe neceſſitie they binde conſciences to keepe whatſoeuer they commaunde. Here when wee crie out to the contrarie, wee haue all one cauſe with *Paul*, which in no wiſe ſuffereth faithful conſciences to be brought into bondage of men.

Coloſ. 2. 20. Gal. 5. 1.

A leſſe fault in the Papacie to tranſgreſſe the lawe of God than to miſſe in the keeping of humane conſtitutions.

10 Moreouer this worſt of all is added, that when religion hath once begun to be defiled with ſuch vaine inuentions, there euer followeth after that peruerſneſſe another abhominable frowardneſſe, whereof Chriſt reproched the Phariſees that the commaundement of God is made voide for the traditions of men. I will not vſe mine owne wordes in fighting againſt our lawmakers at theſe dayes. Let them haue the victorie, if they can by any meane purge themſelues from this accuſation of Chriſt. But how ſhould they excuſe them, when among them it is thought infinitely more hainous, to haue omitted auricular confeſſion when the time of yeare commeth about, than to haue continued a moſt wicked life a whole yeare together? to haue infected their tongue with a litle taſting of fleſh on a Friday, than to haue defiled their bodie with whoredom al the dayes of the weeke? to haue put their hand to an honeſt worke vpon a day conſecrate to I wot not what petie Sainctes, than to haue continually exerciſed their members in moſt wicked offences? for a Prieſt to be coupled with one lawfull mariage, than to be entangled with a thouſand adulteries? not to haue performed a vowed pilgrimage, than to breake faith in all promiſes? not to haue waſted ſomwhat vpon monſtruous and no leſſe ſuperfluous and vnprofitable exceſſiue gorgeouſneſſe of temples, than to haue failed to helpe the extreme neceſſities of the poore? to haue paſſed by an idol without honour, than to haue deſpitefully intreated all kindes of men? not to haue mumbled vp at certain houres a great number of words without vnderſtanding, than neuer to haue conceiued a true prayer in their heart? What is to make void the commandement of God for the traditions of men, if this be not: when commending the keeping of Gods commaundementes but coldly and as it were lightly by the way, they doe no leſſe earneſtly and buſily exact the obeying of their owne, than if they contained in them the whole pith of godlineſſe? when reuenging the tranſgreſſing of Gods lawe, with light penalties of ſatisfactions, they puniſhe the verie leaſt offence of one of their owne decrees with no leſſe paine than with priſonment, baniſhment, fire or ſworde? Being not ſo ſharpe and hard to intreate againſt the deſpiſers of God, they perſecute the deſpiſers of themſelues with vnappeaſeable hatred to the extremitie, and doe ſo inſtruct all thoſe, whoſe ſimplicitie they holde captiue, that they would with more contented minde ſee the whole lawe of God ouerthowen, than one ſmall title (as they call it) in the commaundements of the church to be broken. Firſt in this point is greeuous offence committed, that for ſmall matters, and ſuch as (if it ſhoulde bee tried by Gods iudgement) are

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at libertie, one man despiseth, iudgeth and casteth away an other. But now as though that were not euill enough, those trifling elements of the worlde (as *Paul* calleth them in writing to the Galatians) are weighed of more value than the heauenly oracles of God, And he that is in a mener acquited in adulterie, is iudged in meate: he that hath leaue to vse a harlot, is forbidden to haue a wife, This profite verily is gotten by that transgressing obedience, which is so much turned from God as it declineth to men. Gal. 4. 9.

11 There be also other two not slender faultes, which we disallow in the same ordinances. First, because they prescribe for the most part vnprofitable, and somtime also fond obseruations: then, because godly cõsciences are oppressed with the infinite multitude of them, & being rouled backe into a certain lewishnes, they so cleaue to shadowes, ỹ they cãnot attain to Christ. Wheras I cal thẽ fond & vnprofitable, I know that that wil not seeme credible to the wisedom of the flesh, which so well liketh them, that it thinketh the church to be vtterly deformed when they be takẽ away. But this is it, ỹ *Paul* writeth of, to haue a resemblance of wisedome in counterfaite worshipping, in humilitie, and in this that they thinke that with their sharpenesse they be able to tame their flesh. This is truely a most wholesome admonition, such as ought neuer to slip away frõ vs. Mẽs traditions (saith he) do deceiue vnder the shew of wisedom, whence haue they this colour? because they are fained of men, therefore the wit of man doth therein acknow his owne, and acknowing it doth more gladly embrace it, than any thing were it neuer so good, that lesse agreed with his vanitie. Againe they haue hereby an other commendation, because they seeme to be fit introductions to humilitie, for that with their yoke they hold the minds of mẽ pressed down to the groũd. Last of all, because they seeme to tend to this end to restraine the daintines of the flesh, and to subdue it with rigour of abstinence, therefore they are thought to be wisely deuised. But what saith *Paul* to these thinges? doth hee not shake off those visors: least the simple should be deceiued with false pretẽce? Because he iudged this enough for confutation of thẽ, that he had said ỹ they were the inuentions of men, he passeth ouer all these things without confuration, as though he estemed them for nothing: Yea, because he knew that al fained worshippings in the Church were condemned, & are so much more suspicious to the faithfull as they more delight the wit of man: because he knew that that fained image of outward humilitie doeth so much differ from true humilitie, as it might easily be discerned: finally because he knew that that childish introduction was no more esteemed than an exercise of the bodie: therfore he willed ỹ the very same thinges should be to the faithfull in steede of a confutation of mens traditions, by fauour of which they were commended among the ignorant. *Humaine ordinãces though vnpositable in respect of their qualitie, & for their number burdensome, yet embraced by man because they are most agreeable to his vanitie, because they seeme introductions to humilitie, & because they make a shewe of restraining fleshly daintinesse.* Col. 2. 23.

12 So at this day not only the vnlearned common people, but euery man as hee is most puffed vp with worldly wisedome, so is hee most maruelously delighted with beholding of ceremonies. But hypocrites and fooliish women thinke that there can be nothing deuised more glorious nor better. But they which do more deeply search, & more truely weigh according to the rule of godlines, of what value so many & such ceremonies are, doe vnderstand first that they are trifles, because they haue no profit: thẽ, that they are deceits, *Vaine men, hypocrites and fooles delighted, the wisest sort offending with the toyish ceremonies of the Church of Rome.*

becauſe they do with vaine pompe beguile the eies of the beholders. I ſpeak of thoſe Ceremonies, vnder which the Romiſh maſters will that there bee great myſteries: but we find them by experience to be nothing els but mery mockeries. And it is no maruell that the authors of them haue fallen ſo far as to mocke both themſelues and other with trifling follies: becauſe they partly tooke their exampler out of the dotages of the Gentiles, & partly after the manner of apes did vndiſcretly counterfaite the old vſages of the law of *Moſes*, which no more pertained to vs than the ſacrifices of beaſts & ſuch other things. Truly although there were none other argument, yet no man that hath his ſound wit wil looke for any goodneſſe of a heape ſo ill patched together. And the thing it ſelfe plainely ſheweth, that manie Ceremonies haue no other vſe but to amaſe the people rather than to teach them. So in theſe new found Canons, that do rather peruert thā preſerue diſcipline, the hypocrites repoſe great importance: but if a man do better looke into them he ſhall finde that they are nothing elſe but a ſhadowiſh and vaniſhing ſhew of diſcipline.

The nūber of ceremonies growē intollerable in the Church.

13 But now (to come to the other point) who doth not ſee that traditiōs with heaping one vpon an other, are ouergrowen into ſo great a number, that the Chriſtian Church may in no wiſe beare them? Hereby it is come to paſſe, that in Ceremonies there appeareth I wot not what Iewiſhneſſe, and the other obſeruations bring a grieuous butchery to Chriſtian ſoules. *Auguſtine* complained that in his time, the commandementes of God neglected, al things were ful of ſo many preſūptions, that he was more grieuouſly rebuked that in his Octaues had touched the ground with bare foot, thā he that had buried his wit with drunkennes. He complaineth that the church, which the mercy of God willed to be free, was ſo burdened, ỳ the ſtate of the Iewes was much more tolerable. If that holy man had happened to liue in our age, with what complaintes would he haue bewailed the bondage that now is? For both the number is ten times greater, and euery ſmal title is a hundred times more rigorouſly looked vnto, than at that time. So is wont to be done: when theſe peruerſe lawmakers haue gotten the dominiō, they make no end of bidding & forbidding, till they come to extreme peeuiſhnes. Which thing *Paul* hath alſo very wel declared in theſe words: If ye be dead to the worlde, why are ye holden as though ye were liuing with traditions, as eate not, taſt not, handle not? For whereas the Greek word *apteſthai*, ſignifieth both to eate & to touch, doubtleſſe in this place it is taken in the firſt of theſe two ſignifications, leaſt there ſhould be a ſuperfluous repetitiō. Therfore he doth here excellently well deſcribe the proceedings of the falſe Apoſtles. They begin at ſuperſtition, ſo that they doe not onely forbid to eate, but alſo euen ſlenderly to chawe: when they haue obtained this, they then alſo forbid to taſt. When this is alſo granted thē, they reckon it not lawful ſo much as to touch with a finger.

Ad Ian. Epi. 119

Col. 2. 20.

Chriſtianity buried vnder heapes of ceremonies.

14 This tyrannie in the ordinances of men we doe at this day worthily blame, by which it is come to paſſe that poore conſciences are marueloufly tormented with innumerable decrees & immeaſurable exacting of keeping of thē. Of Canons pertaining to diſcipline we haue ſpoken in another place. Of the Ceremonies what ſhall I ſaye, by which it is brought about that Chriſt

Christ being half buried, we are returned to Iewish figures? Our Lord christ (saith *Augustine*) hath bound together the fellowshippe of the new people, with Sacraments very few in number, most excellent in signification, most easie in obseruing. How farre the multitude & diuersity of vsages wherwith at this day we see the Church to be entangled, doth differ from this simplicity, it can not be sufficiently declared. I knowe with what crafty shift some suttle men do excuse this peruersenesse. They say that among vs there are many as rude as they were in the people of *Israel*: that such introductiō was ordained for their sakes, which although the stronger may well want, yet they ought not to neglect it, forasmuch as they see it to be profitable for the weake brethren. I answere, that we are not ignorant, what we owe to the weakenesse of our brethren: but on the other side we take exception and say, that this is not the way whereby the weake may be prouided for, that they should be ouerwhelmed with great heapes of Ceremonies. The Lord did not in vaine put his difference betweene vs and the old people, that his wil was to instruct them like childrē with signes & figures, but vs more simply without such outward furniture. As (saith *Paul*) a childe is ruled of his schoolemaister, and kept vnder custody, according to the capacitie of his age: so the Iewes are kept vnder the law. But we are like vnto ful growē mē, which being set at liberty from tutorshippe and gouernment, haue no more neede of childish introductions. Truely the Lord did foresee what maner of common people there should be in his Church, and how they should be ruled. Yet he did in this maner as we haue said, make difference betweene vs and the Iewes. Therefore it is a foolish way, if we will prouide for the ignorāt, in raising vp Iewishnes which is abrogate by Christ: Christ also touched in his owne words this difference of the olde & newe people, when he said to the woman of *Samaria*, that the time was come wherin the true worshippers should worship God in Spirite and truth. This verily had alway beene done: but the new worshippers differed from the olde in this pointe, that vnder *Moses* the Spirituall worshipping of God was shadowed & in a manner entangled with many Ceremonies, which being abolished, hee is nowe more simply worshipped. Therefore they that confound this difference, do ouerthrow the order institute & stablished by Christ. Shal there then (wilt thou say) no ceremonies be giuen to the ruder sort to helpe their vnskilfulnes? I say not so: for I veriely thinke that this kind of helpe is profitable for them. I do here trauaile only that such a meane may be vsed, as may brightly set out Christ and not darken him. Therefore there are giuen vs of God few Ceremonies, & those not laborsome, ỳ they should shewe Christ being present. The Iewes had moe giuen them, that they should be images of him being absent. Absent I say he was, nor in power, but in manner of signifiyng. Therfore, that meane may be kept, it is necessarie to kepe ỳ fewnes in number, easinesse in obseruing, and dignity in signifiyng, which also consisteth in clearenes. What neede I to say that this hath not beene done? For the thing it selfe is in all mens eyes.

Epi. 118. ad Ianuar.

Gal. 4. 2

Righteousnesse sought in the Church of Rome by the obseruation of ceremoniall ordinances seuered from the doctrine that should direct men vnto Christe, & mounted many of them onely to make mony of.

15 Here I omit with how pernitious opinions mens minds are filled, in thinking that they be sacrifices wherwith oblation is rightly made to God, whereby sinnes are clensed, whereby righteousnes & saluation is obtayned.

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They will deny that good thinges are corrupted with ſuch forein errours; foraſmuch as in this behalfe a man may no leſſe offēd in the verie works alſo commanded of God. But this hath more hainouſnes, that ſo much honor is giuē to works raſhly fained by the wil of man, that they are thought to be thinges deſeruing eternal life. For the workes commanded of God haue reward therefore, becauſe the lawmaker himſelfe in reſpect of obedience accepteth thē. Therfore they receiue not their value of their own worthines, or of their owne deſeruing, but becauſe God ſo much eſteemeth our obedience toward him. I ſpeake here of ỳ perfectiō of workes which is cōmanded of God, & is not performed of men. For therfore the verie workes of ỳ lawe which we do, haue no thanke but of the free goodnes of God, becauſe in thē our obediēce is weake & lame. But becauſe we do not here diſpute, of what value workes are without Chriſt, therefore let vs paſſe ouer that queſtion. I come backe againe to ỳ which properly belongeth to this preſent argumēt, that whatſoeuer commendation workes haue in thē, they haue it in reſpect of the obedience, which only the Lord doth looke vpon, as he teſtifieth by the Prophet: I gaue not commandement of ſacrifices & burnt offringes, but only that ye ſhould with hearing, heare my voice. But of fained workes hee ſpeaketh in an other place, ſaying: Ye wey your ſiluer and not in bread. Againe, they worſhip me in vaine with the precepts of men. This therefore they can by no waies excuſe, that they ſuffer the ſilly people to ſeeke in thoſe outward trifles the righteouſnes wherby they may ſtand againſt God & vphold themſelues before the heauenly iudgement ſeat. Moreouer, is not this a fault worthy to be inueied againſt, that they ſhew forth ceremonies not vnderſtanded as it were a ſtage play, or a magical enchantment? For it is certaine that al ceremonies are corrupt & hurtful, vnles men be by thē directed to Chriſt. But the Ceremonies that are vſed vnder the papacy, are ſeuered from doctrine, that they may the more hold men in ſignes without al ſignification: Finally (ſuch a cunning craftſman is the belly) it appeareth that many of thē haue ben inuented by couetous ſacrificing prieſts, to bee ſnares to catch mony. But what beginning ſoeuer they haue, they are alſo giuen forth in common for filthy gaine, that we muſt needs cut off a great part of them, if we wil bring to paſſe that there be not a prophane market, and ful of ſacrilege vſed in the Church.

Hier. 7.22.

Eſa. 55.2. & 29 13

Mat. 15.9

What humaine ordinances are, & the inconueniences whereunto they are ſubiect.

16 Although I ſeeme not to teach a continual doctrine concerning the ordināces of mē, becauſe this ſpeaking is altogether applied to our own time; yet there is nothing ſpoken ỳ ſhal not be profitable for al times. For ſo oft as this ſuperſtition creepeth in, that men wil worſhip God with their owne fained deuiſes, whatſoeuer the lawes be that are made to that purpoſe, they do by & by degenerate to thoſe groſſe abuſes. For the Lord threarneth not this curſe to one or two ages, but to al ages of the world, ỳ he wil ſtrik them with blindnes and amaſed dulneſſe that worſhippe him with the doctrines of men. This blinding continually maketh that they flee from no kinde of abſurdity, which deſpiſing ſo many warnings of God, do wilfully wrap themſelues in thoſe deadlie ſnares. But if, ſetting aſide circumſtances, you wyll haue ſimply ſhewed what be the mens traditions of al ages, which it is mete to be reiected of the church, and to be diſalowed of all the godly, that ſame

Eſa. 29.13

ſhalbe

shalbe a sure and plaine definition which wee haue aboue set: that all lawes without the word of God are made by men to this end, either to prescribe a maner of worshipping God, or to bind consciences with religion, as though they gaue commaundement of things necessary to saluation. If to the one or both of these there be adioyned other faults: as, that with the multitude they darken the brightnesse of the Gospel: that they nothing edifie, but be rather vnprofitable and trifling occupations than true exercises of godlines: that they be layd abroade to filthinesse and vnhonest gaine: that they be too hard to be kept: that they be defiled with euil superstitions: these shall bee helps that we may the more easily finde how much euill is in them.

17 I heare what they answere for themselues, that their traditions are not of themselues, but of God. For, they say that the Church is gouerned of the holy Ghost, that it cannot erre: and that the authoritie thereof remaineth with them. When this is obtained, it therewithall followeth, that their traditions are the reuelations of the holy ghost, which cannot bee despised but wickedly and with the contempt of God. And that they should not seem to haue attempted any thing without great authoritie, they will haue it beleeued that a great part of their obseruations came from the Apostles: and they affirme that by one example is sufficiently declared what the Apostles did in other thinges, when being assembled in one Councell, they did by the decree of the Councell command the Gentiles to abstaine from things offered to idols, from bloud and strangled. Wee haue already in another place declared, howe falsely for boasting of themselues they lyingly vsurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truely looke vpon that which we ought principally to care for, and which cheefly is for our behoofe, that is, what manner of Church Christ will haue, that we may fashion and frame our selues to the rule thereof: it shall easily be euident vnto vs, that it is not the Church, which passing the boundes of the worde of God, doth outrage and runne at riot in making of newe lawes. For doeth not that lawe which was once prescribed to the Church, remaine eternall? What I commaunde thee, that thou shalt keepe that thou mayest do it. Thou shalt not adde any thing nor take any thing from it. And in another place: Adde not to the worde of the Lord, nor minish any thing: least he peraduenture reproue thee, & thou be found a lier. Sith they can not deny that this was spoken to the churche, what do they else but report the stubbornes of that church, which they boast to haue bene so bold as after such prohibitions neuertheles to adde & mingle of her own with the doctrine of God? But God forbid that we should assent to their lies, whereby they burden the church with so great a slaunder: but let vs vnderstande, that the name of the Church is fasly pretented, so oft as this lust of mens rashnesse is spoken of, which can not hold it self within the prescribed boundes of God, but ỳ it wildly rangeth & runneth out into her own inuentions? There is nothing entangled, nothing darke, nothing doubtfull in these words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worshipping of God, and precepts concerning saluation, are entreated of. But this (say they) was spoken of the lawe onely, after which followed the prophecies and the whole

The defence vvhich the church of Reme maketh for traditions, that a great part of them vvere deliuered by Christe and his apostles, that for the rest the church is authorised to make ordinances, & to inioin men to obserue them as the Apostles did inioin the Gentiles. Act. 15. 20. & 29.

Deut. 12 32. Prou. 30. 6.

whole miniſtration of the Goſpell. I graunt in deede: and I adde alſo, which are rather fulfillings of the law, than additions or diminiſhings. But if ỹ lord ſuffred nothing to be added to or take from the miniſterie of *Moſes*, which was (as I may ſo terme it) dark by reaſon of many doubfull enwrappinges, til by his ſeruaunts, the Prophets, and at length by his beloued ſonne, he miniſtred a clearer doctrine: why ſhoulde we not thinke it much more ſeuerely forbidden vs, that we ſhoulde adde nothing to the lawe, the Prophetes, the Pſalmes, and the Goſpell? The Lorde is not gone out of kinde from himſelf, which hath long ago declared, that he is with nothing ſo highly offended, as when he is worſhipped with the inuentions of men. Whereof came thoſe notable ſayings in the Prophets, which ought to haue continually ſounded in our eares: I ſpake no wordes to your fathers, in the day that I brought them out of *Egypt*, concerning ſacrifice and burnt offering. But this worde I commaunded them, ſaying: With hearing heare my voice: and I will bee your God, and you ſhall be my people, and you ſhall walk in al the way that I ſhall commaund you. Againe, I haue with proteſting proteſted vnto your fathers, Heare my voice. And other like ſayings: but this is notable aboue the reſt. Will God haue burnt offrings and ſacrifices, and not rather that his voice be obeied? For obedience is better than ſacrifice, and to harken is better than to offer the fat of Rammes. For, to reſiſt is as the ſinne of ſoothſaying: and not to obey is as the wickedneſſe of idolatrie. Therfore whatſoeuer inuentions of men are in this behalfe defended with the authoritie of the church, foraſmuch as the ſame cannot be excuſed from the crime of vngodlines, it is eaſy to proue that it is falſly imputed to the Church.

Ierе. 7. 22.

Iere. 11. 1. Sam. 15. 22.

The Apoſtles no authors of thoſe things, for vvhich their names are pretented in the Church of Rome.

18 After this ſort we freely inuey againſt this tyranny of mens traditions, which is proudlie thruſt in among vs, vnder the title of the church. For neither doe we ſcorne the Church (as our aduerſaries, to bring vs in hatred, do vniuſtly lie vpon vs) but we giue vnto her the praiſe of obedience, than which ſhe knoweth no greater praiſe. They rather are very ſore wrong doers to the Church, which make her obſtinate againſt her Lorde, while they faine that ſhe hath proceeded further than ſhee lawfully might doe by the word of God: though I ſpeak nothing how it is a notable ſhameleſnes ioined with as great malice, continually to cry out of the authoritie of the church, & in the meane time diſſemblingly to hide both what is commaunded her by the Lord, & what obedience ſhe oweth to the commaundement of the Lord. But if we haue a mind, as it is meete we ſhould haue, to agree with the church, this pertaineth rather to the purpoſe, to haue an eye vnto & remember what is commaunded by the Lord both to vs and the Church, that wee ſhould with one agreement obey him. For ther is no doubt but we ſhal very well agree with the Church, if wee doe in all things ſhewe our ſelues obedient to the Lorde. But now to father vpon the Apoſtles, the originall of the traditions wherewith the church hath bene hitherto oppreſſed, was a point of meere deceit: foraſmuch as the doctrine of the Apoſtles trauaileth wholly to this end, that conſciences ſhould not be burdened with new obſeruatiõs, nor the worſhipping of God be defiled with our inuentiõs. Moreouer if there be any faithfulnes in hiſtories and ancient monuments, the apoſtles not only neuer knewe, but alſo neuer heard of this that they attribute vnto them.

Neither

Neither let thé prate, that the moſt part of their decrees were receiued in vſe & in mens behauiors, which neuer were put in writing: euē thoſe things forſooth, which, while Chriſt was yet liuing, they could not vnderſtand, after his aſcending they learned by the reuelation of the holy ghoſt. Of the expoſition of that place we haue els where already ſeene. So much as is ſufficient for this preſent cauſe: truly they make thēſelues worthy to be laughed at, while they faine ỹ thoſe great myſteries, which ſo long time were vnknowē to the Apoſtles, were partly obſeruatiōs either Iewiſh or Gentle (of which al the one ſort had ben long before publiſhed among the Iewes, & all the other ſort among the Gentiles) and partly fooliſh geſturinges & vayne pety ceremonies, which fooliſh ſacrificing prieſts that can neither skill of ſwimming nor of letters, vſe to do very trimly: yea ſuch as children & fooles do ſo aptly counterfait that it may ſeeme ỹ there be no fitter miniſters of ſuch holy myſteries. If there were no hiſtories at all: yet men ỹ haue their ſoūd wit might conſider by the thing it ſelfe, ỹ ſo great a heape of ceremonies & obſeruations did not ſodenly burſt into the Church, but by litle & litle crept in. For when thoſe holier Biſhops, which were next in time to the Apoſtles, had ordained ſome things that belonged to order & diſcipline, afterward there followed men, ſome after other, not diſcreet enough, and too curious and greedie, of which the later that euery one was, ſo he more ſtriued with his predeceſſors in fooliſh enuious coūterfaiting, not to giue place in inuenting of new thinges. And becauſe there was peril leaſt their deuiſes woulde ſhortly grow out of vſe, by which they coueted to get praiſe among their poſteritie, they were much more rigorous in exact calling vpon the keeping of them. This wrongful zeale hath bred vs a great part of theſe ceremonies which they ſet out vnto vs for Apoſtolike. And this alſo the hiſtories doe teſtifie.

19 Leaſt in making a regiſter of them we ſhould be too tedious: we will be content with one example. In the miniſtring of the Lords ſupper, there was in ỹ Apoſtles time great ſimplicity. The next ſucceſſors, to garniſh the dignity of the myſtery, added ſomewhat that was not to be diſallowed. But afterward there came thoſe fooliſh counterfaiters, which with now & then patching of peces together, haue made vs this apparel of the prieſts which we ſee in the Maſſe, thoſe ornaments of the alter, thoſe geſturings, & the whole furniture of vnprofitable thinges. But they obiect, that this in olde time was the perſwaſiō, that thoſe things which were with one cōſent done in the vniuerſall Church, came from the Apoſtles themſelues, wherof they cite *Auguſtine* for witneſſe. But I will bring a ſolution from no other where than out of the wordes of *Auguſtine* himſelfe. Thoſe thinges (ſayeth hee) that are kept in the whole world, we may vnderſtand to haue beene ordained either of the Apoſtles themſelues, or of the general Councels, whoſe authoritie is moſt healthfull in the Church: as, that the Lords paſſion, and reſurrection, and his aſcending into heauen, and the comming of the holie Ghoſt, are celebrate with yearely ſolemnitie: and whatſoeuer like thing be found, that is kept of the whole Church, which way ſoeuer it be ſpreade abroade. When he reckeneth vppe ſo fewe examples, who doeth not ſee that he meant to impute to authours worthy of credit and reuerence, the obſer-

Thacceſſe of ceremonies vnto that vvhich thapoſtles themſelues vſed and preſcribed vnto others concerning the Supper of the Lorde.

Epiſto. 118.

obseruations that then were vsed, euen none but those simple, rare, & sober ones, with which it was profitable ẏ the order of the Church should be kept together? But how far doth this differ from that which the Romish masters would enforce men to graunt, that there is no petie ceremony among thẽ that ought not to be iudged Apostolike.

The institution of holy water.

20 That I be not too long, I wil bring forth only one example. If any mã aske them, whence they haue their holy water: they by & by answere, from the Apostles. As though the histories do not attribute this inuentiõ to I wot not what Bishop of *Rome*, which truly, if he had called the Apostles to councel, would neuer haue defiled Baptisme with a strange & vnfitte signe. Albeit I do not thinke it like to be true, that the beginning of that halowing is so olde as it is there written. For, that which *Augustine* saieth, that certayne Churches in his time did shun that solemne following of Christes example in washing of feete, least that vsage should seeme to pertaine to Baptisme, secretly sheweth that there was then no kind of washing that had any likenes with baptisme. What soeuer it be, I will not graunt that this proceeded frõ an Apostolike spirite, ẏ baptisme, whẽ it is with a daily signe brought into remembrãce, should after a certaine maner be repeated. And I passe not vpõ this, ẏ the selfsame *Augustine* in an other place ascribeth other things also to the Apostles. For sith he hath nothing but coniectures, iudgement ought not vpõ them to be giuen of so great a matter. Finally, admit that we grauut them also, that those thinges which he rehearseth came from the time of the Apostles: Yet there is great difference betweene instituting some exercise of godlines, which the faithful with a free cõscience may vse, or if the vse of it shal not be profitable for them, they may forbeare it: and making a law that may snare consciences with bondage. But now, frõ what authot soeuer they proceeded, sith we see ẏ they are slidden into so great abuse, nothing withstandeth, but that we may without offence of him abolish them: forasmuch as they were neuer so commended, that they must be perpetually immoueable.

Epist. 118. ad Ianu.

The church of Rome in her ordinances nothing lesse than a follower of the apostles in theirs.

21 Neither doth it much helpe them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) & the elders of the first church, made a decre beside the cõmandement of Christ, wherin they commanded all the Gentils to abstaine from things offred to idols, from strangled, & from bloude. If that was lawfull for them, why is it not also lawful for their successors, to follow ẏ same so oft as occasiõ so requireth? I would to God, they did both in all other things & in this thing folow thẽ. For I deny that the apostles did there institute or decree any new thing, which is easie to be proued by a strong reason. For wheras *Peter* in ẏ councell pronounceth, that God is tempted, if a yoake be laid vpon the necks of the disciples: he doth himselfe ouerthrowe his owne sentence, if he afterward consent to haue any yoke laid vpon them. But there is a yoke laide, if the Apostles do decree of their own authoritie that the Gentiles should be forbidden, ẏ they should not touch things offred to idols, bloud, & strãgled. In deede there yet remaineth a doubt, for that they do neuertheless seeme to forbid. But this doubt shal easily be dissolued, if a man do more nerely cõsider the meaning of the decree it selfe: in the order and effect wherof the chiefe

chiefe point is, that to the Gentiles their libertie is to be left, and that they ought not to be troubled, nor accombred about the obseruatiõs of the law. Hitherto it very wel maketh of our side. But the exception that immediatly followeth, neither is any new lawe made by the Apostles, but the diuine & eternal commandement of God, ỳ charitie ought not to be broken, nor doth diminish one title of that libertie: but onely admonisheth the Gentiles, how they should temper themselues to their brethren, that they abuse not their liberty to the offence of them. Let this therefore be the second point, that the Gentiles should vse a harmlesse libertie, & without offence of their brethré. But yet they prescribe some certain thing: ỳ is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they adde no newe thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

The Apostles in their constitution about the Gentiles made no newe lawe of their owne, but applied to the times a lawe which God had made before.

23 Like as if the faithfull Pastors which gouerne the Churches not yet well reformed, should commaund all their people, ỳ til the weak with whom they liue do growe stronger, they should not openly eate flesh on Friday, or openly labour vpon holy dayes, or any such thing. For although these things setting superstition aside, are by themselues indifferent: yet when ther is added offence of brethren, they cannot be done without a fault. But the times are such, that the faithfull cannot shewe such a sight to the weake brethren, but ỳ they shall sore wound their consciences. Who, but a cauiller, will say that so they make a newe lawe, whereas, it is certaine that they doe onely preuent offences, which are expresselỳ enough forbidden of the Lorde? And no more can it be said of the Apostles, whose purpose was nothing els, but in taking away the matter of offences, to cal vpon the law of God concerning the auoiding of offence: as if they had sayde: It is the Lordes commaundement that ye offende not a weake brother. Yee can not eate thinges offered to images, strangled and bloud, but that the weake brethren shal be offended. Therefore we commaund you in the worde of the Lord, that ye eat not with offence. And that the Apostles had respect to the same thing, *Paul* himselfe is a very good witnesse, which writeth thus, verily none otherwise than according to the meaning of the Councell: Concerning meates that are offered to idols, we know that the idoll is nothing. But some with conscience of the Idole, do eat it as offered to idols, and their conscience, forasmuch as it is weake, is defiled. See that your libertie bee not made an offence to the weak. He that shall haue wel weighed these thinges, shall not afterwarde bee deceiued with such a false colour as they make, that pretend the apostles for defence of their tiranie, as though the apostles had begun with their decree to breake the liberty of the Church. But, that they may not bee able to escape, but be driuen euen with their own confession to allowe this solution, lette them aunswere mee, by what right they were so bolde to abrogate the same decree. Because there was no more perill of those offences and dissentions: which the Apostles meant to prouide for, and they know that the lawe was to be weighed by the end thereof. Forasmuch as therefore this lawe was made in respect of charitie, there is nothing prescribed in it, but so much as pertaineth to charity. When they confesse ỳ the transgressing of this lawe is

1. Cor. 8. 1.

nothing

nothing but a breaking of charitie, do they not therewithall acknowledge, ỹ it is not a forged addition to the law of God, but a natural and simple appliance to the times and manners whereunto it was directed?

The commandement of God strictly to be obserued in thinges appertaining to his honor and seruice.

23 But although such laws be a hundred times vniust and iniurious vnto vs, yet they affirme that they must be heard without exception: for they say that this is not here intented, that we should consent to errors, but only that being subiectes we should beare the hard commandementes of our gouernours, which it is not our partes to refuse. But here also the Lorde very well resisteth them with the truth of his word, and deliuereth vs out of such bondage into the libertie, which he hath purchased for vs with his holy bloude, the benefit whereof he hath more than once confirmed with his worde. For that is not here only intended (as they maliciously faine) ỹ we should suffer some grieuous oppression in our body, but that our consciences being spoiled of their liberty that is of the benefit of the bloud of Christ, should be seruilely tormented. Howbeit let vs passe ouer this also, as though it made litle to the matter. But of how great importance do we thinke it is, that ỹ Lords kingdom is taken away frō him, which he claimeth to himself with so great seuerity? But it is taken away so oft as hee is worshipped with the lawes of mens inuentions, whereas he will be holden for the onely lawmaker of his owne worship. And least any man shoulde think it to be a matter of nothing,

Esa. 29. 13. let vs here how much the Lord esteemeth it. Because (sayth he) this people hath feared me with the commandement and doctrine of men: behold I wil astonish them with a great and wonderous miracle. For wisedom shall perish from the wisemen therof, & vnderstanding shal depart from the elders. In an

Math. 15. 9. other place, They worship me in vaine, teaching doctrines, the commandements of men. And truely whereas the children of Israel defiled themselues with many idolatries, ỹ cause of al that euil is ascribed to this vncleane mixture, ỹ transgressing the commandements of God, they haue forged newe worshippings. And therefore the holy hystory reherseth ỹ the new strangers ỹ had bin transplanted by the king of *Babylon* to inhabite *Samaria*, were torne in peeces & consumed of wilde beasts, because they knew not ỹ iudgements or statutes of the God of that land. Although they had nothing offended in the Ceremonies, yet God would not haue allowed a vaine pompe: but in the meane time he ceased not to take vengeance of the defiling of his worship, for that men did thrust in deuises strange from his word. Whereupon it is afterward said, that they being made afraide with that punishment, receiued the Ceremonies prescribed in the lawe: but because they did not yet purely worship the true God, it is twise repeated that they did feare him & did not feare him. Whereupon we gather, ỹ the part of reuerence which is giuen to him, consisteth in this, while in worshipping him wee simply followe what

2. King. 23. he commaundeth with mingling none of our inuentions. And therefore the godly kings are oftentimes praysed, because they did according to al the commaundementes, and declined not to the right hande nor to the left. I go yet further: although in some fayned worshipping ther do not openly appeare vngodlines, yet it is seuerely condemned of the holy Ghoste, so soone

2. King. 16. 10. as men depart from the commaundement of God. The Altar of *Achaz*, the patern wherof was brought out of *Samaria*, might haue seemed to encrease ỹ

gar-

garnishment of the temple, whereas his deuise was to offer Sacrifices thereupon to God only, which he should do more honorably than vpon the first and old Altar. yet we see how the spirite detesteth that boldnes, for none other cause but for that the inuentions of men in the worshipping of God are vncleane corruptions. And howe much more clearly the will of God is opened vnto vs, so much the lesse excusable is our frowardnesse to attempt any thing. And therefore worthily with this circumstance the crime of *Manasses* is inforced, for that he builded a newe áltar in *Ierusalem*, of which God had pronounced, I will there set my name, because the authoritie of God is now as it were of set purpose refused. 2. King 21. 3.

24 Many doe maruel why God so sharply threateneth that hee will do things to be wondred at to the people of whom he was worshipped with the commandements of men, and pronounceth that he is worshipped in vaine with the precepts of men. But if they cõsidered, what it is in the cause of religion, that is to say of heauenly wisedome, to hang vpon the only mouth of God, they woulde therewithall see, that it is no slender reason why God so abhorreth such peruerse seruices, that are done to him acording to the lust of mans wit. For although they that obey such lawes for the wotshipping of God, haue a certeine shewe of humilitie in this their obedience, yet they are not humble before God, to whom they prescribe the same lawes which they themselues do keepe. This is the reason why *Paul* willeth vs so diligently to beware, that we be not deceiued by the traditions of men, and that which he calleth *ethelothreskian*, that is, Wilworship inuented of men beside the doctrine of God. This is verily true, both our owne wisedom, & al mens wisdom must be foolish vnto vs, that wee may suffer him alone to be wise. Which way they keepe not which doe studie with petie obseruations fained by the will of men to commend themselues vnto him, and do thrust vnto him as it were against his will a transgressing obedience toward him, which is in deede giuen to men. As it hath beene done both in many ages heretofore, & in the time within our own remembrance, and is also at this day done in those places where the authoritie of the creature is more esteemed than of the creator: where religion (if yet the same be worthie to be called religion) is defiled with more & more vnsauourie superstitions, than euer was any Paynim wickednes. For what could the wit of men breed but all thinges carnall and foolish & such as truely resemble their authors?

The reason vvhy God abhorreth seruices vvherevvith men deuise to please him.

Col. 2. 4.

25 Whereas also the Patrons of superstitions alleadge, that *Samuel* sacrificed in *Ramatha*, & although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine seconde altar to set against the one only altar: but because the place was not yet appointed for the arke of couenant, he appointed the town where hee dwelled for sacrifices, as the most conuenient place. Truely the mind of the holy prophet was not to make any innouation in holy things, whereas God had so straitly forbidden any thing to be added or minished. As for the example of *Manoha*, I say ỹ it was an extraordinarie & singular case. He being a priuate man offered sacrifice to God & not without the allowance of God: verily because hee enterprised it not of a rash motiõ of his own mind, but by a heauenly instinction. But how much the Lord abhorreth those things ỹ men deuise of them

Samuel & Manoa no examples to iustifie the Church of Rome in her boldnes, but rather Gedeon to condemne her. 1. Sam. 7. 17 Iud. 13. 19

Iud. 8. 27

ſelues to worſhip him withal, another not inferior to *Menoha Gedeon* is a notable example, whoſe Ephod turned to deſtruction not only to him & his familie, but to the whole people. Finally, euery new found inuention, wherewith men couet to worſhip god, is nothing elſe but a defiling of true holines.

The miniſteriall authoritie of Scribes & Phariſees confirmed by Chriſt but not their preſumption to burthen men with what they luſted.

Mat. 23. 3. & 16. 6

26 Why then (ſay they) did Chriſt wil that thoſe intollerable burdens ſhould be borne, which the Scribes and Phariſees bound vpon men? But why in another place did the ſame Chriſt will that men ſhoulde beware of the leauen of the Phariſees: calling leauen (as *Matthew* the Euangeliſt expoundeth it) all their owne doctrine that they mingled with the pureneſſe of the worde of God? What would we haue more plaine, than that wee bee commaunded to flee and beware of all their doctrine? Whereby it is made moſt certaine vnto vs, that in the other place alſo the Lorde willed not, that the conſciences of his ſhould be vexed with the Phariſees own traditions. And the verie words, if they be not wreſted, ſound of no ſuch thing. For the Lord purpoſing there to inueigh ſharply againſt the manners of the Phariſees, did firſt ſimply inſtruct them that heard him, that although they ſawe nothing in their life meete for them to follow, yet they ſhould not ceaſe to do thoſe things which they taught in wordes, while they ſat in the chaire of *Moſes*, that is, to declare the Lawe. Therefore he meant nothing elſe but to prouide that the common people ſhoulde not with the euil examples of the teachers be brought to deſpiſe the doctrine. But forafmuch as many are nothing at all mooued with reaſons, but alway require authoritie, I will alleage *Auguſtines* wordes, in which the verie ſame thing is ſpoken. The Lords

In Ioh. Tract. 46

ſheepefold hath gouernours, ſome faithfull, and ſome hirelings. The gouernours that are faithfull, are true Paſtors: but heare ye, that the hirelings alſo are neceſſarie: for many in the Church following earthly profits, do preach Chriſt, and by them the voice of Chriſt is heard: and the ſheepe do followe, not a hireling, but a Paſtor by the meanes of a hireling. Heare yee that hirelings are ſhewed by the Lorde himſelfe. The Scribes (ſayeth hee) and the Phariſees ſit in the chayre of *Moſes*. Doe yee thoſe thinges that they ſaye, but doe not thoſe thinges that they doe. What other thing ſaide hee, but heare the voice of the Paſtor by the hyrelinges? For in ſitting in the chaire they teach the lawe of GOD: therefore God teacheth by them. But if they will teach their owne, heare it not, doe it not. This ſaith *Auguſtine*.

In forbidding mens conſciences to be charged with humane traditions, lawes whereby the Church is ſet in order are not preiudiced.

27 But whereas many vnskilfull men, when they heare that conſciences are wickedly bounde and God worſhipped in vaine with the traditions of men, do at once blot out altogether all lawes whereby the order of the Church is ſet in frame: therefore it is conuenient alſo to meete with their errour: Verily in this point it is eaſie to bee deceiued, becauſe at the firſt ſight it doeth not by and by appeare what difference is betweene the one ſorte and the other. But I will ſo plainly in fewe wordes ſet out the whole matter, that the likeneſſe may deceiue no man. Firſt let vs hold this, that if wee ſee in euery fellowſhip of men ſome policie to bee neceſſarie, that may ſerue to nouriſh common peace, and to retaine concorde: if wee ſee that in the doing of thinges there is alway ſome orderly forme, which is behoouefull for publike honeſtie and for verie humanitie not to be refuſed:

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the ſame ought chiefely to be obſerued in Churches, which are both beſt maintained by a well framed diſpoſition of all thinges, and without agreement are no Churches at all. Therefore if we will haue the ſafetie of the Church wel prouided for, we muſt altogether diligently procure that which *Paul* commaundeth, that all thinges be done comelily and according to order. 1.Cor.14.4. But foraſmuch as there is ſo great diuerſitie in the manners of men, ſo great varietie in mindes, ſo great diſagreement in iudgementes & wits: neither is there any policie ſtedfaſt enough, vnleſſe it bee ſtabliſhed by certaine lawes, nor any orderly vſage can be obſerued without a certaine appointed forme: Therefore wee are ſo farre off from condemning the lawes that are profitable to this purpoſe, that we affirme that when thoſe be taken away, Churches are diſſolued from their ſinewes, and vtterly deformed and ſcattered abroade. For this which *Paul* requireth, that all thinges bee done decently and in order, cannot bee had, vnleſſe the order it ſelfe and comelineſſe bee eſtabliſhed, with obſeruations adioyned as with certaine bondes. But this onely thing is alway to be excepted in thoſe obſeruations, that they bee not either beleeued to be neceſſarie to ſaluation, and ſo bind conſciences with religion, or be applied to the worſhipping of God, and ſo godlines be repoſed in them.

28 We haue therefore a very good and moſt faithful marke, which puteth difference betweene thoſe wicked ordinaunces, by which we haue ſaid that true religion is darkened and conſciences ſubuerted, and the lawfull obſeruations of the Church: if wee remember that the lawfull obſeruations tende alway to one of theſe two thinges or to both together, that in the holy aſſemblie of the faithfull all thinges bee done comely and with ſuche dignitie as beſeemeth: and that the verie common felowſhippe of men ſhould bee kept in order as it were by certaine bondes of humanitie and moderation. For when it is once vnderſtonde that the lawe is made for publike honeſties ſake, the ſuperſtition is now taken away, into which they fall that meaſure the woorſhipping of God by the inuentions of men. Againe when it is knowen that it pertaineth to common vſe, then that falſe opinion of bonde and neceſſitie is ouerthrowen, which did ſtrike a great terror into conſciences, when traditions were thought neceſſarie to ſaluation. For herein is nothing required but that charitie ſhould with common duetifull doing be nouriſhed among vs. But it is good yet to define more plainely, what is comprehended vnder that comelineſſe which *Paul* commendeth, and alſo what vnder order. The ende of comelineſſe is, partly that when ſuch Ceremonies are vſed as may procure a reuerence to holy thinges, wee may by ſuch helpes be ſtirred vp to godlineſſe: partly alſo that the modeſty and grauitie which ought to be ſeen in all honeſt doings may therein principally appeare. In order this is the firſt point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are gouerned may be accuſtomed to obeying of God, and to right diſcipline: Then, that the ſtate of the Church being well framed, peace and quietnes may be prouided for.

The difference betweene vvicked obſeruations and the lavvfull cõſtitutions of the Church.

29 Therefore wee ſhall not ſay that comelineſſe is, wherein ſhal be nothing but vaine delectation: ſuch as we ſee in that playerlike apparell, which

VVhat thinges they be that ſerue for comlines & order in the Church.

the Papistes vse in their ceremonies, where appeareth nothing else, but an vnprofitable visor of gainesse, and excesse without fruite. But we shall account that to be comelinesse which shall so bee meete for the reuerence of holy mysteries, that it be a fit exercise to godlinesse, or at least such as shall serue to conuenient garnishing for the celebrating thereof: & the same not without fruite, but that it may put the faithfull in minde with howe greate modestie, religiousnesse and reuerence, they ought to handle holy thinges. Nowe, that ceremonies may be exercises of godlinesse, it is necessary that they leade vs the streight waie to Christ. Likewise wee maie not say that order consisteth in those trifling pomps that haue nothing else than a vanishing gaines: but that it standeth in such an orderly framing as maie take away all confusion, barbarousnesse, obstinacie, and al striues and dissentions.

1.Cor.11.21.& 5. Of the first sort are these examples in *Paul*: y prophane banketting should not bee mingled with the holie Supper of the Lorde: that women shoulde not come abrade, but couered: and many other which wee haue in common vse: as this, that we pray kneeling and bare headed: that we minister the Lordes Sacramentes not vncleanely, but with some dignitie: that in the burying of the dead we vse some honest shewe: and other thinges that are

1.Co.14.34 of the same sorte. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of mysteries: at Sermons, quietnesse and silence, places appointed, singing together of Hymnes, daies prefixed for celebrating of the Lords Supper, that *Paul* forbiddeth that women should teach in the Church, and such like. But specially those things that concerne discipline, as the teaching of the Catechisme, the censures of the Church, excommunication, fastinges, & such as may be reckoned in the same number. So all the constitutions of the Church, which wee receiue for holy and wholesome, we may referre to two chiefe titles: for some pertaine to rites, & ceremonies, and the other to discipline and peace.

A rule for church ordinances. 30 But because here is peril, least on the one side the false bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the otherside there bee some men too fearefull, which admonished with the aforesaide euils do leaue no place to lawes be they neuer so holie: here it is good to protest, that I alow only those ordinances of men which be both grounded vpon the authoritie of God, & taken out of the scripture, yea and altogether Gods owne. Let vs take for an example the kneeling which is vsed in time of common prayer. It is demanded, whether it bee a tradition of man, which euery mā may lawfully refuse or neglect, I say that it so of mē, that it is also of God. It is of God, in respect that it is a part of that comlinesse, the care and keeping whereof is commended vnto vs by the Apo-

1.Cor.14.40. stle: it is of men, in respect that it specially betokeneth that which had in generaltie rather beene pointed to, than declared. By this one example wee may iudge, what is to be thought of that whole kinde: verily because the Lorde hath in his holie Oracles both faithfully conteined and clearely set foorth both the whole summe of true righteousnesse, and all the partes of the worshipping of his diuine Maiestie, and whatsoeuer was necessarie to saluation: therefore in these thinges hee is onelie to be hearde as our Schoolemaister. But because in outward discipline and Ceremonies his will

will was not to preſcribe each thing particularly what wee ought to followe (becauſe hee foreſawe this to hang vppon the ſtate of times, and did not thinke one forme to be fitte for all ages) herein wee muſt flee to thoſe generall rules which he hath giuen, that thereby all thoſe thinges ſhoulde bee tried which the neceſſitie of the Church ſhall require to bee commaunded for order and comlineſſe. Finally, Foraſmuch as hee hath therefore taught nothing expreſly, becauſe theſe things both are not neceſſarie to ſaluation, and according to the manners of euery nation and age ought diuerſly to be applyed to the edifying of the Church: therfore as the profite of the church ſhall require, it ſhal bee conuenient as well to change and abrogate thoſe that be vſed, as to inſtitute newe. I graunt in deede, that we ought not raſhly, nor oft, nor for light cauſes to runne to innouation. But what may hurt or edifie, charitie ſhall beſt iudge: which if we will ſuffer to be the gouernes, all ſhal be ſafe.

The obedience required vnto lawfull ordinances of the church.

31 Nowe it is the duetie of Chriſtian people, to keepe ſuch thinges as haue beene ordeined according to this rule, with a free conſcience & without any ſuperſtition, but yet with a godly and eaſie redineſſe to obey, not to deſpiſe them, not to paſſe them ouer with careleſſe negligence: ſo farre is it of, that they ought by pride and obſtinacie openly to breake them. What manner of libertie of conſcience (wilt thou ſay) may there bee in ſo great obſeruation and warineſſe? Yea, it ſhall ſtande excellently well when wee ſhall conſider, that they are not ſtedfaſt and perpetuall ſtayed lawes, whereunto wee be bounde, but outwarde rudimentes for the weakeneſſe of men: which although we do not all neede, yet wee doe all vſe them, becauſe wee are mutually one bound to another, to nouriſh charitie among vs. This wee may reknowledge in the examples aboue rehearſed. What? Doeth religion ſtande in a womans veile, that it is not lawfull to goe out of dores with her heade vncouered? Is that holy decree of his concerning ſilence, ſuch as cannot be broken without moſt hainous offence? Is there any myſterie in kneeling, or in burying of a dead carcaſe, that may not be omitted without ſinne? No, For if a woman neede, for the helping of her neighbour, to make ſuch haſt as may not ſuffer her to couer her head, ſhee offendeth not if ſhee runne thither with her head vncouered. And it may ſometime befall that it may be no leſſe conuenient for her to ſpeake, than at another time to holde her peace. And there is no cauſe to the contrarie, but that he which by reaſon of diſeaſe cannot bow his knees may pray ſtanding. Finally, it is better to burie a dead man ſpeedely in time, than when they lacke a winding ſheet, or when there be not men preſent to conuey him, to tarrie till he rot vnburied. But neuertheleſſe in theſe things there is ſomewhat which the manner and ordinances of the countrie, and finally very natural honeſtie and the rule of modeſtie appointeth to bee done or auoided: wherein if a man ſwarue any thing from them, by vnwarines, or forgetfulneſſe, there is no crime committed: but if vppon contempt, ſuch ſtubborneſſe is to bee diſallowed. Likewiſe the dayes themſelues, which they bee, and the houres, and howe the places be builded, and what Pſalmes be ſong vpon which day, it maketh no matter. But it is meete that there bee both certeine daies, and appointed houres, and a place fit to receiue all, if there bee regarde had of the preſer-

uation of peace, For how great an occasion of brawlings should the confusion of these things bee, if it were lawful for euery man as he list, to change those things that belong to common state: forasmuch as it will neuer come to passe that one same thing shall please all men, if things be left as it were in the middest to the choice of euery man? If any man do carpe against vs, and will herein bee more wise than hee ought, let him see himselfe by what reason hee can defende his owne precisenesse to the Lorde. As for vs, this saying of *Paul* ought to satisfie vs, that wee haue not an vse to contend, nor the Churches of God.

1. Cor. 11. 16

Cautions touching Churchordinances.

32 Moreouer it is with great diligence to be indeuoured, that no error creepe in, that may corrupt or obscure this pure vse. Which shalbe obteined, if all obseruations, whatsoeuer they shall bee, shall haue a shewe of manifest profite, and if verie fewe bee receiued: but principally if there be adioyned a faithfull doctrine of the Pastor, that may stoppe vp the waye to peruerse opinions. This knowledge maketh that in all these thinges euery man may haue his owne libertie preserued, and neuertheless shall willingly charge his owne libertie with a certaine necessitie, so farre as either this comelinesse that wee haue spoken of, or the order of Charitie shal require. Secondly, that both wee our selues shoulde without any superstition be busied in the obseruing of those thinges, and shoulde not too precisely require them of other, so as wee shoulde thinke the worshipping of God to bee the better for the multitude of ceremonies: that one Church should not despise another for the diuersitie of discipline: last of all that setting herein no perpetuall lawe to our selues, wee shoulde referre the whole vse and ende of obseruations to the edification of the Church, that when it requireth we may without any offence suffer not onely somewhat to bee changed, but all the obseruations that were before in vse among vs, to bee altered. For this age is a present experience, that certaine rites, which otherwise are not vngodly nor vncomely, may according to the fit occasion of the matter, bee conueniently abrogate. For (such hath beene the blindnesse and ignorance of the former times) Churches haue heretofore, with so corrupt opinion and with so stiffe affection, sticked in ceremonies, that they can scarcely be sufficiently purged from monstruous superstitions, but that many ceremonies must be taken away, which in olde time were peraduenture ordeined not without cause, and of themselues haue no notable vngodlines in them.

The xi. Chapter.

Of the iurisdiction of the Church, and the abuse thereof, such as is seene in the Papacie.

The vse of a policie in the church different frō that which is ciuil: the antiquitie of ecclesiastical iudgements: the difference of authoritie giuen to the Church in the 18. of Matth. from that which is giuen in the 16. of Matth. and the 21. of John.

NOwe remaineth the thirde part of the power of the Church, yea & the cheefe part in a well ordered state, which wee haue said to consist in iurisdiction. The whole iurisdiction of the Church perteineth to the discipline of maners, of which we shal entreat by and by. For as much as no citie or no town can stand without magistrate & policie: so the church of God (as

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I haue alreadie taught, but now I am compelled to repeate it again) needeth her certaine ſpiritual pollicie: but ſuch as is vtterly ſeuered from the ciuile pollicie, and doth ſo nothing hinder or miniſh it, that it rather doth much helpe and further it. Therefore this power of iuriſdiction ſhal in a ſumme be nothing elſe but an order framed for the preſeruation of ſpirituall pollicie. To this ende from the beginning were ordained iudiciall orders in Churches, which might vſe examination of maners, correct vices & exerciſe the office of the keies. This order *Paul* ſpeaketh of in the Epiſtle to the Corinthians, when he nameth gouernments. Againe, to the Romanes, when hee ſaith: let him that ruleth, rule in carefulnes. For he ſpeaketh not to the magiſtrates, (for at that time there were no Chriſtian magiſtrates) but to them y were ioyned with the Paſtors for the ſpiritual gouernment of the church. Alſo in the Epiſtle to *Timothee*, he maketh two ſorts of Elders: ſome, that labor in the word: other ſome, that do not vſe the preaching of the word, & yet doe rule well. By this later ſort it is no dout that he meaneth thē y were appointed to looke vnto maners, and to the whole vſe of the keyes. For this power, of which we nowe ſpeake, hangeth wholly vppon the keyes which Chriſt gaue to the Church, in the xviii. Chap. of *Matthewe*: where hee commandeth, that they ſhould be ſharply admoniſhed in the name of the whole Church, that haue deſpiſed priuate monitions: but if they goe forwarde in their obſtinacie, he teacheth that they ſhould be put out of the fellowſhip of the faithfull. But theſe monitions & corrections cannot bee without knowledge of the cauſe: therefore there needeth both ſome iudgement and order. Wherefore vnleſſe we will make voide the promiſe of the keies, & take vtterly away excommunication, ſolemne monitions, & al ſuch things whatſoeuer they be: we muſt needes giue to the Church ſome iuriſdiction. Let the readers marke that that place entreateth not of the generall authoritie of doctrine, as in the xvi. Chapter of *Matthewe*, and the xxi. of *John*: but that the power of the Synagogue is for the time to come transferred to the flock of Chriſt. Vntill that day the Iewes had their order of gouerning, which Chriſt ſtabliſheth in his Church, and that with great penaltie, ſo much as concerneth the pure inſtitution of it. For ſo it behoued, foraſmuch as otherwiſe the iudgement of an vnnoble and vnregarded congregation might be deſpiſed of raſh and proude men. And that it ſhoulde not encomber the readers, that Chriſt doeth in the ſame wordes expreſſe things ſomewhat differing one from the other, it ſhalbe profitable to diſſolue this doubt. There be therefore two places, that ſpeake of binding and looſing. The one is in the xvi. Chapter of *Matthewe*, where Chriſt, after that he had promiſed that he woulde giue to *Peter* the keies of the kingdome of heauen, immediately addeth, that whatſoeuer he ſhall binde or looſe in earth, ſhalbe confirmed in heauen. In which wordes he meaneth none other thing, than hee doeth by other wordes in *John*, when ſending his diſciples to preach, after that hee had breathed vpon them he ſaide: whoſe ſinnes ye forgiue, they ſhalbe forgiuen: and whoſe ye retaine, they ſhalbe retained in heauen. I will bring an expoſition not ſuttle, not enforced, not wreſted: but natural, flowing, and offering it ſelfe. This commaundement of forgiuing and reteining ſinnes, & that promiſe of binding and looſing made to *Peter*, ought to be referred to

1. Cor. 12. 28
Rom. 12. 8
1. Tim. 5. 17
Ioh. 20. 23.
Matt. 16. 19

no other thing but to the miniſterie of the worde: which when the Lorde committed to the Apoſtles, he did therwith alſo arme them with this office of binding and looſing. For what is the ſumme of the Goſpel, but that wee all being the bondſeruantes of ſinne and of death, are looſed and made free by the redemption that is in Chriſt Ieſus: and that they which do not receiue nor acknowledge Chriſt their deliuerer and redeemer, are damned and adiudged to euerlaſting bonds? When the Lord deliuered this meſſage to his Apoſtles, to be carried into all nations: to approue that it was his owne & proceeding from himſelf, he honored it with this noble teſtimonie: and that to the ſingular ſtrengthening both of the Apoſtles themſelues, and of all thoſe to whom it ſhould come. It behoued that the Apoſtles ſhould haue a ſtedfaſt and ſounde certaintie of their preaching, which they ſhould not only execute with infinite labours, cares, troubles and dangers, but alſo at the laſt ſeale it with their blood. That they might (I ſay) knowe the ſame to bee not vaine nor voide, but full of power and force: it behoued that in ſo great carefulneſſe, in ſo great hardneſſe of thinges, and in ſo great dangers, they ſhould be perſwaded that they did the buſineſſe of God: that when all the worlde withſtoode them, and fought againſt them, they ſhould knowe that God ſtoode on their ſide: that hauing not Chriſt the author of their doctrine preſent by ſight in earth, they ſhoulde vnderſtande him to be in heauen, to confirme the trueth of the doctrine which he had deliuered them. It behoued againe that it ſhould alſo be moſt certainly proued by teſtimonie to the hearers, that that doctrine of the Goſpell was not the worde of the Apoſtles, but of God himſelfe: not a voice bred in earth, but come downe from heauen. For theſe thinges, the forgiueneſſe of ſinnes, the promiſe of euerlaſting life, the meſſage of ſaluation, cannot bee in the power of man. Therefore Chriſt hath teſtified, that in the preaching of the Goſpell there is nothing of the Apoſtles, but the onely miniſterie: that it was hee himſelfe that ſpake and promiſed all thinges by their mouthes as by inſtruments: and therefore that the forgiueneſſe of ſinnes which they preached, was the true promiſe of God: and the damnation which they pronounced, was the certaine iudgement of God. But this teſtifying is giuen to al ages, and remaineth in force, to certifie and aſſure all men, that the worde of the Goſpel, by what man ſoeuer it bee preached, is the verie ſentence of God, publiſhed at the ſoueraigne iudgement ſeate, written in the booke of life, ratified, firme and fixed in heauen. Thus wee ſee that in thoſe places the power of the keies is nothing but the preaching of the Goſpell: and that it is not ſo much a power as a miniſterie, if we haue reſpect to men. For Chriſt hath not giuen this power properly to men, but to his owne worde, whereof he hath made men miniſters.

The power of binding and looſing by diſciplyne committed to the Church. Mat. 18. 17.

2 The other place which we haue ſaid to be concerning the power of binding and looſing, is in the xviii. Chapter of *Matthew*, where Chriſt ſaith: If any brother heare not the Church, let him be to thee as a heathen man or a publicane. Verily I ſay vnto you: whatſoeuer ye bind vpon earth, ſhalbe bounde alſo in heauen: whatſoeuer yee looſe ſhalbe looſed. This place is not altogether like the firſt, but is a litle otherwiſe to be vnderſtanded. But I doe not ſo make them diuerſe, that they haue not great affinitie together.

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This first point is like in both, that either of them is a general sentence: that in both there is alway all one power of binding and loosing, namely by the worde of God, all one commaundement, all one promise. But herein they differ, that the first place peculiarly belongeth to preaching, which the ministers of the worde doe execute: this latter place to the discipline of Excommunication, which is committed to the Church. The Churche bindeth, whom she excómunicateth not that she throweth him into perpetuall ruine and desperation, but becausse she condemneth his life and manners, and vnlesse he repent, doth already warne him of his damnation. She loseth whom she receiueth into communion: becausse she doth make him as it were partaker of the vnitie which she hath in Christ Iesus. Therefore that no man should obstinately despise the iudgement of the church, or little regard that he is condemned by the consenting voyces of the faithfull: the Lord testifieth that such iudgement of the faithful is nothing else but a publishing of his own sentence: and that whatsoeuer they do in earth, is confirmed in heauen. For they haue the worde of GOD, whereby they may condemne the peruerse: they haue the worde, whereby they maye receiue the repentaunte into grace. And they can not erre, nor dissent from the iudgement of God: becausse they iudge not but after the law of God, which is not an vncertaine or earthly opinion, but the holy wil of God, & a heauenly oracle. Out of these two places, which I thinke I haue both briefely & familiarly and truly expounded, those furious men without difference as they be caried with their owne giddinesse, goe about to stablish sometime confession, sometime excommunication, sometime iurisdiction, sometime the power to make lawes, sometime pardons. But the first place they aledge to stablish the supremacy of the Sea of *Rome*: they can so well skill to fit their keyes to all lockes and doores, that a man may say they haue practised smithes craft all their life.

The difference betweene ecclesiastical iudgement & ciuill, and the necessitie as well for the one as the other to continue.

3 For whereas many thinke that those thinges endured but for a time, when the Magistrats were yet strangers from the profession of our religion: they are deceiued in this, ỳ they consider not, howe greate difference and what maner of vnlikenesse there is of the Ecclesiastical & ciuill power. For the Church hath not the power of the sword to punish or restraine, no empire to commande, no prison, no other paines which the Magistrate is wont to lay vpon men. Againe, it tendeth not to this ende, that he that hath sinned should be punished against his will, but should with willing chastisement professe his repentance, Therfore there is a farre diuerse order: becausse neither doth the Church take to it selfe any thing which properly belongeth to the Magistrate, nor the magistrate can execute that which the church doth. This shalbe made plainer by an example. Is any man dronke? In a wel ordered citie prison shalbe his punishment. Hath he committed fornication? He shal haue like, or rather greater punishment. So shall both the lawes, & the magistrat, & outward iudgement be satisfied: But it may be that he shal giue no signification of repentance, but rather murmure & grudge against it. Shal the Church in this case doe nothing? But such can not bee receiued to the Supper, without doing wrong both to Christ and his holy institution. And reason requireth this, that hee which offendeth the Church with an euill

example

example, should with solemne declaration of repentance take away the offence which he hath raised. The reason which they bring that are of contrarie opinion, is too colde. Christ say they committed these doings to the Church, when there was no magistrate to execute them. But it happeneth often times that the magistrate is more negligent, yea sometime peraduenture that himselfe is to be chastised, which happened to the Emperor *Theodosius*. There may beside this as much be said of the ministerie of the worde. Now therefore after their sentence, let Pastors cesse to blame manifest wicked doinges, let them ceasse to chide, to reproue, to rebuke, for there be Christian magistrates, which ought to correct these things with the law and with the sword. But as the Magistrate ought by punishing, and by restraining with force, to purge the Church of offences: so likewise the minister of the worde for his part ought to helpe the magistrate that there may not so many offend. So ought their workings to be conioyned that the one may bee a help, not a hinderance to the other.

Ecclesiasticall iurisdiction not abolished by ciuill.

4 And truely if a man more neerely wey the words of Christ, hee shall easily perceiue that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For it is not meete that we should accuse them to the magistrate, that will not obey our monitions: which yet should be necessarie if the magistrat succeeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a fewe yeres? Verily verily I say vnto you, whatsoeuer yee binde in earth. Moreouer Christ did here institute no newe thing, but followed the custome alway obserued in the auncient Church of his owne nation: whereby he signified that the Church cannot want the spirituall iurisdiction, which had beene from the beginning. And this hath beene confirmed by the consent of all times. For when Emperors and magistrates began to professe Christe, the spirituall iurisdiction was not by & by abolished: but only so ordred, that it should diminish nothing of the ciuile iurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subiection of the children of God, whereof it is not the last parte to submit himselfe to the Church, iudging by the worde of God: so farre it is off, that he ought to take away that order of iudgement. For what is more honorable (saith *Ambrose*) for the Emperor, than to be called the sonne of the Church? For a good Emperor is within the Church, not aboue the Church, Therefore they, which to honor the magistrate doe spoile the Church of his power, do not onely with false exposition corrupt the sentéce of Christ, but also doe not slenderly condemne so many holy bishops which haue beene from the time of the Apostles, that they haue by false pretence vsurped the honor & office of the Magistrate,

Epi. 32. ad Valent.

Spirituall powver seuered from the powver of the swworde.

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and howe great abuse is crept in, that we may know what is to be abrogate, and what is to be restored of antiquitie, if we will ouerthrowe the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be shot at, that offences be preuented, and if any offence be risen vp, that it may bee abolished. In the vse two thinges are to be considered: first, that this spirituall power bee

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altogether ſeuered from the power of the ſworde: then, that it be not executed by the will of one man, but by a lawfull aſſembly. Both theſe things were obſerued in the purer Church. For the holy byſhops did not exerciſe their power with fines, or impriſonments, or other ciuil puniſhmentes: but they vſed the onely word of the Lord, as they ought to do. For the ſeueareſt reuenge, and as it were the vttermoſt thunderbolt of the church is excommunication, which is not vſed but in neceſſity. But this requireth neither force nor ſtrong hand, but is content with the power of the word of God. Finally, the iuriſdiction of the old Church was nothing elſe but a declaration in practiſe (as I may ſo call it) of that which *Paul* teacheth concerning the ſpirituall power of Paſtors. Ther is (ſaith he) power giuen to vs, whereby we may throwe downe ſtrong holdes, whereby we may make low all height that lifteth vp it ſelfe againſt the knowledge of God, whereby we may ſubdue all thought, & may lead it captiue into the obedience of Chriſt, and we haue in readineſſe a reuenge againſt all diſobedience. As this is done by the preaching of the doctrine of Chriſt: ſo, leaſt the doctrine ſhould be ſcorned, according to that which is taught ought they to be iudged which profeſſe thẽſelues of the houſhold of faith. But that cannot be done, vnleſſe ther be ioyned with the miniſtery a power to call them that are to be priuately admoniſhed, or to be more ſharply corrected, and alſo a power to exclude them from the communion of the ſupper, which cannot be receiued without prophaning of ſo great a myſtery. Therefore when in another place he ſaith, that it belongeth not to vs to iudge ſtraungers, hee maketh the children ſubiect to the cenſures of the Church, which may chaſtice their faultes, and he ſecretely ſignifieth that there were then iudiciall orders in force from which none of the faithfull was free.

2.Cor.10.4.

1.Cor.5.12.

6 But ſuch authoritie (as we haue declared) was not in the power of one man, to do euery thing according to his own will: but in the power of the aſſembly of the Elders, which was the ſame thing in the Church that a Senate is in a citie. *Cyprian*, when hee maketh mention by whome it was exerciſed in his time, vſeth to ioine the whole cleargy with the biſhop. But in another place alſo he ſheweth, that the verie cleargy ſo gouerned, that in the meane time the people was not excluded from the hearing of matters. For thus hee writeth: Since the beginning of my byſhoprick I haue determined to do nothing without the counſel of the cleargy and conſent of the people. But this was the common and vſuall manner, that the iuriſdiction of the Churche ſhoulde bee exerciſed by a Senate of elders: of whome (as I haue ſaide) there were two ſortes: For ſome were ordeined to teaching, and otherſome were onely iudges of manners. By little and litle this inſtitution grew out of kinde from the firſt beginning of it: ſo that euen in the time of *Ambroſe* onely clearkes were iudges in eccleſiaſticall iudgements. Which thing he him ſelfe complaineth of in theſe woods: The old Synagoge (ſaith he) and ſince that time the Church hath had Elders, without whoſe counſell nothing was done. Which by what negligence it is growne out of vſe, I know not, vnleſſe peraduenture by the ſlouthfulneſſe or rather the pride of the teachers, while they alone woulde be thought to bee ſomewhat. Wee ſee howe much the holy man is diſpleaſed, that any thing of the better ſtate is decaied, when

Spirituall iuriſdiction executed by the will not of one but of many in the time of Cyprian and Ambroſe.

Epi. 24. & 9. lib. 2

In 5. capite. 1. ad Tim.

when notwithstanding they had yet continuing an order that was at the leaſt tolerable. What then would he doe if hee ſawe theſe deformed ruines that ſhewe almoſt no ſigne of the olde building? What bewailing woulde he vſe? Firſt, againſt lawe and right, the byſhop hath claimed to himſelfe alone, that which was giuen to the whole Church. For it is like as if the Conſull, driuing out the Senate, ſhould take the Empire vpon himſelfe alone. But as he is aboue the reſt in honour, ſo in the whole aſſembly is more authoritie than in one man. Therefore it was too wicked a deede, that one man, remouing the common power to himſelfe, hath both opened an entry to tyrannous luſt, and hath taken from the Church that which belonged vnto her, and hath ſuppreſſed and put away the aſſembly ordeined by the Spirite of Chriſt.

The abuſe of ſpiritual courtes.

7 But (as of one euill alway groweth another) Byſhops diſdaining it as a thing vnworthy of their care, haue committed it ouer to other. Hereupon are created Officials to ſerue that roome: I doe not yet ſpeake what kinde of men they be, but onely this I ſay, that they nothing differ from prophane Iudges. And yet they ſtill call it a ſpirituall iuriſdiction, where men contende about nothing but earthly matters. Although there were no more euill, with what face dare they cal a brawling court the iudgement of the church? But there are monitions, there is excommunication. So verily they mocke with God. Doeth a poore man owe a little money? he is cited: if he appeare, he is condemned. When he is condemned, if he doe not ſatisfie it, he is moniſhed: after the ſecond monition they proceede one ſteppe towarde excommunication: if he appeare not, he is moniſhed to come and yeelde himſelfe to iudgement: if hee then make delay, hee is moniſhed, and by and by excommunicate. I beſeech you, what is there any thing like either to the inſtitution of Chriſt, or to the auncient manner, or to an Eccleſiaſticall order? But there is alſo correction of vices. But howe? verily they not onely ſuffer but with ſecrete allowance do after a certain maner cheriſh and confirme adulteries, wantonneſſe, drunkenneſſe & ſuch kind of miſchieuous doings: & ỳ not only in the common people, but alſo in the cleargy themſelues. Of many they call a fewe before them, either that they ſhoulde not ſeeme ſlouthfull in winking at them, or that they may milke out ſome money. I ſpeake not of the pillages, robberies, briberies, & ſacriledges that are gathered ther by, I ſpeake not what manner of men are for the moſte part choſen to this office. This is enough & too much, that when the Romaniſts doe boaſt that their iuriſdiction is ſpirituall, it is eaſy to ſhewe that there is nothing more contrary to the order inſtitute of Chriſte, and that it hath no more likeneſſe to the auncient cuſtome than darkneſſe hath to light.

Spiritual powar abuſed, euil vſurped by the Pope.

8 Although wee haue not ſpoken all things that might be alleaged for this purpoſe, and thoſe things that wee haue ſpoken of are knitte vp in fewe words: yet I truſt that wee haue ſo fought it out, that there is nowe no more cauſe why any man ſhoulde doubt, ỳ the ſpirituall power whereof the Pope with al his kingdom proudly glorieth, is wicked againſt God, & an vniuſt tyranny ouer his people. Vnder the name of ſpirituall power I comprehende both boldneſſe in framing newe doctrines, wherewith they haue turned away the ſily people from the naturall pureneſſe of the worde of God, and the

the wicked traditions wherewith they haue snared them, and also the false ecclesiasticall iurisdiction which they execute by Suffrages and Officiales. For if we graunt vnto Christ a kingdome among vs, it is not possible but that al this kinde of dominion must immediatly be ouerthrowen and fall downe. As for the power of the sword which they also giue to themselues, because it is not exercised vpon consciences, it pertaineth not to our present purpose to intreat of it. In which behalfe yet it is also to note, that they be alway like themselues, verily nothing lesse than that which they would be take for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faultes of men, but the commō wickednes of the whole order, yea the verie pestilence of the order: forasmuch as it is thought that the same should be mained, vnlesse it be gloriously set foorth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his mind was to debar the ministers of his word from ciuill dominion and earthly gouernement, when he saide. The kinges of the Gentils beare rule ouer them: but you shall not so. For he signifieth not only that the office of Pastor is distinct from the office of a Prince, but that they be thinges so seuered, that they can not meete together in one man. For whereas *Moses* did beare both the offices together: First that was done by a rare miracle: againe, it was but for a time till thinges were better sette in order. But when a certaine forme was once prescribed of God, the ciuill gouernment was left vnto him, and he was commaunded to resigne the priesthoode to his brother. And worthiely. For it is aboue nature, that one man should suffice to beare both burdens. And this hath in al ages ben diligently obserued in the church. And there was neuer any of the bishops, so long as the true forme of the Church endured, that once thought of vsurping the power of the sword: so ỹ this was a cōmon prouerbe in the time of *Ambrose*, that Emperours rather coueted the priesthood, than priestes the empire. For this which he afterward saith, was emprinted in the minds of al men, that palaces pertained to the Emperour, and Churches to the Priest.

Matt. 20. 25
Luke. 12. 25

Exod. 18. 16

Hom de Basilic. traden.

9 But since that a way hath ben deuised, whereby bishops might hold the title, honor & riches of their office without burden or care: least they should be left altogether idle, the power of the sworde was giuen them, or rather they did by vsurpation take it vpon themselues. By what colour wyll they defende this shamelesnes? Was this the duetie of Bishops to wrappe themselues with iudiciall hearing of causes, with the gouernementes of cities and prouinces, and through large circuites to meddle in businesse so vnpertaining to them: which haue so much worke and businesse in their owne office, that if they were wholy & continually occupied in it, and were withdrawen with no callinges away from it, yet they were scarcely able to satisfie it? But (such is their waiwardnesse) they sticke not to boast, that by this meane the Church doth florish according to her worthinesse, and that they themselues in the meane time are not too much drawen away from the dueties of their vocation. As touching the first point: if this be a comely ornament of ỹ holy office, that they be aduaunced to such height, that the highest monarches may stande in feare of them: then they haue cause to quarell with Christe, which hath in such sort grieuously pinched their honor. For, at least in their opinion.

Neither honorable for the church, nor if performāce of duetie be respected profitable, for Romish prelates to be both Bishops & kings.

Matt. 20.25
Luke. 22.25
opinion, what could haue ben ſpoken more diſhonorably than thoſe wordes: The kings of the Gentiles and princes beare rule ouer them, but you ſhall not ſo? And yet he laid no harder lawe vpon his ſeruants than he firſt laide

Luke. 12.14
and receiued vpon himſelfe. Who (ſaith he) hath made me a iudge or diuider among you? We ſee that he plainely putteth away from himſelfe the office of iudging, which he would not do if it were a thing agreeing with his office: wil not the ſeruaunts ſuffer themſelues to bee brought into that order, whereunto the Lorde hath yeelded himſelfe ſubiect? As for the other point,

Act. 6.2
I woulde to God they coulde ſo proue it in experience as it is eaſie to ſpeake it. But foraſmuch as the Apoſtles thought it not good, to leaue the worde of God and miniſter at tables: thereby, becauſe they will not bee taught, they are conuinced, that it is not all one mans worke to be both a good biſhop & a good prince. For if they (which according to the largeneſſe of the gifties wherwith they were endued, were able to ſatisfie mo and greater cares than any men that haue beene borne ſince them) haue yet confeſſed that they cannot at once apply the miniſterie both of the worde and of tables, but that they ſhoulde faint vnder the burden: howe colde theſe that bee men of no valor in compariſon of the Apoſtles a hundred folde excell the induſtrie of the Apoſtles? Truely, to attempt it was a point of moſte ſhameleſſe and too preſumptuous boldneſſe: yet wee ſee that it hath beene attempted: but with what ſucceſſe, it is euident. For it coulde not otherwiſe come to paſſe, but that forſaking their owne office they ſhoulde remooue into other mens charge.

The ſteps & occaſions whereby romiſh biſhops haue riſen vnto more than conuenient powuer.

10 And is is no doubt but that of ſmall beginning they haue by litle and little growen to ſo great encreaſes. For it was not poſſible that they ſhoulde at the firſt ſtep clime vp ſo high. But ſometime with ſubtletie & croked craftie meanes they priuilie auaunced themſelues, ſo as no man coulde foreſee that it woulde come to paſſe till it was done; ſometime when occaſion ſerued they did by terror and threatnings wring from princes ſome augmentation of their power: ſometime when they ſawe Princes not harde laced to giue, they abuſed their fond and vnaduiſed gentleneſſe. In olde time if anye controuerſie happened, the godly, to eſcape the neceſſitie of going to lawe, committed the arbitrement to the biſhop, becauſe they doubted not his vprightneſſe. With ſuch arbitrementes the olde biſhops were oftentimes encombred, which in deede greatly diſpleaſed them (as *Auguſtine* in one place teſtifieth) but leaſt the parties ſhould runne to contentious lawing, they did though againſt their willes take that encumbrance vpon them. Theſe men haue of voluntarie arbitrementes, which were altogether differing from the noiſe of iudiciall courtes, made an ordinarie iuriſdiction. In a li le while after when cities and countries were troubled with diuerſe harde diſtreſſes, they reſorted to the protection of biſhopes, to be ſafegarded by their faithfull ſuccour: the biſhops by marueilous ſuttletie, of protectors made themſelues Lordes. Yea, and it cannot be denied that they haue gotten the poſſeſſion of a greate parte by violent ſeditious partakinges. As for the Princes, that willinglie gaue iuriſdiction to biſhops, they were by diuerſe affections moued thereunto. But admitting that their gentlenes had ſome ſhewe of godlineſſe: yet with this their wrongfull liberalitie they did not verie

well

well prouide for the profit of the Church, whose auncient and true discipline they haue so corrupted, yea (to say trueth) haue vtterly abolished. But those bishops ỹ haue abused such goodnes of princes to their owne commoditie, haue by shewing of this one exãple enough & too much testified ỹ they are not bishops. For if they had had any sparcle of an apostolike spirit, they wold without doubt haue answered out of the mouth of *Paul*: the weapons of our warfare are not carnal, but spiritual. But they being rauished with blind greedines, haue destroyed both themselues, their successours, & the church.

The shifts which the bishop of Rome vseth to hold the power which by robbery he hath gotten.

11 At length the byshop of *Rome* not contented with meane Lordships, first layd hand vpon kingdoms, & afterward vpon the very empire. And that he may with some color whatsoeuer it be retain the possessiõ gottẽ by mere robbery, he somtime boasteth that he hath it by the law of God, he somtime pretendeth the gift of *Constantine*, somtime some other title. First I aunswere with *Bernard*: Admit that he do by any other reason whatsoeuer, claime this vnto him, yet hee hath it not by Apostolike right. For *Peter* coulde not giue that which he had not: but he gaue to his successors ỹ which he had, the care of Churches. But when the Lord and master saith, that he is not appointed iudge betweene two, a seruaunt and scholler ought not to think scorn if he be not iudge of all men. But *Bernard* speaketh of ciuill iudgements. For hee addeth: Therefore your power is in crimes, not in possessions: becausse for those & not for these ye haue receiued the keies of the kingdom of heauen. For which seemeth to thee the greater dignity to forgiue sinnes, or to diuide landes? There is no comparison. These base and earthly things haue Kinges & Princes of the earth their iudges. Why do ye inuade the bounds of other? &c. Againe, Thou art made a superiour: (he speaketh to Pope *Eugenius*) but whereunto? Not to beare lordship, I think. Therefore how much soeuer we thinke of our selues, let vs remember that there is a ministery layd vpon vs, not a lordship giuen vs. Learne that thou hast need of a weedhooke not of a scepter, that thou maist do the worke of a Prophet. Againe, it is plaine: Lordship is forbidden to the Apostles. Go thou therefore, & presume to vsurp to thy self either being a Lord, an Apostleship: or being an Apostle, a Lordship. And by and by after: the forme of an apostleship is this, Lordship is forbidden them, ministery is bidden them. Whereas these thinges are so spoken of a man, ỹ it is euident to al men that the very truth speaketh them, yea whereas the very thing it selfe is manifest without all wordes: yet the Bishoppe of *Rome* was not ashamed in the Councel at *Orleance* to decree that the supreme power of both the swordes belong to him by the lawe of God.

Liber de Consid. 25.

Concil. Arelatense.

12 As for the gift of *Constantine*, they that be but meanly practised in the histories of those times neede not to be taught how much this is not onely fabulous, but also to be laughed at. But to passe ouer histories, *Gregory* himselfe is both a sufficient & most full witnesse hereof. For so oft as he speaketh of the Emperour, he calleth him most noble Lord, and himself his vnworthy seruaunt. Againe, in a nother place: But let not our Lord by the earthly power be the sooner angry with the priestes: but with excellent consideration, for his sake whose seruaunts they be, let him so rule ouer them, that he also giue them due reuerence. We see howe in common subiection hee woulde be

The figment of Constantines Donation.

Epist. 5. lib. 2.
Epist. 20. lib. 3.
Epist. 61. lib. 2.
Epist. 33. lib. 4.
Epist. 34. lib. 4.

be accounted as one of the people. For hee there pleadeth not any other mans cause, but his owne. In an other place, I trust in the almighty God, that he will giue a long life to our godly Lordes, and will dispose vs vnder your hande according to his mercie. Neither haue I therefore alleaged these thinges, for that it is my purpose throughly to discusse this question concerning the gift of *Constantine*: but onely that the Readers shoulde see by the way how childishly the Romanistes do lie, when they go about to challenge an earthly Empire to their bishop. And so much the more fowle is ỹ shamelesnes of *Augustine Steuchus*, which in such a dispeired cause hath beene so bolde to sell his trauaile and tongue to the bishop of *Rome*. *Valla* (as it was not hard for a man learned and of a sharp wit) had strongly confuted that fable. And yet (as a man little exercised in ecclesiastical matters) he had not saide al that might haue made for that purpose. *Steuchus* burst in, and scattered stinking trifles to oppresse the cleare light. And truely he doth no lesse coldly handle the cause of his master, than if some merry conceited fellowe faining him selfe to do the same, would in deede take *Vallas* part. But verily it is a worthy cause, for which the Pope shoulde hire such patrones for mony: and no lesse worthy are those hired losels to be deceiued of their hope of gaine, as it happened to *Eugubinus*.

The time vvhen the Pope began first to ouertop the emperour.

13 But if any man require to knowe the time, since this fained Empire began to rise vp, there are not yet passed fiue hundred yeares, since the Byshops yet remained in subiection of the Princes, neither was the Pope created without authoritie of the Emperour. The Emperour *Henry* the fourth of that name, a light and rash man, and of no forecast, of great boldnesse and dissolute life, gaue first occasion to *Gregory* the seuenth to alter this order. For when he had in his court the byshoprickes of all *Germany* partly to bee sold, and partly layde open for spoile: *Hildebrand*, which had receiued displeasure at his hand, caught hold of a goodly colour to reuenge himself. But because he seemed to pursue an honest and a godly cause, hee was furthered with ỹ fauour of many. And *Henry* was otherwise, by reason of his insolent manner of gouerning, hated of the most part of princes. At the length *Hildebrand*, which called himselfe *Gregory* the seuenth, as he was a filthy & naughly man, bewrayed the malice of his heart: which was the cause that hee was forsaken of many that had conspired with him. But he thus much preuailed, that his successours might freely without punishment not onely shake off the yoke, but also bring Emperors in subiection to them. Hereunto was added ỹ from thence foorth there were many Emperours liker to *Henrie* than to *Iulius Cæsar*: whome it was no hard thing to subdue, while they sate at home careless of all things & slouthful, when they had most neede with vertue & lawfull meanes to represse, the greedines of the bishops. Thus we see with what colour that same godly gift of *Constantine* is shadowed, whereby the Pope faineth that the empire of the West was deliuered vnto him.

The violent meanes vvhereby the povver of the Pope hath grovvne.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to inuade other mens dominions: & the very city it selfe, which before was free, within a hundred & thirty yeares, or there about they brought into their subiection, til they grew to the same power which they haue at this day: & for the obtaining or encreasing

whereof,

whereof they haue ſo troubled Chriſtendome by the ſpace of two hundred yeares, (for they beganne before that they tooke to them the dominion of the Citie) that they haue almoſt deſtroyed it. In the olde time when vnder *Gregorie* the keepers of the goods of the church, did take poſſeſſion of the lands which they reckened to belong to the Church, and after the maner of ſeaſing to the vſe of the Prince did ſet titles vpon them for token of claime, *Gregorie* aſſembling a councell of biſhops, inueying ſore againſt that prophane maner, asked whether they did not iudge that Clerke accurſed which did of his owne will by writing of any title attempt to enter vpon any poſſeſſion. They all pronounced, accurſed If to claime a peece of ground by writing of a title be in a Clarke an offence worthy of accurſing: when whole two hundred yeres together Popes do practiſe nothing elſe but battels, ſhedding of blood, deſtructions of armies, ſackinges of ſome cities, racing of other, ouerthrowes of nations, waſtings of kingdomes, onely that they might catch holde of other mens poſſeſſions: what curſings can be enough to puniſh ſuch examples? Truely it is very plaine that they ſeeke nothing leſſe than the glorie of Chriſt. For if they of their owne will doe wholy reſigne all the ſecular power that they haue, therein is no danger to the glory of God, no danger to ſound doctrine, no danger to the ſafetie of the Church: but they are caried blind and headlong with only greedineſſe of dominion: becauſe they thinke nothing ſafe, vnleſſe they may beare rule with rigorouſneſſe (as the Propher ſaith) and with power. Reg. lib. 4. cap. 88. Ezech. 34. 4.

15 To iuriſdiction is annexed immunitie, which the Romiſh Cleargie tooke to themſelues. For they thinke it againſt their dignitie, if they anſwere in perſonal cauſes before a temporall iudge: and therein they thinke both the libertie and dignitie of the Church to conſiſt, if they be exempt from cõmon iudgements and lawes. But the old biſhops, which otherwiſe were moſt rigorous in defending the right of the Church, iudged themſelues and their order to bee nothing hurt, if they were ſubiect to them. And the godlie Emperours, without gainſaying of any man, did alway call Clarkes to their iudgement ſeats ſo oft as need required. For thus ſaith *Conſtantine* in his Epiſtle to the Nicomedians: If any of the biſhoppes ſhall vndiſcreetely diſorder himſelfe, his boldnes ſhall be reſtrained by the execution of the miniſter of God, that is by my execution. And *Valentinian* ſaith: good biſhoppes doe not ſpeake againſt the power of the Emperour, but doe ſyncerely both keepe the commaundements of God the great king, and alſo obey our lawes. At that time all men were perſwaded of this without controuerſie. But Eccleſiaſtical cauſes were referred to the iudgement of the Biſhop As if any Clerke had offẽded nothing againſt the lawes, but only was accuſed by ẏ Canons: he was not cited to the cõmon iudgemẽt ſeat, but in ẏ cauſe had ẏ biſhop for his iudge. Likewiſe if there were a queſtiõ of Faith in controuerſie, or ſuch a matter as properly pertained to the Church, the iudgement thereof was committed to the Church. So is ẏ to be vnderſtanded, which *Ambroſe* writeth to *Valentinian*: Your father of honourable memorie, not onely aunſwered in worde, but alſo decreed by lawes, that in a cauſe of Faith hee ought to bee iudge that is neither vnfit in office nor vnlike in right. Againe: If we haue regarde to the Scriptures or olde examples, who is there that can denie

The Romiſh Cleargie exempting themſelues from the power of the Ciuil Iudge contrarie to the auncient cuſtome of the Church.

Epi. 31.

that in a cause of Faith, in a cause (I say) of Faith, bishops are wont to iudge of Christian Emperors, and not Emperors of bishops? Againe I would haue come, O Emperour, to your consistorie, if either the bishops or the people would haue suffred me to goe: saying, that the cause of Faith ought to be debated in the Church before the people. He affirmeth verily that a spirituall cause, that is to say the cause of religion, ought not to be drawen into y temporall court where prophane causes are pleaded. Worthily do all men praise his constancie in this behalfe. And yet in a good cause hee proceedeth but thus farre, that if it come to violence and strong hand, he saith that he will giue place. Willingly (saith he) I will not forsake the place committed vnto me: but when I am enforced, I knowe not howe to resist: for our armour are prayers and teares. Let vs note the singular modestie & wisdom of the holy man, ioyned with stoutnesse of courage and boldnesse. *Iustina* the Emperours mother, because shee could not drawe him to the Arrians side, practised to driue him from the gouernment of the Church. And so should it haue come to passe, if hee had come when hee was called to the palace to pleade his cause. Therefore hee denieth the Emperour to bee a competent iudge of so great a controuersie. Which manner of doing both the necessitie of that time, and the continual nature of the matter required. For hee iudged that he ought rather to die, than that such an example should by his consent bee giuen to posteritie: & yet if violence be offred, he thinketh not of resistance. For he denieth it to be bishoplike, to defend the faith & right of the church with armes. But in other causes he sheweth himselfe readie to doe whatsoeuer the Emperour shall commaund him. If hee demaund tribute, (saith he) wee denie it not: the lands of the Church do pay tribute. If he aske landes, he hath power to claime them, none of vs resisteth. After the same manner also speaketh *Gregorie*. I am not ignorant (saith he) of the mind of our most noble soueraigne Lorde, that hee vseth not to intermeddle in causes pertaining to Priestes, least hee shoulde in any thing be burdened with our sinnes. He doth not generally exclude the Emperour from iudging of Priestes: but he saith that there be certaine causes, which he ought to leaue to the iudgement of the Church.

Hom. de Basilic. trad.

Li. 3. Epi. 20.

The immunitie of Romish clergie men from secular courts in the time of Gregorie not stoode vpon.

16 And by this verie exception the holy men sought nothing else, but that Princes lesse zealous of religion shoulde not with tyrannous violence and wilfulnesse interrupt the Church in doing her office. For neither did they disallowe, if princes sometime did vse their authoritie in Ecclesiasticall matters, so that it were done to preserue the order of the Church, not to trouble it, to stablish discipline, not to dissolue it. For sith the Church hath not the power of compelling, nor ought to require it (I speake of ciuil constraining:) it is the office of Godly Kings and Princes to maintaine religion with lawes, proclamations, and iudiciall proceedings. After this manner, when the Emperour *Maurice* had commaunded certaine bishops that they shoulde receiue their fellowe Bishops that were their neighbours and driuen out by the barbarous nations: *Gregorie* confirmeth that commaundement, and exhorteth them to obey it. And when hee himselfe is admonished by the same Emperour to come to attonement with *Iohn* the Bishop of *Constantinople*, hee doeth in deede render a reason why hee ought not

Li. 1. Epi. 43

Lib. 4. Epi. 32. and 34.

10

to be blamed: yet he doth not boast of immunitie from the secular court, but rather promiseth that he wil be obedient, so farre as his conscience will giue him leaue: & therewithall he saith this, that *Maurice* did as became a godlie Prince, when he gaue such commandements to the Priests. Lib.7.epi.39.

The xii. Chapter.

Of the discipline of the Church, whereof the chiefe vse is in the censures and excommunication.

The discipline of the Church, the entreating whereof we haue differred vnto this place, is briefely to be declared, that wee may at length passe ouer to the rest. But that same for the most parte hangeth vpon the power of the keies and spirituall iurisdiction. That this may bee the more easily vnderstood, let vs diuide the Church into two principall degrees, that is to say the Cleargy, and the people. Clearkes I call by the vsuall name those that execute publike ministerie in the Church. First wee will speake of common discipline, to which all ought to bee subiect: then we wil come to the Cleargy, which beside that common discipline, haue a seuerall discipline by themselues. But because many for hatred of discipline do abhorre the very name thereof, let them heare this: If no fellowship, yea no house though it haue but a smal household, cã be kept in right state without discipline, ỹ same is much more necessary in the church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the bodie hang together euery one in his fit place. Wherefore whosoeuer do either desire to haue discipline taken away, or hinder the restoring therof, whether they do it of set purpose or by vnaduisednes, verily they seeke the extreeme dissipation of the Church. For what shal betide, if what is lustfull be lawfull to euery man? But so would it be, if there were not with the preaching of doctrine adioyned priuate admonishments, corrections, & such other helpes which susteine doctrine and suffer it not to be idle: discipline therfore is as it were a bridle wherwith they may be holden backe & tamed which coltishly resist against Christ: or as it were a pricke, wherwith they ỹ are not willing enough may be stirred vp: and somtime, as a fatherly rod, wherewith they which haue more grieuously fallen may be chastised mercifully and according to the mildnesse of the spirit of Christ. Sith therefore we do nowe see at hande certaine beginninges of a horrible wastnesse in the Church, because there is no care nor order to keep the people in awe, very necessitie crieth out that there is neede of remedy. But this is the onely remedy, which both Christ hath commanded, & hath alway bin vsed among the godlie.

The necessitie of discipline in the Church.

The first foundation of discipline is, that priuate monitions shoulde haue place: that is to say, that if any man of his owne accorde doe not his duety, if he behaue himselfe licentiously, or liue not honestly, or haue committed any thing worthy of blame, he shoulde suffer himselfe to be admonished: and that euery man should study to admonish his brother when occasion shall require. But specially let the Pastors and Priestes bee watchfull to doe

The vse of admonition towards them that be offenders.

do this, whose office is not onely to preach to the people, but in euery house to admonish & exhort if at any time they do not sufficiently preuaile by general doctrine: as *Paul* teacheth, when he rehearseth that he taught priuatly & in houses, and protesteth that he is clean from the bloud of all men, because he hath not ceassed with teares day & night to admonish euery one. For doctrine doth then obtain force & authority, whē the minister not only doth declare to all together what their dutie is to Christ, but also hath power & order to require the keping therof of thē whō he marketh to be either not obedient to doctrine, or slothful. If any man do either stubbornly refuse, or in going forward in his faultes, do despise such admonishmentes: when he hath bin the secōd time admonished with witnesses called to it, Christ cō. mandeth them to be called to the iudgement of the church, which is the assembly of Elders: and ỹ there they should be more grieuously admonished as it were by publike authoritie, that if he reuerēce the Church he may submit himselfe & obey. But if he be not hereby subdued, but do continue in his wickednes, then he commandeth him, as a despiser of the church, to be put away from the felowship of the faithfull.

Act. 20. 20. & 26.

Mat. 18. 15. & 17

The difference of dealing in faultes secretly & in faults openly committed.

3 But becausse he speaketh here onely of secret faults, we must make this diuision: that some sinnes be priuate, and some publike or openly manifest. Of the first sort Christ saith to euerie priuate man, Reproue him betweene thee and him alone. Of manifest sins *Paul* saith to *Timothee*. Reproue him before all men, that the rest may haue feare. For Christ had saide before, If thy brother haue offended against thee. Which words (against thee) vnlesse thou wilt be contentious, thou canst not otherwise vnderstand than vnder thine owne secret knowledge, so that there bee no moe priuie to it. But the same thing which the Apostle teacheth *Timothee* concerning the rebuking of them openly that sinne openly, he himselfe followed in *Peter*. For when *Peter* sinned euen to publike offence, hee did not admonishe him apart by himselfe, but brought him fourth into the sight of the Church. Therefore this shalbe the right order of doing, if in secrete faultes wee goe forwarde according to those degrees that Christ hath set: but in manifest faults, we immediately proceede to the Churches solemne rebuking, if the offence be publike.

Mat. 18 15
1. Tim. 5. 22.

Gal. 2. 14.

Not one and the same proceeding against meane & haynous offenders.

4 Let this also be an other distinction: that of sinnes some be defaults, other some be wicked doinges, or hainous offences. To the correcting of this later sort, not only admonishment or rebuking is to be vsed, but also a seuere remedy: as *Paul* sheweth which not only chastised with words the Corinthian that had committed incest, but also punished him with excommunication, so soone as he was certified of his wicked deede. Now therefore we beginne better to see howe the spirituall iurisdiction of the Churche: which punisheth sinnes according to the word of the Lord, is the best maintenāce of health, and foundation of order, & bonde of vnitie. Therefore when the Church doth banish out of her company manifest adulterers, whoremōgers, theeues, robbers, seditious persons, periured men, false witnesses, and suche other, againe, obstinate men, which being orderly admonished euen of small faultes do scorne God and his iudgement, she taketh nothing vpon her self without reason, but executeth the iurisdiction giuen her of the Lorde.

1. Cor. 5. 4.

More-

Moreouer, that none ſhould deſpiſe ſuch iudgement of the Church, or lightly regard that he is condemned by the conſenting voices of the faithfull: the Lorde hath teſtified, that the ſame is nothing elſe but a pronouncing of his owne ſentence, and that whatſoeuer they doe in earth is confirmed in heauen For they haue the worde of the Lord, wherby they may condemne the froward: they haue the worde, whereby they may receiue the repentant into fauour, They I ſay that truſt that without this bonde of diſcipline Churches may long ſtande, are deceiued in opinion: vnleſſe perhaps wee may want that helpe which the Lorde foreſawe that it ſhould be neceſſarie for vs. And truely how great is the neceſſitie thereof, ſhalbe better perceiued by the manifold vſe of it. Mat. 16. 19. and 18. 18 Ioh. 20. 23

5 There bee three endes which the Church hath reſpect vnto in ſuch corrections and excommunication. The firſt is, that they ſhoulde not, to the diſhonour of God, be named among Chriſtians, that leade a filthie and ſinfull life, as though his holy Church were a conſpiracie of naughtie and wicked men. For ſith the Church is the body of Chriſt, it cannot bee defiled with ſuch filthie & rotten members, but that ſome ſhame muſt come to the heade. Therefore that there ſhould not be any ſuch thing in the Church, whereby his holy name may be ſpotted with any reproch, they are to be driuen out of her houſhold, by whoſe diſhoneſtie any ſlaunder might redounde to the name of Chriſtians. And herein alſo is conſideration to be had of the Supper of the Lord, ỹ it be not profaned with giuing it to all without choiſe. For it is moſt true, that hee to whome the diſtribution of it is committed, if he wittingly and willingly admit an vnworthy man whom he might lawfully put backe, is as guiltie of Sacrilege, as if he did giue abroad the Lordes body to dogges. Wherefore *Chryſoſtome* grieuouſly inueigheth againſt the prieſts, which while they feare the power of great men, dare debarre no man. The bloud (ſaith he) ſhalbe required at your handes. If yee feare man, hee ſhall laugh you to ſcorne: but if yee feare God, ye ſhalbee reuerenced alſo among men. Let vs not feare maces, nor purple, nor crownes: we haue here a greater power. I verily will rather deliuer mine owne bodie to death, and ſuffer my bloud to be ſhed, than I wil be made partaker of this defiling. Therfore leaſt this moſt holy myſterie be ſpotted with ſlander, in the diſtributing thereof choiſe is greatly requiſite: which yet cannot bee had but by the iuriſdiction of the church. The ſecond end is, leaſt (as it is wont to come to paſſe) with the continuall company of the euill, the good ſhould be corrupted. For (ſuch is our readie inclinatiõ to go out of the way) there is nothing eaſier than for vs to be led by euill examples from the right courſe of life. This vſe the Apoſtle touched, when he commanded the Corinthians to put the inceſtuous man out of their companie. A litle leauen (ſaith he) corrupteth the whole lumpe of doa. And he foreſawe herein ſo great danger, that hee forbad him euen from all fellowſhip. If any brother (ſaith he) among you bee named either a whoremonger, or a couetous man, or a worſhipper of Idols, or a dronkard, or an euill ſpeaker, with ſuch a one I graunt you not leaue ſo much as to eate. The third end is, that they themſelues confounded with ſhame may begin to repent of their filthineſſe. So it is profitable for them alſo to haue their owne wickednesſe chaſtiſed, that with feeling of the rodde they may

To what endes corrections & excommunications were ordeined in the Church. Eph. 5. 25 Col. 1. 24

Hom. in Matt. 3. Eze. 4. 18 & 33. 10

1. Cor. 5. 6. & 11

be awaked, which otherwise by tender bearing with them woulde haue become more obstinate. The same thing doth the Apostle meane whē he saith thus: If any doe not obey our doctrine, marke him, and keepe no company with him, that he may be ashamed. Againe in another place, when hee writeth that he hath deliuered the Corinthian to Satan, that his spirite might be saued in the day of the Lorde: that is (as I expound it) that he went into a damnation for a time, that he might be saued for euer. But he therefore saith that he deliuereth him to Satan, because the diuel is out of the church as Christ is in the Church. For whereas some do referre it to a certaine vexing of the flesh, I thinke that to be verie vncertaine.

2. Thes 3. 14.

1. Cor. 5. 5 Aug. de ver. apost. ho. 58.

The manner of ecclesiastical correction.

6 When these endes bee set foorth, nowe it remaineth to see howe the Church executeth this part of discipline which consisteth in iurisdiction. First let vs keepe the diuision aboue set, that of sinnes some be publike, and other some be priuate or more secrete. Publike are those that haue not only one or two witnesses, but are committed openly & with the offence of the whole Church. Secrete I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the iudgement of the Church, but those of the meane kind which are not without witnesses, & yet are not publike. The first kind requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to do her duetie in calling the sinner & correcting him according to the proportion of the offence. In the second kinde according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, then is that other diuision to be noted betweene wicked doings & defaultes. For in lighter sinnes there is not to be vsed so great seueritie, but chastisement of wordes sufficeth, and the same gentle & fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more reioyce than be sorie that hee was corrected. But it is meete that hainous offences bee chastised with sharper remedy. For it is not enough, if he that by doing a wicked deede of euil example hath greeuously offended the Church, should be chastised onely with wordes, but he ought for a time to be depriued of the cōmunion of the supper, til he haue giuen assurance of his repentance. For against the Corinthian *Paul* vseth not only rebuking of words, but driueth him out of ỹ church, & blameth the Corinthians that it had so long borne him. The old & better Church kept this order, when right ful gouernment florished. For if any man had done any wicked deede wherupon was growen offence, first he was cōmaunded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testifie his repentance before the Church. There were also certain solemne vsages, which were enioyned to them that had fallen, to be tokens of their repentance. When they had so done, that the church was satisfied, then by laying on of hands hee was receiued into fauour. Which receiuing is oftētimes called of *Cyprian* peace, who also briefly describeth this vsage. They do penance (saith he) in a certaine full time: then they come to confession, & by the laying on of hands of the bishop & ỹ Cleargie they receiue power to come to the communion. Howbeit the Bishop and his cleargie had so the ruling of reconciliation, that they did therwith-

1. Cor. 5. 5.

Epi. 2. lib 1. Liber. 3. Epi. 14. & 26.

withall require the consent of the people: as he sheweth in another place.

7 From this discipline there was no man exempted, that euen the princes together with the common people did submit themselues to beare it. And rightfully, sith it was euident that it was the discipline of Christ, to whō it is meete that al sceptres and crownes of kinges bee submitted. So when *Theodosius* was depriued by *Ambrose* of power to come to the communion because of the slaughter committed at *Thessalonica*, he threw downe all the royall ornament wherewith he was clothed: hee openly in the Church bewailed his sinne, which had crept vpon him by fraud of other men: he craued pardon with groning and teares. For great kings ought not to think this to be any dishonor to them, if they humbly throw downe themselues before Christ the king of kings, neither ought it to displease them ỹ they be iudged by the Church. For sith in their court they heare nothing elle but mere flatteries, it is more than necessary for them to be rebuked of the Lorde by the mouth of the priestes. But rather they ought to wish, that the priests should not spare them, that the Lorde may spare them. In this place I omit to speak by whom this iurisdiction is to bee exercised, because it is spoken of in another place. This onely I adde that that is the lawfull manner of proceeding in excommunicating a man which *Paul* sheweth: if the Elders do it not alone by themselues, but with the Church knowing & allowing it: that is, in such sort that the multitude of the people may not gouerne the doing, but may mark it as a witnes & a keper ỹ nothing should be done of a few by wilful affection. But the whole maner of doing, beside the calling vppon the name of God, ought to haue such grauity, as may reseble ỹ presēce of Christ, ỹ it may be vndouted that he there sitteth for ruler of his own iudgement.

All men subiect vnto Churchdiscipline, vvhich to execute belongeth vnto some, but vnto all to see executed not as doers but as beholders of that vvhich is done. Ambros. in lib. 1. Epi. 3. in orat. habita in fun. Theodosii.

8 But this ought not to be passed ouer, that such seuerity becommeth the Church as is ioyned with the spirite of mildnes. For we must alway diligently beware (as *Paul* teacheth) that he which is punished be not swallowed vp of sorrow: for so should of a remedy be made a destruction. But out of the end may better be gathered a rule of moderation. For whereas this is required in excommunication that the sinner should be brought to repentance, and euil examples taken away, least either the name of Christ should be euil spoken of, or other men be prouoked to folow them: if we shal haue an eie to these things, we shalbe able easily to iudge how farre seueritie ought to proceede & where it ought to end. Therefore when the sinner giueth a testimonie of his repentance, & doth by his testimony, as much as in him lieth, blot out the offence: he is not to be enforced any further: but if he bee enforced, rigorousnes doth then exceed measure. In which behalfe the immeasurable seueritie of the old fathers cannot be excused, which both disagreed frō the prescribed order of the Lord, & also was maruellously dangerous. For when they charged a sinner with solemne penance, & depriuation from the holy communion sometime for seuen yeres, somtime foure yeres, sometime three yeres, sometime for their whole life: what other thing could follow thereof but either great hypocrisie or most great desperatiō? Likewise wheras no mā ỹ had fallen the second time was admitted to seconde penance but was cast out of the Church euen to the ende of his life: that was neither profitable nor agreing to reason. Therfore whosoeuer shal weigh the matter with soūd

The lenity and gentlenes that should be vsed in execution of Church discipline. 2. Cor. 2. 7.

iudgement, shall herein perceiue want of their discretion. Howbeit I do here rather disallow the publike manner, than accuse all them that vsed it, whereas it is certaine that many of them misliked it: but they did therefore suffer it, because they could not amende it. Truely, *Cyprian* declareth, howe much beside his owne will he was so rigorous. Our patience (saith he) & easinesse and gentlenes is readie to them that come. I wishe all to returne into the Church: I wish all our fellowsoldiars to be enclosed within the tentes of Christ & in the houses of God the father, I forgiue al things, I dissemble many things, for zeale & desire to gather brotherhood together, I examine not with ful iudgement those things that are committed against God, in pardoning defaults more than I ought, I am my self almost in default, I do with readie and ful loue embrace them that returne with repentance, confessing their sinnes with humble and plaine satisfaction. *Chrysostome* is somewhat harder, and yet he saith thus: If God be so kind, why will his Priest seeme so rigorous? Moreouer we know what gentlenesse *Augustine* vsed towarde the Donatistes, in so much that he sticked not to receiue into bishoprike those that had returned from schisme, euen immediatly after their repentance. But because a contrarie order had growē in force, they were compelled to leaue their owne iudgement to follow it.

Ad Cor. Epi. 31. liber 1.

Men seuered frō the Church by excommunication not rashly to bee condemned in the iudgements of mē.

9 But as this mildnes is required in the whole body of the church, that it should punish them that are fallen, mercifully & not to the extremitie of rigor, but rather according to the precept of *Paul*, should confirme charity toward them: so euery priuate man for himselfe ought to temper himselfe to this mercifulnes & gentlenes. Therefore it is not our part to wipe out of the number of the elect such as are driuen out of the Church, or to despaire of them as though they were already lost. We may indeed iudge them straungers from the Church, & therefore strangers from Christ: but that is onely during the time ẏ they abide in diuorce. But if then also they shew a greater resemblance of stubbornes than of gentlenes, yet let vs cōmit them to the iudgement of the Lord, hoping better of them in time to come than we see in time present, & let vs not therefore ceasse to pray to God for them, & (to comprehend all in one worde) let vs not condemne to death the person it selfe, which is in the hand & iudgment of God alone, but let vs rather weigh by the law of the Lord of what sort euery mans works be. Which rule while we follow, wee rather stande to the iudgement of God than pronounce our owne. Let vs not take to our selues more libertie in iudging, vnlesse wee will binde the power of God within boundes, & appoint a lawe to his mercie, at whose pleasure whē he thinketh it good, very euil men are turned into very good, strangers are graffed & foreins are chosē into the church. And this the Lord doth, thereby to mocke out the opinion of men, & rebate their rashnes: which if it be not restrained, presumeth to take to it selfe power of iudging more than it ought.

The difference betweene excommunicating and accursing.

10 For whereas Christ promiseth that that shalbe bounde in heauen, which they that be his shal bind in earth, he limiteth the power of binding, to the Censure of the church: by which they ẏ are excommunicate, are not thrown into euerlasting ruine & damnation: but hearing their liues & maners to be condemned, they are also certified of their owne euerlasting condem-

Matt. 18. 18.

demnation, vnleſſe they repent . For excommunication herein differeth from accurſing, that accurſing taking away all pardon doth condemne a mã and adiudge him to eternal deſtruction : excommunication rather reuengeth and puniſheth maners. And though the ſame doe alſo puniſh the man, yet it doth ſo puniſh him, that in forewarning him of his damnation to come, it doeth call him backe to ſaluation. If that be obtained, reconciliation & reſtoring to the communion is readie. But accurſing is either very ſeldome or neuer in vſe. Therefore, although eccleſiaſticall diſcipline , permitteth not to liue familiarly , or to haue friendly conuerſation with them that bee excommunicate : yet wee ought to endeuour by ſuch meanes as we may, that returning to amendment , they may returne to the felowſhip and vnitie of the Church: as the Apoſtle alſo teacheth. Do not (ſaith he) thinke them as enemies, but correct them as brethren . Vnleſſe this gentleneſſe be kept as well priuately as in common, there is danger leſt from diſcipline we foorthwith fall to butcherie. 2. Theſſ. 3. 15

11 This alſo is principally required to the moderation of diſcipline, which *Auguſtine* entreateth of in diſputing againſt the Donatiſtes: that neyther priuate men , if they ſee faultes not diligently enough corrected by the Councel of elders, ſhould therefore by and by departe from the Church: nor the Paſtors themſelues, if they cannot according to their hearts deſire purge al things that neede amendment, ſhould therefore throw away the miniſterie, or with vnwonted rigorouſnes trouble the whole Church. For it is moſt true which he writeth: that he is free & diſcharged from curſe, whoſoeuer he be that either by rebuking amendeth what he can: or what he cãnot amend, excludeth , ſauing the bond of peace: or what he cannot exclude, ſauing the bond of peace, he doth diſalow with equitie, and beare with ſtedfaſtnes. Hee rendreth a reaſon thereof in another place: becauſe all godlye order & maner of eccleſiaſticall diſcipline ought alway to haue reſpect vnto the vnitie of the Spirite in the bond of peace: which the Apoſtle commaundeth to bee kept by our bearing one with another, and when it is not kept, the medicine of puniſhment beginneth to be not only ſuperfluous , but alſo hurtfull, and therfore ceaſſeth to be a medicine. He that (ſaith he) doth diligently thinke vpon theſe things doth neither in preſeruing of vnitie neglect the ſeueritie of diſcipline, nor doth with immeaſurableneſſe of correction breake ẏ bonde of felowſhip . He graunteth in deede that not onely the Paſtours ought to trauaile to this point, that there may remaine no fault in the Church , but alſo that euerie man ought to his power to endeuour thereunto: & he plainly declareth that he which neglecteth to moniſh, rebuke, & correct the euil, although he do not fauour them, nor ſinne with them, yet is giltie before the Lord. But if he be in ſuch degree, that he may alſo ſeuer them from the partaking of ſacraments, and doth it not, now he ſinneth not by an others euil, but by his own. Only he willeth it to be done, with vſing of diſcretion, which the Lord alſo requireth, leaſt while the tãres be in rooting out, the corne be hurt. Hereupon he gathereth out of *Cyprian*, Let a man therefore mercifully correct what he can: & what he cannot, let him patiently ſuffer, & with loue grone and lament it.

Mens duties in keeping vnitie where tranſgreſſions cannot conueniently be corrected.

Lib. 2. contra. parm. cap. 1

Lib. 3 cap. 1

Cap. 2

Cap. 1

Matt. 13. 29

12 This he ſaith becauſe of the preciſenes of the Donatiſtes, who when the

The preciſenes of Donatiſtes mo-

king sacrilegious schisme in the Church, vnder pretence of a religious desire to haue vice seuerely punished, vvherein the bishops being lesse salt and fiery then some did vvish vvere accounted betrayers of discipline.

they saw faults in the Churches which the bishops did in deede rebuke with words, but not punish with excommunication, (because they thought that they could this way nothing preuaile) did sharply inuey against the bishops as betrayers of discipline, and did with an vngodly schisme diuide themselues from the flocke of Christ As the Anabaptistes doe at this day, which when they acknowledge no congregation to be of Christ, vnlesse it doe in euerie point shine with angelike perfection, do vnder pretence of their zeale ouerthrowe all edification. Such (saith *Augustine*) not for hatred of other mens wickednes, but for desire to maintaine their owne contentions, do couet either wholly to draw away, or at least to diuide the weake people snared with the boasting of their name: they swelling with pride, mad with stubbornnes, traiterous with slaunders, troublesome with seditions, least it should openly appeare that they want the light of trueth, do pretend a shadow of rigorous seueritie: & those things which in scripture are commanded to be done with moderate healing for correcting of the faultes of brethren, preseruing the syncerenes of loue, and keeping the vnitie of peace, they abuse to sacriledge of schisme & occasion of cutting off. So doth Satan transforme himselfe into an angell of light, when by occasion as it were of iust seueritie he perswadeth vnmercifull crueltie, coueting nothing else but to corrupt & break the bond of peace & vnitie: which bond remaining fast among Christians, al his forces are made weake to hurt, his traps of treasons are broken, & his councels of ouerthrowing do vanish away.

2. Cor. 11. 14

Howve to deale in faultes so common that they cannot vvith the peace of the church be corrected.

13 This one thing he chiefely commendeth, that if the infection of sin haue entred into the whole multitude, then the seuere mercy of liuelye discipline is necessarie. For (saith he) the deuises of separation are vaine, and hurtful & ful of sacridege, because they are vngodly & proud, & do more trouble the weake good ones, than they amend the stout euil ones. And ỹ which he there teacheth other, he himselfe also faithfully folowed. For writing to *Aurelius* bishop of *Carthage*, he complaineth that drunkennes which is so sore condemned in scriptures, doth range vnpunished in *Affrica*: & hee aduiseth him, that assembling a Councell of bishops he shoulde prouide remedie for it. He addeth by and by after, These things (as I thinke) are taken away not roughly, not hardly, not after an imperious maner, but more by teaching than by commaunding, more by admonishing than by threatning. For so must we deale with a multitude of sinners, but seueritie is to be exercised vpō the sinnes of few. Yet he doth not meane that Bishops shoulde therefore winke or hold their peace at publike faultes, because they cannot seuerely punish them: as he himselfe afterward expoundeth it: But he willeth that the measure of correction be so tempered, that so farre as may be, it may rather bring health than destruction to the body. And therefore at length he concludeth thus: Wherefore both this commaundement of the Apostle is in no wise to be neglected, to seuer the euil, when it may be done without peril of breaking of peace: & this is also to be kept, ỹ bearing one with another, wee should endeuour to preserue vnitie of the Spirit, in the bond of peace.

Lib. 3. cont. parm. cap. 2

1. Cor. 5. 7
Ephe. 4. 2.

The vse of exhortation to publique exercises of humilitie in the church.

14 The part that remaineth of discipline, which properlie is not contained in the power of keies, standeth in this, ỹ according to the necessitie of times the pastors should exhort the people either to fasting, or to common

supplications, or to other exercises of humility, repentance, & faith, of which things there is neither time, nor measure, nor forme prescribed by the word of God, but is left in the iudgement of the church. The obseruing of this part also, as it is profitable, so hath alway bin vsed of the old church euen from ỹ verie Apostles. Howbeit the Apostles themselues were not the first authors of them, but they tooke example out of the law & the Prophets. For we see that there so oft as any weightie businesse happened, the people were called together, common prayers enioyned, & fasting commanded. Therefore the Apostles followed that which both was not new to the people of God, & they foresawe that it should be profitable. Likewise is to be thought of other exercises, wherewith the people may either be stirred vp to their duetie, or be kept in awe and obedience. There are examples eche where in holy histories, which we neede not to gather togither. In summe this is to be holdē that so oft as there happeneth any controuersie of religion, which must bee determined either by a Synode or by ecclesiastical iudgement, so oft as they be about chooſing of a minister, finally, so oft as any hard matter or of great importance is in doing: againe, when there appeare tokens of the wrath of God, as pestilence, & warre, & famine: this is a holy ordinance & profitable for all ages, that the Pastors should exhort the people to common fasting, & to extraordinarie prayes. If any man doe not allowe the testimonies which may be alleaged out of the old testament, as though they were not meete for the Christian Church, it is certaine that the Apostles also did the same. Howbeit of praiers I thinke there will scarcely any be found that wil mooue any question. Therefore let vs say somewhat of fasting: becausē many when they vnderstand not what profit it hath, do iudge it not so necessarie: some also do vtterly refuse it as superfluous: and when the vse of it is not wel knowen, it is easie to slide into superstition.

15 Holy & true fasting hath three endes. For wee vse it, either to make leane and subdue the flesh, that it should not waxe wanton, or that we may be better disposed to prayers & holy meditations, or that it should be a testimonie of our humbling before God, when we be willing to confesse our giltines before him. The first end hath not so often place in common fasting, becausē all men haue not like estate of body, nor like health: therefore it rather agreeth with priuate fasting. The second end is common to both, for as well the whole Church as euery one of the faithfull hath neede of such preparation to prayer. The third also is likewise common. For it shall sometime befall that God shal strike some nation with warre, or pestilence, or ẅ some calamitie. In such a common scourge the whole people must accuse themselues, and openly confesse their owne giltinesse. But if the hand of the Lord do strike any priuate man, he ought to do the same, either alone, or with his own family. That standeth chiefely in the affection of the mind. But when the minde is affected as it ought to be, it is scarcely possible, but that it will breake out into outward testifying: and then chiefely if it turne to common edifying, that altogither in openly confessing their sinne should yelde praise of righteousnesse to God, and euery one mutually exhort other with their example.

A triple vse of fasting.

Fasting ioyned with prayer by ye Antiochians, Anna, Nehemias, Paul.

16 Wherefore fasting, as it is a signe of humbling, hath more often vs-

publikely

publikely, than among priuate men, howsoeuer it be common, as is already saide. Therefore as touching the discipline whereof we now entreate: so oft as we must make supplication to God for any great matter, it were expedient to commaunde fasting together with prayer. So when the Antiochians laide handes vpon *Paul & Barnabas*, that they might the better commende to God their ministery which was of so great importãce, they ioined fasting with prayer: So both they afterward, when they made ministers ouer churches, were wont to pray with fasting. In this kinde of fasting they had regard to none other thing, but that they might bee made fresher and more vncombered to pray. Verily this we finde by experience, that when the bellie is full, the minde is not so lifted vp to God, that it can both with heartie and feruent affection be carried to prayer, and continue in it. So is that to be vnderstoode which *Luke* rehearseth of *Anne*, that shee serued the Lorde in fastinges and prayers. For hee doth not set the worshipping of God in fasting: but signifieth that the holy woman did after that manner exercise her selfe to continuaunce of prayer. Such was the fasting of *Nehemias* when he did with earnestly bent zeale pray to God for the deliuerance of his people. For this cause *Paul* saith that the faithfull do well, if they abstaine for a time from their wedding bed, that they may the more freely apply prayer and fasting. Where ioining fasting to prayer in steede of a helpe, he putteth vs in minde that it is of no value but so farre as it is referred to this ende. Againe, when in the same place hee giueth a rule to married folkes, that they shoulde mutually render good will one to another, it is plaine that hee doeth not speake of daily praiers, but of such prayers as require a more earnest intentiuenesse.

Act. 14. 3.
Act. 14. 23.
Luke. 2. 37.
Nehem. 1. 4.
1. Cor. 7. 5

Publike fasting in the publike calamities of the Church.

17 Againe, if either pestilence, or famine, or warre beginne to range abroad, or if any calamitie otherwise seem to hang ouer any countrey & people: then also it is the duty of Pastors to exhort the Church to fasting, ỳ they may humbly beseech the Lord to turne away his wrath. For he giueth warning that he is prepared and in a maner armed to reuenge, when hee maketh any danger to appeare. Therefore as accused men in time past with long hanging beard, with vncombed haire, with blacke array, were wont humbly to abase themselues, to procure the mercie of the iudge: so when we are accused before the indgement seate of God, it behoueth both for his glorie, & for common edification, and also is profitable and healthfull for vs, that we should in piteous array craue to escape his seueritie. And that this was vsed among the people of Israel, it is easie to gather by the wordes of *Joel*. For when he commandeth a trumpet to be sounded, the congregation to be gathered togither, fasting to be appointed, and the rest that followe: he speaketh of thinges receiued in common custome. Hee had a litle before said, that examination is appointed of the wicked deedes of the people, and had declared that the day of iudgement was nowe at hande, and had summoned them being accused to pleade their cause: then hee crieth out that they shoulde haste to sacke cloth and ashes, to weeping and fasting: that is, that they should also with outwarde testifyinges throwe themselues downe before the Lorde, Sacke cloth and ashes peraduenture did more agree with those times: but there is no dout that the calling togither, and weeping,

Ioel. 2. 25.

and

and fasting & such like do likewise pertaine also to our age, so oft as the state of our thinges doth so require. For sith it is a holy exercise, both to humble men, and to confesse humilitie, why should we lesse vse it than the olde people did in like necessitie? We reade that not onely the people of *Israel*, which were informed and instructed by the worde of GOD, but also the Niniuits which had no doctrine, but the preaching of *Ionas*, fasted in token of sorrowe. What cause is there therefore why we should not doe the same? But it is an outwarde ceremonie, which was with the rest ended in Christe. Yea rather euen at this day it is, as it alway hath beene, a verie good helpe to the faithfull, and a profitable admonition, to stirre vppe themselues, that they should not with to great careleſnesse & sluggishnesse more & more prouoke God when they are chastised with his scourges. Therefore Christ when hee excuseth his Apostles for that they fast not, doth not say that fasting is abrogate: but he appointeth it to times of calamitie, & ioyneth it with mourning. The time shall come (saith he) when the bridegrome shall be taken awaye from them.

1.Sam.7.6 and,21.13 2.King.1.12 Ionas.3.5

Matt 9.15 Luke.5.34

18 But that there should be no errour in the name, let vs define what fasting is. For we do not here vnderstande by it only abstinence and sparing in meate and drinke, but a certaine other thing. The life of the godly ought in deede to be tempered with honest sparing & sobrietie, that so neere as is possible it may in the whole course thereof beare a certaine resemblance of fasting. But beside this there is an other fasting for a time, when we withdraw any thing of our wõted diet, either for one day or for a certaine time, and do charge our selues with a straiter and seuerer abstinence in diet than ordinarie. This consisteth in three thinges, in time, in qualitie of meates, & in smalnes of quãtitie. I meane by time, that we should vse those doings fasting, for which fasting is ordained. As for example, if a man fast for common prayer: that he come emptie vnto it. Qualitie standeth in this, that all daintinesse should be absent, & being content with common & baser meates, we should not stirre vp appetite with delicates. The rule of quantitie is in this, that wee eate more sparingly and lesse than we be wont, onely for necessitie, and not also for pleasure.

In fasting, time, qualitie, & quantitie of meates to be respected.

19 But we must alway principally beware, that no superstition creepe vpon vs, as it hath heretofore happened to the great hurt of the Church. For it were much better that there were no vse at al of fasting than that it should be diligently kept, and in the meane time be corrupted with false & hurtfull opinions, whereunto the world sometime falleth, vnlesse the Pastors do with great faithfulnesse and wisedome preuent it. The first point therfore is, that they shoulde alway enforce that which *Joel* teacheth, that they shoulde cut their heartes and not their garmentes: that is, that they shoulde admonishe the people, that God doth not greatly esteeme fasting of it selfe, vnles there bee an inwarde affection of the hearte, a true misliking of sinne and of himselfe, true humbling, & true sorow through the feare of God: yea that fasting is profitable for no other cause, but for that it is ioyned to these as an inferiour helpe. For GOD abhorreth nothing more than when men in setting signes and an outwarde shewe in steed of innocencie of heart, do labor with false color to deceiue themselues. Therefore *Esaie* most sharpely inueyeth against

Superstition and the opinion of merit in fasting to be taken heede of.

Ioel.2.13

Esa. 58. 5

againſt this hypocriſie, that the Iewes thought that they had ſatisfied God, when they had onely faſted, howſoeuer they did nouriſh vngodlines and vncleane thoughts in their heart. Is it (ſaith he) ſuch a faſting which the Lord requireth? and ſo foorth as followeth. Therefore the hypocritical faſting is not only an vnprofitable & ſuperfluous wearying, but alſo a great abomination. An other euill neere vnto this is chiefely to be taken heede of, that it be not taken for a meritorious worke, or a forme of worſhipping God. For ſith it is a thing of it ſelfe indifferent, & hath no value but by reaſon of thoſe endes which it ought to haue reſpect vnto, it is a moſt hurtfull ſuperſtition, to confound it with the workes commanded of God and neceſſarie of them, ſelues without other reſpect. Such was in olde time the dotage of the *Manichees*: whome when *Auguſtine* confuteth, hee doth plainely enough teach, that faſting is to be iudged by no other ends than thoſe which I haue ſpoken of, and is no otherwiſe allowed of GOD, vnleſſe it be referred to the ſame. The thirde errour is in deede not ſo vngodly, yet it is perillous: to require the keeping of it more preciſely and rigorouſly as it were one of the chiefe dueties, and ſo to aduaunce it with immeaſurable prayſes, that men ſhoulde thinke they haue done ſome excellent thing when they haue faſted. In which behalfe I dare not altogether excuſe the olde fathers, but that they haue ſowed ſome ſeedes of ſuperſtition, and giuen occaſion to the tyrannie which hath riſen ſince. There are founde in deede ſometimes in them ſound and wiſe ſentences, of faſting, but afterward we nowe and then meete with immeaſurable praiſes of faſting which aduaunce it among the chiefe vertues.

Liber. 2. de mor. Manic. cap. 13. & li. 20 cont. Fau.

The faſt of Lent ſuperſtitious if it be vſed vnder colour of followving Chriſt in his fortie daies faſt. Matt. 4. 2

20 And at that time the ſuperſtitious obſeruing of Lent was ech where grown in vſe: becauſe both the common people thought that they did therin ſome notable ſeruice to God, and the Paſtors did commend it for a holye folowing of Chriſt: whereas it is playne, that Chriſt did not faſt to preſcribe an example to other, but that in ſo beginning the preaching of the Goſpel, he might in very deede proue that it was not a doctrine of men, but deſcended from heauen. And it is marueilous, that ſo groſſe an errour, which is confuted with ſo many and ſo euident reaſons, could creepe into men of ſo ſharpe iudgement. For Chriſt did not faſt oft (which hee muſt needes haue done if he would haue ſet forth a lawe of yearely faſting) but only once whē he prepared himſelfe to the publiſhing of the Goſpell. And hee faſted not after the manner of men, as it was meete that he ſhoulde haue done if hee would haue prouoked men to followe him: but rather he ſheweth an example, whereby he may rather drawe men to wonder at him than ſtirre them vp to followe him. Finally there is none other cauſe of this faſting, than of that which *Moſes* faſted when hee receiued the lawe at the hande of the Lorde. For ſith that miracle was ſhewed in *Moſes* to ſtabliſh the authority of the Lawe, it ought not to haue beene omitted in Chriſt, leaſt the Goſpell ſhould ſeeme to giue place to the lawe. But ſince that time it neuer came in any mans minde vnder colour of following of *Moſes* to require ſuch a forme of faſting in the people of *Iſrael*. Neither did any of the holy Prophetes and fathers follow it, when yet they had minde and zeale enough to godly exerciſes. For, that which is ſaide of *Helias*, that he paſſed fortie daies without

Exod. 24. 18 and 34. 28

1. King. 19. 6

meat

meate and drinke, tended to no other ende but that the people ſhould know that he was ſtirred vp to be a reſtorer of the law from which almoſt al *Iſrael* had departed. Therfore it was a mere wrongful zeale & ful of ſuperſtition, ỳ they did ſet foorth faſting with the title & color of following of Chriſt. Howbeit in the manner of faſting there was then great diuerſitie, as *Caſſiodorus* rehearſeth out of *Socrates* in the ninth booke of his hiſtorie. For the *Romanes* (ſaith he) had but three weeks, but in theſe three there was a cõtinuall faſting, except on the Sunday and Saturday. The *Slauonians* and *Grecians* had ſixe weekes: other had ſeuen: but their faſting was by diuided times. And they diſagreed no leſſe in difference of meates. Some did eate nothing but bread and water: ſome added herbes: ſome did not forbeare fiſhe and fowles: ſome had no difference in meates. Of this diuerſitie *Auguſtine* alſo maketh mention in the latter Epiſtle to *Januarie*.

21 Then followed worſe times, and to the prepoſterous zeale of the people was added both ignorance and rudeneſſe of the Biſhops, and a luſt to beare rule, and a tyrannous rigor. There were made wicked lawes, which ſtraine conſciences with pernitious bonds. The eating of fleſh was forbidden, as though it defiled a man. There were added opinions full of ſacriledge one vpon an other, til they came to the bottome of all errors. And that no peruerſeneſſe ſhould be omitted, they began with a moſt fonde pretence of abſtinence to mocke with God. For in the moſt exquiſite deintines of fare is ſought the prayſe of faſting: no delicates doe then ſuffice, there is neuer greater plentie, or diuerſitie or ſweetneſſe of meates. In ſuch and ſo gorgious preparation they thinke that they ſerue God rightly. I ſpeake not how they neuer more fowly glutte themſelues, than when they would bee counted moſt holy men. Briefely, they count it the greateſt worſhipping of God to abſteyne from fleſh, and (theſe excepted) to flowe full of all kind of deinties. On the otherſide they thinke this ỳ extreemeſt vngodlineſſe, and ſuch as ſcarcely may be recompenſed with death, if a man taſt neuer ſo little a peece of bacon or vnſauery fleſh with browne bread. *Hierome* telleth, that euen in his time were ſome ỳ with ſuch follies did mock with God: which becauſe they would not eat oyle, cauſed moſt deintie meats from euery place to be brought them: yea to oppreſſe nature with violence, they abſteined from drinking of water, but cauſed ſweete and coſtly ſuppings to be made for them, which they did not drinke out of a cup, but out of a ſhell. Which fault was then in a fewe, at this day it is a common fault among all rich men that they faſt to no other ende but that they may banket more ſumptuouſly and deintily. But I will not waſt many wordes in a matter not doutfull. Only this I ſay, that both in faſting and in all other partes of diſcipline, the Papiſts ſo haue nothing right, nothing pure, nothing wel framed and orderly, wherby they may haue any occaſion to be proud, as though there were any thing remaining among them worthy of praiſe.

The groſſe abuſe of faſting.

Ad Nepotiã.

22 There followeth another parte of diſcipline, which peculiarly belongeth to the cleargie. That is conteined in the canons which the olde Biſhops haue made ouer themſelues and their order. As theſe be: ỳ no clearke ſhoulde giue himſelfe to hunting, to dicing, nor to banketting: that none ſhould

The auncient canons & orders of the Church for the gouernment of the Cleargy.

ſhoulde occupy vſurie, or marchandiſe: that none ſhould be preſent at wanton dauncings: and ſuch other ordinances. There were alſo added penalties whereby the authority of the canons was ſtabliſhed, that none ſhould breake them vnpuniſhed. For this end to euery byſhop was committed the gouernment of his owne cleargy, that they ſhould rule their clearkes according to the cannons, and holde them in their dutie. For this ende were ordeined yearely ouerſeeinges and Synodes, that if any were negligent in his duetie, he ſhoulde be admoniſhed: if any had offended, he ſhoulde be puniſhed according to ỹ meaſure of his offence. The biſhops alſo themſelues had yerely their prouinciall Synodes, and in the olde time yearely two Synodes, by which they were iudged if they had done any thing beſide their duety. For if any Byſhop were too harde or violent againſt his cleargie, they might appeale to thoſe Synodes, although there were but one that complained. The ſeuereſt puniſhment was that he which had offended ſhould be remooued from his office, & for a time be depriued of the communion. And becauſe ỹ ſame was a continuall order, they neuer vſed to diſmiſſe any Synode, but ỹ they appointed a place and time for the next Synode. For, to gather a generall Councel, pertained to the emperour onely, as all ỹ old ſummonings of Councels do teſtify. So long as this ſeueritie flouriſhed, ỹ clearks did require in word no more of ỹ people, than themſelues did perform in example and deed. Yea they were much more rigorous to themſelues thā to ỹ people. And verily ſo it is meete, that the people ſhould be ruled with a gentler and looſer diſcipline, as I may ſo tearme it: but the clearks ſhould vſe ſharper iudgements among themſelues, and ſhould leſſe beare with themſelues, than with other men. How all this is growne out of vſe, it is no neede to rehearſe, when at this day nothing can be imagined more vnbridled and diſſolute than the clergy, and they are broken foorth to ſo great licentiouſnes, that the whole world crieth out of it. That all antiquitie ſhould not ſeeme to be vtterly buried among them, I graunt indeede that they doe with certaine ſhadowes deceiue the eyes of the ſimple: but thoſe are ſuch as come no neerer to the auncient manners, than the counterfaiting of an ape approcheth to ỹ which men do by reaſon and aduiſe. There is a notable place in *Xenophon*, where he teacheth how fowly the Perſians had ſwarued from ỹ ordinances of their Elders, and were fallen frō the rigorous kind of life, to ſoftnes & daintines, ỹ yet they couered this ſhame, ſaying that they diligently kept ỹ ancient vſages. For when in the time of *Cyrus* ſobriety and temperaunce ſo farre flouriſhed that men needed not to weepe, yea and it was accounted a ſhame: with poſterity this continued a religious obſeruation, that no man ſhoulde draw ſnotte out of his noſtrilles, but it was lawfull to ſucke it vp, and feede within euen till they were rotten the ſtinking humors which they had gathered by gluttonous eating. So by the old order it is vnlawfull to bring winepots to the borde: but to ſwill in wine that they neede to be caried away drunken is tollerable. It was ordeined to eat but once in a day: this theſe good ſucceſſors haue not abrogate, but they gaue leaue to continue their ſurfettings frō mid day to midnight. The cuſtome was that men ſhoulde make an ende of their dayes iourney faſting. But it was at liberty and vſedly the cuſtome,

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for auoiding of wearineſſe, to ſhorten their iourney to two houres. Whenſoeuer the Papiſtes ſhal pretend their baſtarde rules, to ſhewe themſelues to be like to the holy fathers: this example ſhal ſufficiently reproue their fond counterfeiting, that no painter can more liuely expreſſe it.

23 In one thing they bee too rigorous and vnentreatable, that they giue not leaue to Prieſtes to marrie. But how great libertie there is among them to vſe whoredome vnpuniſhed, is not needefulto be ſpoken: and bearing them bolde vppon their ſtinking vnmarried life, they haue hardened themſelues to all wicked doings: But this forbidding doeth plainly ſhewe, how peſtilent all their traditions are, foraſmuch as it hath not onely ſpoiled the Church of good and fitte Paſtors, but alſo hath brought in a horrible ſincke of miſcheeues, and throwen many ſoules into the gulfe of deſperation. Truely whereas marriage hath beene forbidden to Prieſtes, that ſame hath beene done by wicked tyrannie, not onely againſt the worde of God, but alſo againſt all equitie. Firſt to forbidde that which the Lorde had left at libertie, was by no meanes lawfull for men. Againe, that God hath expreſſely prouided by his worde that this libertie ſhoulde not be broken, is ſo euident that it needeth no long demonſtration. I ſpeake not how *Paul* in many places willeth a Biſhoppe to bee the husband of one wife. But what coulde bee more vehemently ſpoken, than where hee pronounceth by the holy Ghoſt, that there ſhalbe in the laſt times wicked men that ſhall forbidde marriage: and hee calleth them not onely deceiuers, but diuels? This therefore is a Prophecie, this is a holye Oracle of the holye Ghoſt, wherewith hee willed to arme the Church aforehande againſt daungers, that the forbidding of marriage is the doctrine of diuels. But they thinke that they haue gayly eſcaped when they wreſt this ſentence to *Montanus*, the Tatrans, Encratites, and other olde heretikes. They only (ſay they) condemned marriage: but wee doe not condemne it, but debarre the cleargie from it, for whome wee thinke it not to bee conuenient. As though albeit this prophecie was firſt fulfilled in thoſe aforeſaide men, it might not alſo bee applied to theſe: or as though this childiſh fonde ſuttletie were woorth the hearing, that they ſay that they forbidde it not, becauſe they forbid it not to all. For it is all one as if a tyraunt woulde affirme that it is not an vniuſt lawe, with vniuſtice whereof one parte alone of the Citie is oppreſſed.

The clergie forbidden mariage in the Church of Rome.

1.Tim.3.2 & 2.6.

1.Tim.4.3.

24 They obiect, that the Prieſt doth by ſome marke differ from the people. As though the Lorde did not alſo foreſee this, with what ornamentes Prieſtes ought to excell. So they accuſe the Apoſtle of troubling the order and confounding the comelineſſe of the Church, which when he portrayed out the abſolute forme of a good Biſhop durſt ſet marriage among the other giftes which he required in him. I know how they expound this, namely that none is to be choſen that hath had a ſecond wife. And I graunt that this is not a new expoſition: but that it is a falſe expoſition, appeareth by the text it ſelf, becauſe he by & by after ſetteth out of what qualities the wiues of Biſhops & Deacons ought to be. *Paul* reckeneth marriage among ye vertues of a Biſhop, theſe men teach that it is an intollerable fault in the order of the cleargie. And, on Gods name, not contented with this general diſpraiſe they

Miriage in the clergie allowed by the Apoſtle, by the church of Rome not onely diſallowed, but diſgraced by vnſeemely ſpeach.

Siriti. ad Epſc. Hiſpa.

call it in their canons vncleanneſſe and defiling of the fleſh. Let euery man thinke with himſelfe out of what workſhop theſe thinges be come: Chriſt vouchſaueth ſo to honour marriage that he willeth it to bee an image of his holy conioyning with the Church. What could be ſpoken more honourably to ſet out the dignitie of Marriage? With what face therefore ſhall that bee called vncleene or defiled wherein ſhineth a likeneſſe of the ſpirituall grace of Chriſt?

The ſeparation of Leuites from their vwiues vvhē they miniſtred in the tēple, proueth but ſlenderly the forbidding of mariage in the clergie vnder the Goſpel.

25 But nowe when their forbidding ſo euidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defende it. The Leuiticall Prieſts were bound to lie a ſunder from their wiues, ſo oft as it came to their turnes to miniſter, that they might handle the holy things pure & vndefiled. Therefore it were verie vncomely, that our holy thinges, ſith they be both much more noble and daily, ſhould be handled of married men. As though there were alone perſon of the miniſter of the Goſpel, as was of the Leuiticall Prieſthood. For they, as figures, repreſented Chriſt, which being the mediator of God & men ſhould with moſt abſolute pureneſſe reconcile the Father vnto vs. But when ſinners could not in euery behalf expreſſe the figure of his holineſſe, yet that they might with certain groſſe draughts yeld a ſhadowe of him, they were commaunded to purifie themſelues beyonde the manner of men, when they came to the Sanctuarie: namely becauſe they then properly figured Chriſte, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heauenly iudgement ſeate. Foraſmuch as the Paſtors of the church doe not beare this perſon at this day, therefore they are vainly compared with them. Wherefore the Apoſtle doth without exception boldly pronounce, that mariage is honorable among all men, but that for whoremongers and adulterers abideth the iudgement of God. And the Apoſtles themſelues did with their owne example approue that marriage is not vnmeete for the holineſſe of any office be it neuer ſo excellent. For *Paul* witneſſeth that they did not onely keepe wiues, but alſo caried them about with them.

Heb. 13. 4.

1. Cor. 9. 5.

Marriage allowed in bishops by the ancient fathers of the Church.

26 Againe it was a maruellous ſhameleſneſſe that they durſt ſet out this comelines of chaſtitie for a neceſſarie thing, to the great reproch of the old Church: which when it abounded with ſingular learning of God, yet excelled more in holineſſe. For if they paſſe not vpon the Apoſtles, (as they are wont ſometime ſtoutly to deſpiſe them) what I beſeech you will they doe to all the olde fathers, whome it is certaine to haue not onely ſuffered but alſo allowed marriage in the order of Biſhops? They forſooth did nouriſh a filthie prophaning of holye thinges, foraſmuch as ſo the myſteries of the Lorde were not rightly reuerenced among them. It was moued indeed in the Nycene Synode to haue vnmarried life commaunded: as there alway want not ſome ſuperſtitious men, which doe euer inuent ſome newe thing, to bring themſelues in admiration. But what was decreede? The ſentence of *Paphnutius* was aſſented to, which pronounced that a mans lying with his owne wife is chaſtitie. Therefore marriage remained holye among them: neither did it turne them to any ſhame nor was thought to ſpot the miniſterie.

Hiſt tripart. Lib. 2. ca. 14.

27 Then followed times, in which too ſuperſtitious obſeruation of ſin-

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gle life grew in force. Hereupon came those often and vnmeasurable aduanced praises of virginitie, so ỹ scarcely any other vertue was thought among the people to be compared with it. And although mariage was not condemned for vncleane, yet the dignitie thereof was so diminished, and the holinesse of it obscured, that hee seemed not to aspire with a courage strong enough to perfection, that did not refraine himselfe from it. Hereupon came those cannons whereby it was first forbidden that they which were come to the degree of Priesthoode should not contract mariage: then, that none should be taken into that order but vnmaried men, or such as did forsake mariage together with their wiues. These thinges, because they seemed to procure reuerence to Priesthood, were (I graunt) euen from antiquitie receiued with great wel liking. But if the aduersaries obiect antiquitie against me, first I aunswere that this libertie remained both vnder the Apostles and in certaine ages after them, that Bishops might be married: that the Apostles themselues, and other Pastors of great authoritie which succeeded in their places, vsed the same without sticking at it. The example of that ancienter Church ought worthily to be of greater weight with vs, than that wee should thinke that to be either vnlawfull or vncomely for vs which was then with praise receiued and vsed. Secondly I saie that that age which for immeasurable affection to virginity began to be partial against mariage, did not so lay vpon Priestes the lawe of vnmaried life, as though it were a thing necessary of it self, but because they preferred vnmaried men aboue the maried. Finally I answere that they did not so require it ỹ they did with force and necessity constraine them to continence which were not fit to keepe it. For when they punished whoredomes with most seuere lawes, of them that cõtracted mariage they decreed no more but that they should giue ouer the execution of their office.

Howw single life grewv to bee so much aduaunced in the clergy.

28 Therefore whensoeuer the defenders of this new tyrannie shall seeke the pretence of antiquitie to defende their vnmaried life: so oft we shal answere them with requiring thẽ, that they restore the old chastnesse in their Priestes: that they remoue adulterers and whoremongers: that they suffer not those in whom they suffer not honest & chast vse of mariage bed, to run vnpunished into all kinde of lust: that they call againe the discontinued discipline, whereby all wantonnesses may be restrained: that they deliuer the Church from this so wicked filthinesse, wherewith it hath beene long deformed. When they haue graunted this, then they must againe be put in minde that they boast not that thing for necessarie, which being of it selfe at libertie hangeth vpon the profit of the Church. Yet I say not this for that I think that in any condition place is to be giuen to those canons which lay ỹ bond of vnmaried life vpon the order of Priestes: but that the wiser sort may vnderstand with what face our enemies doe slaunder holy mariage in Priests by obiecting the name of antiquitie. As touching the fathers, whose writinges remaine, euen they when they speake of their owne iudgement, except *Hierome*, did not with so great spitefulnesse deface the honestie of mariage. We shalbe content with one commendation of *Chrysostome*: because he, sith he was a principall estemer of virginitie, cannot be thought to haue beene more lauish than other in commendation of mariage. Thus he saith:

Twvo Items to the Churche of Rome concerning the single life vvhich they require in the order of priests.

Hom. de inuent. crucis.

The firſt degree of chaſtitie is pure virginitie: the ſeconde is faithfull mariage. Therefore the ſeconde kinde of virginitie is the chaſt loue of matrimonie.

The xiii. Chapter.

Of vowes, by rash promiſing whereof, eche man hath miſerably entangled himſelfe.

The hurt that hath come to the church by vowes.

IT is verily a thing to be lamented, that the Churche, for whom libertie was purchaſed with the ineſtimable price of the bloud of Chriſt, hath been ſo oppreſſed with cruell tyrannie, and almoſt ouerwhelmed with a huge heape of traditions: but in the meane time euery mans priuate madneſſe ſheweth, that not without moſt iuſt cauſe there hath beene ſo much permitted of God to Satan and his miniſters. For they thought it not enough, neglecting the commaundement of Chriſt, to beare any burdens whatſoeuer were laide vpon them by falſe teachers, vnleſſe they did alſo eche man procure to himſelfe ſeuerall burdens of his owne, and ſo with digging pittes for themſelues ſhould drowne themſelues deeper. This was done while they ſtriued in deuiſing of vowes, by which there might be added to the commō bondes a greater and ſtraighter binding. Sith therefore wee haue taught, that by their boldnes which haue born rule vnder the title of Paſtors in the Church, the worſhipping of God hath beene corrupted, when they ſnared ſilly conſciences with their vninſt lawes: here it ſhall not be out of ſeaſon to adioyne an other euill which is neere vnto it, that it may appeare that the worlde according to the peruerſeneſſe of his owne diſpoſition, hath alway, with ſuch ſtoppes as it coulde, put away the helpes whereby it ſhould haue beene brought to God. Nowe, that it may the better appeare that very grieuous hurt hath beene brought in by vowes, let the readers kepe in mind the principles aboue ſet. For firſt we haue taught, that whatſoeuer may be required to the framing of life godlily and holily, is comprehended in the lawe. Againe, we haue taught that the Lorde, that he might thereby the better call vs away from deuiſing of new works, hath encloſed the whole praiſe of righteouſneſſe in the ſimple obedience of his will. If theſe thinges be true, it is eaſie to iudge that all fained worthippinges, which wee inuent to our ſelues to deſerue the fauour of God, are not acceptable to him howe much ſoeuer they pleaſe vs. And truely the Lorde himſelfe in many places doeth not onely openly refuſe them, but alſo grieuouſly abhorre them. Hereupon ariſeth a doubt of thoſe vowes which are made beſide the expreſſe worde of God, what account is to be made of them, whether they may rightly bee vowed of Chriſtian men, and howe farre they binde them. For the ſame which among men is called a promiſe, in reſpect of God is called a vowe. But to men we promiſe thoſe thinges either which we thinke wil be pleaſant vnto them, or which wee owe of duetie. Therefore there ought to bee a much greater heedful obſeruation in vowes which are directed to God himſelfe, with whom we ought to deale moſt earneſtly. In this point ſuperſtition hath in all ages maruellouſly ranged, ſo that men without iudgement, with

without choiſe, did by & by vow vnto God whatſoeuer came in their mind, or into their mouth. Hereupon came thoſe follies, yea, monſtruous abſurdities of vowes among the heathen, wherewith they did too inſolently mocke with their Gods. And I would to God that Chriſtians alſo had not followed this their boldneſſe. It ought not in deede to haue beene ſo: but wee ſee that in certaine ages paſt nothing hath beene more vſuall than this wickedneſſe, that the people ech where deſpiſing the lawe of God did wholly burne with mad greedineſſe to vowe whatſoeuer had pleaſed them in their dreame. I will not hatefully enforce, nor particularly rehearſe how hainouſly and how many waies herein men haue offended: But I thought good to ſay this by the way, that it may the better appeare, that we doe not moue queſtion of a needeleſſe matter, when we intreat of vowes.

2 Nowe if wee will not erre in iudging which vowes be lawfull, & which be wrongfull, it behoooueth to weigh three things: that is to ſay, who it is to whome the vowe is made: who wee bee that make the vowe: laſt of all, with what mind wee vowe. The firſt point hath reſpect to this, that wee ſhoulde thinke that wee haue to doe with God, whom our obedience ſo much deliteth, that he pronounceth all wilworſhips to be accurſed, how gay and glorious ſoeuer they be in the eyes of men. If al voluntarie worſhips, which wee our ſelues deuiſe without commandement, be abhomininable to God, it followeth that no worſhip can be acceptable to him but that which is allowed by his word. Therefore letvs not take ſo great libertie to our ſelues that wee dare vowe to God that which hath no teſtimonie how it is eſteemed of him. For whereas that which *Paul* teacheth, that it is ſinne whatſoeuer is done without Faith, extendeth to all doinges, then verily it chiefly hath place, when thou directeſt thy thought the ſtreight waie to God. But if we fall and erre eué in the ſmalleſt things, (as *Paul* there diſputeth of the difference of meates) where certaintie of faith ſhineth not before vs: howe muche more modeſtie is to be vſed, when wee attempt a thing of greateſt weight? For nothing ought to be more earneſt vnto vs than the duties of religion. Let this therefore be the firſt conſideration in vowes, that wee neuer come to the vowing of any thing, but that conſcience haue firſt certainely determined ỹ it attempteth nothing raſhly. But it ſhall then be free from daunger of raſhneſſe, when it ſhall haue God going before it, and as it were enforming it by his word what is good or vnprofitable to be done.

The firſt thing to be reſpected in vovves, is the perſon of God to vvhome they are made.

Coloſ. 2. 23.

Rom. 14. 23.

3 In the other thing which we haue ſaide to be here to bee conſidered, this is conteined, that wee meaſure our owne ſtrengthes, that we haue an eye to our vocation, that we neglect not the benefite of libertie which God hath giuen vs. For hee that voweth that which either is not in his power, or diſagreeth with his vocation, is raſh: and he that deſpiſeth the bountifulnes of God, whereby hee is appointed Lorde of all thinges, is vnthankefull. When I ſay thus, I doe not meane that any thing is ſo ſet in our owne hand, that ſtanding vpon confidence of our owne ſtrength wee may promiſe the ſame to GOD. For it was moſt truely decreede in the Councel at *Araſium*, that nothing is rightly vowed to God but that which we haue receiued of his hand, for aſmuch as all things that are offered him are his mere gifts. But ſith ſome things are by Gods goodnes giuen vs, and other ſome things

The ſecond thing to be regarded in the making of a vovv, is the meaſure of their ſtrength that make it.

Concil. Araſi. cap. 12.

Rom. 12. 3
1. Cor. 12. 11.

by his equitie denied vs: let euery man (as *Paul* commaundeth) haue respect to the measure of grace giuen vnto him. Therefore I doe here meane nothing elſe, but that vowes muſt bee tempered to that meaſure which the Lorde preſcribeth there in his giuing: leaſt if thou attempt further than he permitterh, thou throwe thy ſelfe downe headlong with taking too much vpon thee. As for example. When thoſe murtherers, of whome mention is made in *Luke*, vowed that they woulde taſte of no meat till *Paul* were ſlaine: although the deuiſe had not beene wicked, yet the raſhneſſe it ſelfe was not

Act. 23. 12.

to bee ſuffered, that they made the life and death of a man ſubiect to their power. So *Jephthe* ſuffered puniſhment for his follye, when with headlong heate hee conceiued an vnaduiſed vowe. In which kinde vnmarried

Iud. 11. 30

life hath the cheefe place of madde boldneſſe. For ſacrificing Prieſtes, Monkes, and Nonnes, forgetting their owne weakeneſſe, thinke themſelues able to keepe vnmarried life. But by what Oracle are they taught that they ſhall haue chaſtitie throughout all their life, to the verie ende whereof they vowe it? They heare the worde of GOD concerning the

Gen. 2. 18

vniuerſall ſtate of men, It is not good for man to bee alone. They vnderſtande, and woulde to God that they did not feele, that ſinne remaining in vs is not without moſt ſharpe prickes. With what confidence dare they ſhake off that generall calling for all their life long: whereas the gifte of continencie is oftener graunted for a certaine time as opportunitie requireth? In ſuch ſtubborneſſe let them not looke for God to bee their helper: but let them rather remember that which is ſaide. Thou ſhalt not tempt the Lorde thy God. And this is to tempte God, to endeuour againſt the nature put in vs by him, and to deſpiſe his preſent giftes as though they nothing belonged vnto vs. Which they not onely doe: but alſo mar-

Heb. 13. 4.
Ioh. 2. 2.

riage it ſelfe, which God thought it not againſt his maieſtie to inſtitute, which hee hath pronounced honourable in all men, which Chriſt our Lorde hath ſanctified with his preſence, which hee vouchſaued to honour with his firſt miracle, they dare call defiling, onely to aduaunce with marueilous commendations a certaine vnmarried life of what ſort ſoeuer it bee. As though they themſelues did not ſhew a cleare example in their life, that vnmarried ſtate is one thing, and virginitie an other: which their life yet they moſt ſhameleſly call Angellike, doing herein verily too great iniurie to the Angels of God, to whom they compare whoremongers, adulterers, and ſomewhat elſe much worſe and filthier. And truely here need no arguments when they are openly confuted by the thing it ſelfe. For wee plainly ſee, with how horrible paines the Lorde doeth commonly take vengeaunce of ſuch arrogancie, and contempt of his gifts by too much truſt in themſelues. I ſpare for ſhame to ſpeake of the more ſecrete faultes, of which euen this that is already perceiued is too much. It is out of controuerſie that we ought to vowe nothing, that may hinder vs from ſeruing of our vocation. As if a houſholder ſhoulde vowe, that hee will leaue his wife and his children and take other charges in hand: or if hee that is fit to beare office, when hee is choſen doe vowe that he will be a priuate man. But what is meant by this, that our libertie ſhould not bee deſpiſed, hath ſome difficultie if it bee not declared. Therfore thus in fewe wordes I expounde it. Sith God hath made

vs Lords of all things, & hath so made them subiect vnto vs that we shoulde vse them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable worke to God if we yelde our selues into bondage to the outward things which ought to be a helpe vnto vs. I say this for this purpose, because many do hereby seeke praise of humilitie, if they snare themselues with many obseruations, from which God not without cause willed vs to be free & discharged. Therefore if we wil escape this danger, let vs alway remember that we ought not to depart from that order which the Lorde hath ordained in the Christian Church.

The third thing to be respected in a vowe is the mind of the vower, vvhich in vowes that haue relation to the time past hath two ends to be directed by.

4 Now I come to that which I did set in the third place: that it is much material with what minde thou makest a vowe, if thou wilt haue it allowed of God. For sith the Lorde ragardeth the heart, not the outward shewe, it commeth to passe that the selfe same thing, by changing the purpose of the mind, doth sometime please him and is acceptable vnto him, and somtime highly displeaseth him. If thou so vowe the abstaining from wine, as though there were any holinesse in it, thou art superstitious: if thou haue respect to any other ende which is not euill, no man can disallow it. But in my iudgement there be foure endes, to which our vowes shalbe rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those vowes, wherby we do either testifie our thankfulnesse to God for benefites receiued: or to craue the turning away of his wrath, we our selues doe punish our selues for the offences that we haue committed. Let vs call the first sort, if you will, the exercises of thankesgiuing, the other of repentance. Of the first kinde we haue an example in the tithes which *Iacob* vowed, if the Lorde did bring him home safe out of banishment into his countrey. Againe in the olde Sacrifices of the peace offrings, which godlie kinges and captaines, when they tooke in hande righteous warre, did vowe that they would pay if they had obtained the victorie, or at least when they were oppressed with any great distresse, if the Lorde had deliuered them. So are all those places in the Psalmes to bee vnderstoode which speake of vowes. Such vowes maie at this day also be in vse among vs, so oft as the Lord hath deliuered vs either out of any calamitie, or from a hard sickneſſe, or from any other danger. For it is then not against the dutie of a godlie man, to consecrate to God his vowed oblatiō, as a solemne token of his reknowledging, least he should seeme vnthankful towarde his goodnesse. Of what sort the seconde kinde is, it shall suffice to shewe with one onely familiar example. If anie by the vice of gluttonie bee fallen into anie offence, nothing withstandeth but that to chastice his intemperance he maie for a time forsake all deintie meates, and may doe the same with a vowe adioyned, that hee may binde himselfe with the straiter bonde. Yet I doe not so make a perpetuall lawe to them that haue likewise offended: but I shewe what is lawfull for them to doe, which shall thinke suche a vowe profitable for themselues. I doe therefore so make suche a vowe lawfull, that in the meane time I leaue it at libertie.

Gen. 28. 20. Psal. 22. 27. & 56. 12. & 116. 14. 18

Two other ends of vowes vvhich haue relation to the time to come.

5 The vowes that are applied to the time to come, partly (as we haue alreadie said) doe tend to this end that we may be made the warer: and partly

that as it were by certaine ſpurres we may be pricked forward to our dutie. Some man ſeeth himſelfe to be ſo inclined to ſome certaine vice, that in a thing which otherwiſe is not euill hee cannot temper himſelfe from falling foorthwith into an euil: he ſhal doe nothing inconuenientlyif he doe for a time by vowe cut off from himſelfe the vſe of that thing. As if a man knowe that this or that apparell of body is perillous vnto him, and yet entiſed with deſire he earneſtly couet it, what can he do better, than if in putting a bridle vpon himſelfe, that is in charging himſelf with neceſſity of abſteining from it, he deliuer himſelfe from all doubting? Likewiſe if a man bee forgetfull or ſlowe to neceſſarie duties of godlineſſe, why may he not by taking a vowe vpon him both awake his memorie and ſhake off his ſlouthfulnes? In both I graunt that there is a forme of childiſh ſchooling: but euen in this that they are helpes of weakeneſſe, they are not without profit vſed of the rawe & vnperfect. Therefore we ſhall ſay that thoſe vowes are lawfull which haue reſpect to one of theſe ends, ſpecially in outward things, if they both be vpholden with the allowance of God, and do agree with our vocation, & be meaſured by the power of grace giuen vs of God.

Howe to iudge of vowes as well thoſe which generally all men or particularly ſome doe make vnto God.

6 Now alſo it is not hard to gather what is generally to be thought of all vowes. There is one common vowe of all the faithfull, which being made in baptiſme we doe confirme and as it were ſtabliſh by Catechiſme and receiuing of the Supper. For the Sacramentes are as charters, by which the Lord deliuereth to vs his mercie and thereby euerlaſting life, and we againe on our behalfes doe promiſe him obedience. But this is the forme or verily the ſumme of the vow, that forſaking Satan we yeeld our ſelues into ſeruice to God, to obey his holy commaundements, and not to follow the peruerſe deſires of our fleſh. It ought not to be doubted but that this vowe, ſith it hath teſtimonie of the Scripture, yea and is required of all the children of God, is both holy and profitable to ſaluation. And it maketh not to the contrary, that no man in this life performeth the perfect obedience of the law which God requireth of vs. For ſith this forme of couenanting is compriſed within the couenant of grace, vnder which is contained both forgiuenes of ſins and the Spirit of ſanctification: the promiſe which we there make is ioyned both with beſeeching of pardon and with crauing of helpe. In iudging of particular vowes, it is neceſſarie to keepe in minde the three former rules, whereby wee may ſafely weigh of what ſort euerie vowe is. Neither yet thinke that I ſo commende the vetie ſame vowes which I affirme to be holie, that I woulde haue them to be daylie. For though I dare teach no certaine rule of the number or time: yet if any man obey my counſell, he ſhall take vpon him none but ſober and for a time. For if thou oftentimes breake foorth into making of manie vowes, all religiouſnes will with verie continuance growe out of eſtimation with thee, and thou ſhalt come to a bending readineſſe to fall into ſuperſtition. If thou binde thy ſelfe with a perpetuall vowe, either for great paine and tediouſneſſe thou ſhalt vndoe it, or being wearied with long continuance thou ſhalt at one time or other be bolde to breake it.

Superſtitious vowes of faſtinges, pilgrimages & ſuch like.

7 Nowe alſo it is plaine with how great ſuperſtition in this behalfe the world hath in certaine ages paſt bin poſſeſſed. One man vowed y he woulde abſtaine

abſtain from wine: as though abſtaining from wine were of it ſelfe a worſhip acceptable to God. An other bound himſelfe to faſting, an other to abſtaining from fleſhe for certaine daies, in which he had with vaine opinion fained to be a ſingular holines aboue the reſt. And ſome things alſo were vowed much more childiſh, although not of children. For this was holden for a great wiſdome, to take vpon them vowed pilgrimages to holier places, and ſometime either to go al their iourney on foote, or with their body halfe naked, ẏ by their werines the more merite might be gotté. Theſe & ſuch other, with incredible zeale whereof the world hath a while ſwelled, if they be examined by thoſe rules, which we haue aboue ſet, ſhalbe found not only vaine & trifling, but ful of manifeſt vngodlines. For howſoeuer the fleſh iudge, God abhorreth nothing more than fained worſhippings. There are beſide this thoſe pernitious & damned opinions, ẏ hypocrits when they haue ſuch trifles thinke ẏ they haue gotten no ſmall righteouſnes: they repoſe the ſum of godlineſſe in outwarde obſeruations, they deſpiſe all other that are leſſe careful of ſuch things.

Monkish vowes & the ende why monkeries were first instituted.

8 To recken vp al the particular formes, is nothing to purpoſe. But forasmuch as the monkiſh vowes are had in greater reuerence, becauſe they ſeeme allowed by the common iudgement of the Church: of thoſe it is good to ſpeake briefely. Firſt leaſt any ſhould by preſcription of long time defend monkerie, ſuch as it is at this day, it is to be noted that in old time there was in monaſtaries a far other order of liuing. Such as were diſpoſed to exerciſe themſelues to greateſt ſeueritie and patience, went thither. For what maner of diſcipline they ſay that the Lacedemonians had vnder the lawes of *Lycurgus*, ſuch was at that time among the monks, yea and much more rigorous. They ſlept vpon the ground: their drinke was water: their meate was bread, herbes, and rotes: their chiefe deinties were in oyle and ciches. They abſtained from all delicate diet and trimming of body. Theſe things might ſeeme aboue trueth, if they were not written by witneſſes that ſaw & proued thé. as *Gregorie Nazianzene*, *Baſile*, and *Chryſoſtome*. But with ſuch introductions they prepared themſelnes to great offices. For, that the colleges of monkes were then as it were the ſeedeplots of the order of miniſters of the Church, both theſe whom we haue now named are a proofe plaine enough (for they were all brought vp in monaſteries and from thence called to the office of biſhops) and alſo many other ſingular and excellent men in their time. And *Auguſtine* ſheweth that this was alſo vſed in his time, that monaſteries yeelded clerkes to the Church. For he ſpeaketh thus to the monkes of the Iſle of *Caprarea*: But you brethren we exhort in the Lord, that ye kepe your purpoſe & continue to the end: and if at any time our mother the Church ſhall require your trauail, do ye neither with gredy pride take it vpō you, nor with flattering ſlothfulneſſe refuſe it: but with a meeke heart obey to God. Neither preferre ye your own quiet leaſure aboue the neceſſities of the church: to whom if no good men would haue miniſtered in her trauaile, you ſhould not haue founde howe you ſhould haue beene borne. He ſpeaketh there of the miniſterie, by which the faithfull are ſpiritually borne againe. Alſo to *Aurelius*. There is both occaſion of falling giuen to themſelues, and moſte haynous wrong done to the order of the Clergy, if forſakers of monaſteries

Epi. 8 2.

Epi. 76.

bee

be choſen to the ſoldierſhip of the Clergy: when euen of thoſe ẏ remaine in the monaſterie, we vſe to take into the Clergy none but the moſt approoued & beſt. Vnleſſe perhaps as the cõmon people ſay, hee is an euill piper but a good fidler: ſo it ſhall alſo be ieſtingly ſaid of vs, he is an euil monke, but a good Clerke. It is too much to be lamented, if we lift vp monkes into ſuch a ruinous pride, & thinke Clerkes worthy of ſo great reproch, wheras ſomtime euẽ a good monke maketh not a good clerke, if he haue ſufficient cõtinence and yet want neceſſarie learning. By theſe places it appeareth, ẏ godly men were wont with the diſcipline of monks to prepare thẽ ſelues to the gouernment of the Church, that they might the fitter and better inſtructed take ſo great an office vpon them. Not that they all attained to this end, or yet tended toward it, when for the moſt part they were vnlearned men: but ſuch were choſen out as were meete for it.

The orders & exerciſes of auncïẽt monkes.

9 But chiefely in two places he painteth out vnto vs the forme of the old monkerie. In the booke of the manners of the Catholike Church, where he ſetteth the holineſſe of that profeſſion againſt the ſclaunders of the Manichees: & in an other booke which he entitled of the work of monkes, where he inueyeth againſt certaine degendred monkes, which beganne to corrupt that order. I will here ſo gather a ſumme of thoſe thinges which hee ſaieth, that ſo neere as I may I will vſe his owne wordes. Deſpiſing (ſaith he) the entiſements of this world, gathered into one moſt chaſt and holye life, they ſpende their time together, liuing in prayers, readinges, and diſputations. not ſwelling with pride, not troubleſome with ſtubborneſſe, not wanne with enuiouſneſſe. None poſſeſſeth anie thing of his owne, none is burdenous to any man. They get by working with their handes thoſe thinges wherewith both their body may be fedde, and their minde may not be hindered from God. Their worke they deliuer to them whom they call Deanes. Thoſe Deanes deſpiſing all thinges with great carefulneſſe make account thereof to one whom they cal Father. Theſe fathers not onely moſt holy in maners, but alſo moſt excellent in godly doctrine, high in al things, do with no pride prouide for them whom they call children, with great authoritie of them in cõmanding, and great willingnes of the other in obeying: They come together at the very laſt time of the day, euery one from his dwelling, while they be yet faſting, to heare that Father, and there meete together to euerie one of theſe fathers at the leaſt three thouſãd men, (he ſpeaketh chiefly of *Egypt*, and of the Eaſt) then they refreſh their body, ſo much as ſuffiſeth for life and healthfulneſſe, euery man reſtraining his deſire, not to take largely euen of thoſe things that they haue preſent very ſpare & vile. So they do not onely abſtaine from fleſh & wine, ſo much ẏ they may be able to tame their luſtes, but from ſuch thinges which doe ſo much more greedily prouoke appetite of the belly and throte, how much they ſeeme to other, to be as it were cleaner, by colour whereof the filthie deſire of exquiſite meates, which is not in fleſh, is wont to be fondly and fowlie defended. Whatſoeuer remaineth aboue neceſſarie foode (as there remaineth oftentimes much of the workes of their handes and pinching of their fare) is with greater care diſtributed to the poore, than it was gotten by them that diſtribute it. For they doe in no wiſe trauaile that they may haue abundance of theſe thinges, but they

De mor. Eccleſi. cathol. cap. 31

by all

by all meanes endeuour that that which they haue abounding may not remaine with them. Afterward when he hath rehearſed the hardnes, whereof hee himſelfe had ſeene examples both at *Millaine* and elſe where: among theſe thinges (ſaieth hee) no man is enforced to hard thinges which hee cannot beare: no man is charged with that which he refuſeth: neither is hee therefore condemned of the reſt, becauſe he confeſſeth himſelfe to want ſtrength in following of them: for they remember howe much charitie is commended: they remember that all thinges are cleane to the cleane. Therefore all their diligence watcheth, not to the refuſing of kindes of meate as vncleane, but to tame luſt, and to retaine the loue of brethren. They remember, meate for the bellie, and the bellie for meates, &c. Yet many ſtrong do abſtaine for the weakes ſake. Many of them haue no neede to do thus: but becauſe it pleaſeth them to ſuſtaine themſelues with baſer diet and nothing ſumptuous. Therefore they themſelues, which being in health do forbeare, if conſideration of their health compell, when they are ſicke do take without any feare. Many drinke no wine, & yet they thinke not themſelues defiled with it: for they moſt gently cauſe it to be giuen to the fainter, and to them that cannot get the health of their bodie without it: and ſome which fooliſhly refuſe it, they doe brotherly admoniſh that they be not with vaine ſuperſtition ſooner made weaker than holier. So they diligently exerciſe godlines: but they knowe that the exerciſing of the body pertaineth but to a ſhort time. Charitie is chiefly kept: to charitie the diet, to charitie the ſpeech, to charitie the apparel, to charitie ỹ countenance is fitted. They meet and conſpire into one charitie. To offend it, is accounted as haynous as to offende God. If any reſiſt charitie, he is caſt out and ſhunned. If any offende charitie, he is not ſuffered ſo abide one day. For aſmuch as in theſe wordes, as in a painted table, that holy man ſeemeth to haue ſet out what maner of life monkerie was in olde time, although they were ſomewhat long, yet I was content to enterlace them here: becauſe I ſaw that I ſhould haue bene ſomewhat longer if I had gathered the ſame things out of diuerſe, how much ſo euer I ſtudied for briefeneſſe.

Ibid. cap. 33. Tit. 1. 15.

2. Cor. 6. 13.

10 But my purpoſe here is not to go through this whole matter, but only by the way to point out, not only what maner of monkes the old Church had, but what maner of thing the profeſſion of monkes was at that time: ſo as the ſound witted readers may iudge by the compariſon, what face they haue which alleage antiquitie to maintaine the preſent monkerie. *Auguſtine* when he depainteth vnto vs a holy & true monkerie, would haue to be abſent all rigorous exacting of thoſe thinges which by the word of the Lord are left vs at libertie. But there is nothing ỹ is at this day more ſeuerely required. For they count it a miſchiefe that can neuer be purged, if any do neuer ſo litle ſwarue from the preſcribed rule in colour or faſhion of garment, in kind of meat, or in other trifling & cold ceremonies. *Auguſtine* ſtoutly maintaineth, ỹ it is not lawfull for monks to liue idle vpon other mens. He denieth ỹ there was euer in his time any ſuch example of a well ordered monaſterie. Our men ſet the chiefe part of their holineſſe in idleneſſe. For if you take idlenes from them, where ſhalbe ỹ contemplatiue life whereby they boaſt ỹ they excel al other men, & approch nere vnto Angels? Finally, *Auguſtine* requi-

The difference betweene Popish monkes, and the monkes of the olde Church.

De opere monach.

quireth ſuch a monkerie, as ſhould be nothing but an exerciſe & help to the dueties of godlines which are commended to all Chriſtians. What? when he maketh charitie the chiefe, ye & almoſt only rule thereof, do we thinke ỹ he praiſeth a conſpiring, wherby a fewe men being bound togither, are ſeuered from ỹ whole body of the church? But rather he willeth them w̃ their example to giue light to other to keep the vnitie of ỹ church. In both theſe points there is ſo much difference of the monkery at this preſent, that a man can ſcarcely find any thing more vnlike, I will not ſay contrarie. For our monkes not contented with that godlines, to the ſtudie of which alone Chriſte commandeth them ỹ are his continually to apply, doe imagine I wote not what new godlines, by meditation whereof they may be perfecter than other.

Only monkish life termed perfection in the Papacie.

11 If they denie this, I would know of them why they vouchſafe to giue to their owne order alone the title of perfection, & take away the ſame from all the callings of God. Neither am I ignorant of that ſophiſticall ſolution, ỹ it is not therefore ſo called becauſe it doth conteine perfection in it, but becauſe it is the beſt of all other to attaine perfection. When they are diſpoſed to boaſt themſelues before the people, when to ſnare vnskilfull and vnware yong men, when to maintaine their priuileges, when to aduaunce their owne dignitie to the reproch of other, then they boaſt that they are in the ſtate of perfection. When they are ſo nigh driuen that they cannot defend this vaine arrogancie, then they flee to this ſtarting hole, that they haue not yet attained perfection, but that they are in the ſame ſtate wherein they aſpire vnto it aboue other. In the meane time that admiration among ỹ people remaineth, as though the only monkiſh life were angelike, perfect, and cleanſed from all fault. By this pretence they make moſt gainful markets, but that ſame moderation lieth buried in a fewe bookes. Who doth not ſee ỹ this is an intollerable mockerie? But let vs ſo reaſon with them, as though they gaue no more to their profeſſion thã to cal it a ſtate of attaining perfection. Verily in giuing it this name, they do as by a ſpeciall mark make it differing from other kinds of life. And who can abide this, that ſo great honor ſhould be giuen away to an ordinãce that is nowhere by any one ſyllable allowed: and that by the ſame all other callings of God, which are by his owne holy mouth not onely commaunded, but alſo commended with notable titles of praiſe, are by the ſame accounted vnworthie? And how great wrong (I beſeech you) is done to God, when I wote not what new found thing is preferred aboue all the kinde of life ordained by himſelfe, and praiſed by his owne teſtimonie?

Popish monkes proud and vaineglorious as if their obedience did extend vnto farther perfection than the lavv of Christ doth require to be in all men.
Matt. 5. 14.

12 But go to, let them ſay that it is a ſlaunder which I haue before ſaide, that they are not contented with the rule preſcribed of God. Yet though I holde my peace, they themſelues do more than enough accuſe themſelues. For they openly teach, that they take vpon them more burden than Chriſt laid vpon his: becauſe forſooth they promiſe to kepe the counſels of ỹ goſpel concerning louing their enimies, not coueting of reuenge, not ſwearing, &c. To which things Chriſtians are not generally bounde. Herein what antiquitie will they ſhewe forth againſt vs? This neuer came in any of the olde fathers mindes. They all crie out with one voyce that there was no one litle worde at al vttered of Chriſt, which ought not neceſſarily to be obeied. And with-

without anie douting they do echwhere teach, that these verie same things by name were commandements, which these good expositors triflingly say that Christ did but counsell. But forasmuch as we haue before taught y this is a most pestilent error, let it suffice heere to haue briefely noted that the monkery which is at this day, is grounded vpon the same opinion, which all the godly ought worthily to abhor: which is, that there should be imagined some perfecter rule of life, than this common rule which is giuen of God to the whole Church. Whatsoeuer is builded vpon this foundation, can not be but abhominable.

13 But they bring an other proofe of their perfection, which they thinke to be most strong for them. For the Lorde saide to the yong man that asked him of the perfection of righteousnes, If thou wilt be perfect, sell al that thou hast and giue it to the poore. Whether they do so or no, I do not yet dispute: but graunt them that for this present. Therfore they boast that they be made perfect by forsaking al theirs. If the summe of perfection stande in this, what meaneth *Paul* when he teacheth, that he which hath distributed al his goods to the poore, vnlesse he haue charitie, is nothing? What maner of perfection is this, which if charitie be absent, is brought with man to nothing? Here they must needes answere, that this is the chiefest in deede, but not the only worke of perfection. But here also *Paul* crieth against them, which sticke not to make charitie the bonde of perfection, without any such forsaking. If it be certaine that betweene the maister and the disciple is no disagremẽt, and the one of them clearely denieth the perfection of man to consist in this that he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see howe that saying of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Nowe, it shalbe no darke sense, if we weigh (which we ought alway to marke in all the preachinges of Christ) to whom these wordes be directed. A yong man asketh, by what workes hee shall enter into euerlasting life. Christ, because hee was asked of workes, sendeth him to the lawe, and rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise vnable to bring saluation vnto vs but by our owne peruersnesse. By this answere Christ declared, that hee teacheth no other rule to frame life by, than the same that had in old time ben taught in the lawe of the Lorde. So did he both giue witnesse to the law of God, that it was the doctrine of perfect righteousnesse: and therewithall did meete with sclaunders, that he shoulde not seeme by any newe rule of life to stirre the people to forsaking of the lawe. The young man beeing in deede not of an euill minde, but swelling with vaine confidence, answered that he had from his childehoode kept all the commaundementes of the law. It is most certaine that hee was an infinite space distant from that to which he boasteth that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we haue before shewed, that the lawe containeth in it selfe perfect righteousnesse: and the same appeareth hereby that the keeping of it is called the way of eternal saluation. That he might be taught to knowe how litle he had profited in that righteousnesse, which he had too boldly aunswered that he had fulfilled, it was profitable to shake out a familiar fault of his. When he aboundeth in richesse, he had his heart

Nothing lesse thē monkish perfection meant by Christ in saying, if thou wilt be perfect, sell al and giue. Matt.19.21

1.Cor.13.3

Col.3.14

Luke.20.25

fastened

faſtened vpon them. Therefore becauſe he felt not this ſecret wound, Chriſt launced him. Go (ſaith he) ſell all that thou haſt. If he had beene ſo good a keeper of the lawe as he thought he was, he would not haue gone away ſorrowful when he heard this worde. For who ſo loueth God with all his heart, whatſoeuer diſagreeth with the loue of him, he not onely taketh it for dong, but abhorreth as bringing deſtruction. Therefore whereas Chriſt commanderh the couetous riche man to leaue all that he hath, it is all one, as if bee ſhould commaunde the ambitious man to forſake all honours, the voluptuous man all delites, and the vnchaſt man all the inſtrumentes of luſt. So conſciences that are touched with no feeling of generall admonition, muſt bee called backe to the particular feeling of their owne euill. Therefore they do in vaine drawe this ſpeciall caſe to general expoſition, as though Chriſt did ſet the perfection of a man in forſaking of goods: wheras he meant nothing elſe by this ſaying, than to driue the young man that ſtoode to much in his owne conceite, to ſeele his owne ſore, that he might vnderſtand that he was yet a great way diſtant from perfect obedience of the lawe, which otherwiſe he did falſely take vpon him. I grant that this place hath ben euil vnderſtãded of ſome of the fathers, and that thereupon grew this coueting, of wilfull pouertie, whereby they only were thought to be bleſſed, which forſaking all earthly thinges, did dedicate themſelues naked to Chriſt. But I truſt that al the good & not contentious men wil be ſatisfied with this my expoſition, ſo that they ſhal no more doubt of the meaning of Chriſt.

Popish monkes howv vnlike to the monkes of olde euen in reſpect of their verie order and profeſſion.

14 Howbeit the fathers thought nothing leſſe, thã to ſtabliſh ſuch perfection, as hath ſince ben framed by the cowled ſophiſters, thereby to raiſe vp a double chriſtianity. For ỹ doctrine ful of ſacrilege was not yet borne, which cõpareth the profeſſion of monkery to baptiſme, yea & openly affirmeth, ỹ it is a forme of ſecond baptiſme. Who cã doubt that the fathers with al their heart abhorred this blaſphemy? Now as touching that laſt thing, which *Auguſtine* ſaith to haue ben among the olde monkes, that is, ỹ they applied thẽſelues wholy to Charitie: what neede I to ſhewe in wordes that it is moſt far from this new profeſſion? The thing it ſelfe ſpeaketh, that all they that goe into Monaſteries, depart from the Church. For why? Doe not they ſeuer themſelues from the lawful felowſhip of the faithful. in taking to themſelues a peculiar miniſtery and priuate miniſtration of Sacramentes? What is it to diſſolue the communion of the Church, if this be not it? And (that I may follow the compariſon which I beganne to make, and may once conclude it) what haue they in this behalfe like to the old monkes? They although they dwelt ſeuerally from other men, yet hadde not a ſeuerall Church: they did partake of the ſacramentes together with other: they appeared at ſolemne aſſemblies: there they were a part of the people. Theſe men, in erecting to themſelues a priuate altar, what haue they elſe done but broken the bond of vnitie? For they haue both excommunicate themſelues from the whole body of the Church, and haue deſpiſed the ordinarie miniſterie, whereby the Lord willed to haue peace & charity kept amõg his. Therfore how many miniſteries there be at this day, I ſay ỹ there be ſo many aſſemblies of ſchiſmatikes, which troubling the order of the church, are cut off from the lawful felowſhip of the faithful. And ỹ this departing ſhould not be ſecrete, they haue

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giuen to themselues diuers names of sects. Neither were they ashamed to boast of that, which *Paul* doth so detest that he can not sufficiently amplifie the hainousnes of it. Vnlesse perhap we thinke that Christ was diuided of the *Corinthians*, when one gloried of one teacher, & an other of an other: & that now it is done without any iniury to Christ, ỳ in steed of Christians we heare some called *Benedictines*, some *Franciscanes*, some *Dominicanes*: and that they are so called, that they themselues when they couet to be seuerally knowen from the common sort of Christians, do with great pride take these titles to them for the profession of their religion.

15 These differences which I haue hitherto rehearsed betweene the old monkes and the monkes of our age, are not differences in maners, but in the profession it self. Therfore let the readers remember that I haue rather spoken, of monkery than of monkes, & haue touched those faultes, not which stick in the lise of a few of them, but which can not be seuered from their very order of liuing it selfe. But what difference is in their maners, what neede I particularly to declare? This is certaine, ỳ there is no degree of men more defiled with all filthinesse of vices: no where more are factions, hatreds, affectiõs of parties, ambitions whottet than among them. In deed in a few monasteries they liue chastly, if it be to be called chastitie where lust is so farre kept downe that it be not openly euill spoken of: yet a man shal scarcely find euery tenth monastery which is not rather a stewes thã a holy house of chastity. But what honest sparing is in their diet? Swine be none otherwise fatted in sties. But least they should complaine that I handle them too vngently, I go no further. Howbeit in those fewe thinges which I haue touched, whosoeuer knoweth the thing it selfe wil confesse that there is nothing spoken accuserlike. *Augustine*, when according to his testimonie monkes excelled in so great chastity, yet complaineth that there were many vagabunds, which with euill craftes & deceits wiped simple men from their money, which with carying about the reliques of martyrs did vse filthy marchandisings, yea & in steede of the reliques of martyrs did shewe foorth the bones of any other dead men, & which with many such wicked doings sclandered the order. As hee reporteth that he saw no better men than them which haue profited in monasteries, so he lamenteth that he hath seene no worse men than those that disprofited in monasteries. What would he say if at this day he sawe all monasteries to swell, and in a maner to burst with so many and so dispeired vices? I speake nothing but that which is well knowen to all men. Yet doeth not this dispraise pertaine to all without any exception at all. For as there was neuer rule & discipline of liuing so holily stablished in monasteries, but that there remained some drones much vnlike the rest: so I doe not so that monkes are at this day so run out of kinde from that holy antiquity, but that they haue yet some good men in their flocke. But they lye hidden a fewe & scattered in that huge multitude of naughty & wicked men: & they are not only despised, but also lewdly railed at, & somtime cruelly handled of other, which (as the *Milesians* prouerbe is) thinke that there ought to be no place for any honest man among them.

A greater difference in the maners of these newe and those ancient monkes.

Somewhat amisse euen in the verie profession of monkerie, whiche vvas of olde.

16 By this compari son of the olde and present monkerie, I trust I haue brought to passe that which I purposed, that it may appeare that our cowled

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men do falſly pretende the example of the firſt Church for defence of their profeſsion: foraſmuch as they no leſſe differ from them then apes from men. In the mean time I ſticke not to declare, that euen in that olde forme which *Auguſtine* cõmendeth, there is ſomwhat which litle pleaſeth me. I grant that they were not ſuperſtitious in exacting the outward exerciſes of rougher diſcipline, but I ſay that there wanted not to much affectatiõ & wrongful zeale. It was a goodly thing, forſaking their goods, to be without al earthly carefulneſſe: but God more eſteemeth care to rule a houſeholde godlily, when a holy houſholder being looſe and free from all couetouſnes, ambition, & other deſires of the fleſh, trauaileth to this purpoſe to ſerue God in a certain vocation. It is a godly thing to play the Philoſopher in wilderneſſe far from the company of men: but it agreeth not with Chriſtian gentleneſſe as it were for hatred of mankind to fly into deſert and ſolitarineſſe, & therewithall to forſake thoſe duties which the Lorde hath chiefly commaunded. Although wee graunt that there was no other euill in that profeſſion, yet this verily was no ſmall euill, that it brought an vnprofitable and perillous example into the Church.

The vowes wherewith monkes at this day enter into that order: as firſt perpetual virginitie.

17 Nowe therefore let vs ſee what manner of vowes they be, wherwith monkes at this day are profeſſed into this goodly order. Firſt, becauſe their minde is to inſtitute a newe and fained worſhipping to deſerue Gods fauour: I concluded by the thinges afore ſpoken that whatſoeuer they vowe is abhominable before GOD. Secondely without any regarde of Gods calling, without any his allowance, they inuent for them ſuch a kinde of liuing as pleaſeth themſelues. I ſaye that it is a raſhe and therefore an vnlawefull enterpriſe: becauſe their conſcience hath nothing whereupon it may vpholde it ſelfe before GOD, and whatſoeuer is not of faith, is ſinne. Moreouer when they binde themſelues to many peruerſe and wicked worſhippinges, which the monkery at this day containeth in it, I affirme that they be not conſecrate to God, but to the Deuill. For why was it lawfull for the Prophete to ſay, that the Iſraelites offered their children to Deuils and not to God: only for this that they had corrupted the true worſhipping of God with prophane Ceremonies: and ſhall it not bee lawefull for vs to ſay the ſame of monkes, which with their cowle do put vpon themſelues a ſnare of a thouſande wicked ſuperſtitions? Nowe what ſortes of vowes are there? They promiſe to GOD perpetuall virginitie, as though they hadde bargayned with God before, that he ſhoulde deliuer them from neede of marriage. There is no cauſe why they ſhoulde alleage, that they do not make this vowe but truſting vpon the grace of GOD. For ſith hee pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a ſpeciall gifte. Let them that haue it, vſe it. If at any time they feele themſelues to be troubled of their fleſhe, let them flee to this helpe by whoſe only power they may reſiſt. If they preuaile not, let them not deſpiſe the remedy that is offered them. For they by the certaine word of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the body is onely kept cleane from whoredome, but whereby the minde keepeth chaſtitie vndefiled. For *Paul* commaundeth not onely outwarde wantonneſſe, but alſo the burning of the minde, to be auoyded. This (ſay they)

Rom.14.23.
Deut.31.17.
Pſal 106.37.
Matt.19.11.
1.Cor.7.9.

they) hath from furtheſt time of memorie beene obſerued, that they which would dedicate themſelues wholy to the Lorde, ſhoulde binde themſelues to the vowe of continence. I grant in deede that this manner hath alſo bin of auncient time receiued: but I do not graunt that that age was ſo free from all fault, that whatſoeuer was then done muſt be taken for a rule. And by litle & litle this vnappeaſable ſeueritie crept in, that after a vowe made there was no roome for repentance. Which is euident by *Cyprian*. If virgins haue of faith dedicate themſelues to God, let them continne ſhamefaſtly, and chaſtly without any faining. So being ſtrong and ſtedfaſt, let them looke for the reward of virginitie. But if they will not or cannot continue, it is better that they ſhoulde marrie than with their delightes fall into the fire. What reproches would they now ſpare to teare him withall, that woulde with ſuch equitie temper the vow of continencie? Therefore they are departed farre from that auncient manner, which will not onely admit no moderation or pardon if any be founde vnable to perfourme his vow: but they do without all ſhame pronounce that he ſinneth more greeuouſly if he remedie the intemperance of the fleſh with taking a wife, than if he defile both his body & ſoule with whoredome. Epi. 11.

18 But they ſtill enforce the matter, and goe about to ſhewe that ſuch a vowe was vſed in the Apoſtles time: becauſe *Paul* ſaith that the widowes which hauing beene once receiued into the Publike miniſterie did marrie, denied their firſt faith. But I do not denie to them, that the widowes, which bounde themſelues and their ſeruices to the Church, did therewithall take vppon them the bond of continuall vnmarried life: not becauſe they repoſed any religion therein, as it afterwarde began to be vſed: but becauſe they coulde not beare that office but being at their owne libertie and looſe from yoke of marriage. But if, when they had once giuen their faith, they looked backe to newe marriages, what was this elſe but to ſhake off the calling of God? Therfore it is no maruel that with ſuch deſires he ſaith that they waxe wanton againſt Chriſt. Afterwarde to amplifie the matter hee ſaieth, that they doe ſo not performe that which they haue promiſed to the Church, that they doe alſo breake and make void their firſt Faith giuen in Baptiſme: in which this is comprehended, that euery man ſhould anſwere his calling. Vnleſſe perhaps you had rather vnderſtande it thus, that hauing as it were loſt all ſhame, they did from thence foorth caſt away all care of honeſtie, did giue foorth themſelues to all wantonneſſe and vnchaſtitie, and did in licentious and diſſolute life reſemble nothing leſſe than Chriſtian women: which ſenſe I like verie well. Therefore we aunſwere, that thoſe widdowes which were then receiued to publike miniſterie, did lay vppon themſelues a bond to continue vnmarried: if they afterwarde married, wee eaſily perceiue that that happened to them which *Paul* ſpeaketh of, that caſting away ſhame they became more wanton than beſeemed Chriſtian women. That ſo they not only ſinned, in breaking their faith giuen to the Church, but ſwarued from the common law of godly women. But firſt I denie that they did profeſſe vnmarried life for any other reaſon, but becauſe marriage agreed not with that miniſterie which they tooke in hand: and I deny that they did bind themſelues at all to ſingle life, but ſo far as the neceſſitie of their voca-

The bond of continual ſingle life otherwiſe than now vndertaken of old.

1. Tim. 5. 12.

tion did beare. Againe I doe not graunt that they were so bounde, but that it was then also better for them to marrie, than either to be troubled with the prickings of the flesh, or to fall into any vncleanneſſe. Thirdly I say that that age is appointed of *Paul*, which is commonly out of danger: ſpecially ſith he commaundeth them only to be choſen, which contented with one marriage haue alreadie ſhewed a token of their continencie. And we do for no other reaſon diſallow the vow of vnmarried life, but becauſe it is both wrongfully taken for a ſeruice of God, and it is raſhly vowed of them to whome power of continencie is not giuen.

Saint Paules wordsconcerning widowes vvreſted vnto the maintenance of Nunnes.

19 But how was it lawfull to drawe this place of *Paul* to Nunnes? For there were created deaconiſſes, not to delight God with ſinging & with mũbling not vnderſtanded, & liue ỹ reſt of their time idle: but that they ſhould execute publike miniſtration toward the poore, that they ſhould with al ſtudie, earneſtnes & diligence, endeuour themſelues with the dueties of charitie. They did not vow vnmarried life, to yelde thereby any worſhip to God becauſe they abſtained from marriage: but onely becauſe they were thereby the more vncombred to execute their office. Finally they did not vowe it, either in the beginning of their youth, or yet in the middeſt of their flowing age, that they might afterward learn too late by experience into how great a headlong downfall they had throwen themſelues: but when they ſeemed to haue paſſed all danger, then they vowed a no leſſe ſafe than holy vowe. But (not to enforce their firſt two points) I ſay it was not lawful to haue women receiued to vowe continencie before the age of threeſcore yeares: forasmuch as the Apoſtle admitteth onely women of ſixtie yeares old, & commaundeth the yonger to marrie & bring foorth children. Therefore, neither that releaſe made of 12. yeares, and then 20. and afterward of thirtie yeares can be any way excuſed: and much leſſe is it tollerable, that ſillie maides, before that they can by age knowe themſelues, or haue any experience of themſelues, are not onely trained by fraude, but conſtrained by force and threateninges to put on thoſe curſed ſnares. I will not tarie vppon confuting the other two vowes. Onely this I saye: beſides this that they bee intangled with not a fewe ſuperſtitions, (as the matter is noweadayes) they ſeeme to bee made to this purpoſe, that they which vow them ſhould mock both God and men. But leaſt wee ſhoulde ſeeme too maliciouſly to ſhake vp euery ſmall parcell, wee will be content with that generall confutation which is aboue ſet.

The vvay for conſciences intangled vvith rash vovves to vnvvind themſelues.

20 What manner of vowes be lawfull and acceptable to God, I thinke is ſufficiently declared. Yet becauſe ſometime vnskilfull and fearefull conſciences, euen when they miſlike or diſallowe any vowe, do neuertheles doubt of the binding, & are greeuouſly tormented, when they both dread to break their faith giuen to God, & on ỹ other ſide they feare leaſt they ſhould more ſin in keping it: here they are to be ſuccoured, that they may wind thẽſelues out of this diſtreſſe. But, to take away all doubt at once: I ſay that all vowes being not lawfull, nor rightly made, as they are nothing worth before God, ſo ought to be void to vs. For if in contractes of men thoſe promiſes only do bind, in which he with whom we cõtract, would haue vs bound: it is an abſurditie, that we ſhould be driuẽ to the keeping of thoſe things which god doth

not require of vs: ſpecially ſith our workes are no otherwiſe right, but when they pleaſe God, & when conſciences haue this teſtimonie that they pleaſe him. For this remaineth certaine, whatſoeuer is not of faith, is ſinne. Wherby *Paul* meaneth, that the worke which is taken in hande with doubting, is therefore faultie, becauſe faith is the roote of all good workes, by which we are aſſured that they be acceptable to God. Therefore if it bee lawful for a Chriſtian man to goe about nothing without this aſſuredneſſe: if by fault of ignorance they haue taken any thing in hande, why ſhould they not afterward giue it ouer when they be deliuered from errours? Sith vowes vnaduiſedly made are ſuch, they do not onlie nothing bind, but are neceſſarily to be vndone. Yea, what if they are not onelie nothing eſteemed, but alſo are abhominable in the ſight of God, as is aboue ſhewed? It is needleſſe to diſcourſe anie longer of a matter not needfull. This one argument ſeemeth to mee to be enough to pacifie godlie conſciences and deliuer them from all doubt: ỹ whatſoeuer works do not flow out of the pure fountaine and be not directed to the lawful end, are refuſed of God: and ſo refuſed that he no leſſe forbiddeth vs to goe forward in them, than to beginne them. For hereupon followeth, that thoſe vowes which proceede of errour and ſuperſtition, are both of no value before God, and to be forſaken of vs. Rom. 14. 23

Departure from monkerie to ſome other honeſt kinde of life iuſtifiable.

21 Moreouer he that ſhall know this ſolution, ſhall haue wherewith hee maie defende againſt the ſlaunders of the wicked, them that depart from monkerie to ſome honeſt kind of life. They are grieuouſly accuſed of breach of Faith & periurie, becauſe they haue broken (as it is commonly thought) the inſoluble bonde wherwith they were bound to God and to the Church. But I ſay ỹ there was no bond where God doth abrogate ỹ which man confirmeth. Moreouer, admitting that they were bound, when they were holdé intangled with not knowing of God, and with errour: nowe ſince they are lightened with the knowledge of the truth, I ſaie that they are therewithall free by the grace of Chriſt. For if the croſſe of Chriſt haue ſo great effectualneſſe, that it loſeth vs from the curſe of the law of God, wherwith we were holden bound, how much more ſhal it deliuer vs from foreine bonds, which are nothing but the ſnaring nets of Satan? To whomſoeuer therefore Chriſt ſhineth with the light of his Goſpell, it is no doubt that he looſeth them frō alſnares which they had put vpon themſelues by ſuperſtition. Howbeit they want not yet an other defence, if they were not fit to liue vnmaried. For if an impoſſible vow be a ſure deſtructiō of the ſoule, whom the Lord would haue ſaued and not deſtroied: it followeth that we ought not to continue therin. But how impoſſible is the vowe of continence to them that are not indued with a ſingular gift, wee haue alreadie taught, and experience ſpeaketh it though I holde my peace. For neither is it vnknowen with how great filthineſſe almoſt all monaſteries doe ſwarme. And if anie of them ſeeme honeſter, and more ſhamefaſt than the reſt, yet they are not therefore chaſt becauſe they ſuppreſſe and keepe in the fault of vnchaſtitie. So verily God doth with horrible examples take vengeance on the boldnes of men, which forgetting their owne weakneſſe, do againſt nature couet that which is denied them, and deſpiſing the remedies which the Lorde had giuen them at hand, do truſt that they can with ſtubborneſſe and obſtinacie ouercome the Gal. 3. 3.

diſeaſe of incontinence. For what elſe ſhall we call it but ſtubborneſſe, when one being warned that he needeth mariage, and that the ſame is giuen him of the Lord for a remedy, doth not onely deſpiſe it, but alſo bindeth himſelf with an oth to the deſpiſing of it?

The xiiii. Chapter.

Of Sacramentes.

The definition of a Sacrament.

BEſide the preaching of the Goſpell, an other helpe of like ſort is in the Sacramentes: of which to haue ſome certaine doctrine taught, is much behouefull for vs, whereby we may learne both to what end they were ordeined, and what is nowe the vſe of them. Firſt it is meete to conſider what is a Sacrament. It ſeemeth to mee that this ſhall bee a plaine and proper definition, if we ſay that it is an outwarde ſigne, wherewith the Lorde ſealeth to our conſciences the promiſes of his good wil toward vs, to ſuſtein the weakeneſſe of our faith: and we againe on our behalfes doe teſtifie our godlineſſe towarde him as well before him and the Angels as before men. We may alſo with more briefeneſſe define it otherwiſe: as to cal it a teſtimonie of Gods fauour towarde vs confirmed by an outward ſigne, with a mutuall teſtifying of our godlineſſe towarde him. Whetherſoeuer you chooſe of theſe definitions, it differeth nothing in ſenſe from that definition of *Auguſtine*, which teacheth that a Sacrament is a viſible ſigne of a holie thing, or a viſible forme of inuiſible grace: but it doeth better and more certainly expreſſe the thing it ſelfe. For whereas in that briefeneſſe there is ſome darkenes, wherein many of the vnskilfuller ſort are deceiued, I thought good in moe words to giue a fuller ſentence, that there ſhould remaine no doubt.

The auncient vſe of the vvorde Sacrament.

2 For what reaſon the old writers vſed this worde in that ſenſe, it is not hard to ſee. For ſo oft as the old tranſlator would render in Latine this Greek worde *Myſterion* myſterie, ſpecially when diuine matters were intreated of, hee tranſlated it Sacrament. So to the Epheſians, That hee might make knowen vnto vs the Sacrament of his will. Againe, if yet yee haue hearde the diſtribution of the grace of God, which is giuen to mee in you, becauſe according to reuelation the ſacrament was made knowen to me. To the Coloſſians, The myſterie which hath bin hidden from ages & generations, but now is manifeſted to his Saintes, to whom the Lorde would make knowen the riches of this Sacrament. &c. Againe, to *Timothie*, A great Sacrament of godlineſſe: God is openly ſhewed in the fleſh. He woulde not ſay a ſecrete, leaſt he ſhoulde ſeeme to ſay ſomewhat vnder the greatneſſe of the thinges. Therefore hee hath put Sacrament in ſteed of Secret, but of a holy thing. In that ſignification it is ſometime found among the eccleſiaſticall writers. And it is well enough knowen, that thoſe which in Latine are called Sacraments, in Greeke are Myſteries: which expreſſing of one thing in two ſeuerall words endeth all the contention. And hereby it came to paſſe that it was drawen to thoſe ſignes which had a reuerende repreſentation of high and ſpirituall thinges. Which *Auguſtine* alſo noteth in one place. It were long (ſaith he) to diſpute of the diuerſitie of ſignes, which when they

Eph. 1. 9. & 3. 2

Col. 1. 26.

1. Tim. 3. 16.

Epi. 5. ad Marcel.

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pertaine to diuine things, are called Sacraments.

3 Now of this definition which we haue set, we vnderstande that a Sacrament is neuer without a promise going before it, but rather is adioyned as a certaine addition hanging to it, to this ende that it should confirme & seale the promise it self, & make it more approued vnto vs, yea after a certain manner ratified. Which meane the Lord foreseeth to be needefull first for our ignorance and dulnesse, and then for our weakenes: & yet (to speake properly) not so much to confirme his holy worde, as to stablish vs in the Faith thereof. For the trueth of God is by it selfe sound & certaine enough, and cannot from any other where receiue better confirmation than from it selfe. But our Faith, as it is small and weake, vnlesse it bee stayed on euery side, and be by all meanes vpholden, is by and by shaken, wauereth, staggereth, yea, and fainteth. And herein verily the mercifull Lorde according to his great tender kindnesse tempereth himselfe to our capacitie: that, whereas wee be naturall men, which alway creeping vpon the ground and sticking fast in the flesh, doe not thinke nor so much as conceiue any spirituall thing, he vouchsaueth euen by these earthly elements to guide vs vnto himselfe, and in the flesh it selfe to set forth a mirror of spirituall good things. For if wee were vnbodily (as *Chrysostome* saieth) hee woulde haue giuen vs the verie same things naked and vnbodily. Nowe because wee haue soules put within bodies, he glueth spirituall thinges vnder visible things. Not because there are such giftes planted in the natures of the thinges which are set foorth to vs in the Sacramentes: but because they were signed by God to this signification.

Sacraments ordained of God as seales of his promises, not that they but vve stood in neede of confirmation by such meanes.

Hom. 60 Ad popul.

4 And this is it which they commonly say, that a Sacrament consisteth of the worde and the outward signe. For wee must vnderstande the worde to bee, not that which being whispered without meaning and faith, with onelynoise as it were with a magicall enchantment hath power to consecrate the element: but which being preached maketh vs to vnderstande what the visible signe meaneth. Therefore that which was vsually done vnder the tyrannie of the Pope, was not without a great profaning of the mysteries. For they thought it ynough, if the Priest, while the people stoode amasedly gazing at it without vnderstanding, did mumble vp the forme of consecration. Yea, they of set purpose prouided this, that no whit of doctrine shoulde thereof come to the people: for they spake all thinges in Latine before vnlearned men. Afterward superstition brake out so farre, that they beleeued that the consecration was not formally made, vnlesse it were with a hoarse whispering sounde which fewe might heare. But *Augustine* teacheth farre otherwise of the Sacramentall worde. Let the worde (saith hee) bee added to the element, and there shal bee made a Sacrament. For whence commeth this so great strength to the water, to touch the bodie and washe the soule, but by the worde making it? not because it is spoken, but because it is beleeued, For in the verie worde it selfe the sounde which passeth is one thing, and the power which abideth is an other. This is the worde of Faith which wee preach, sayth the Apostle. Whereupon in the Actes of the Apostles it is saide, by faith cleansing their hearts. And *Peter* the Apostle saith, So baptisme also saueth vs: not the putting away of the filthines of the flesh,

VVith the Sacraments the vvord of promise to be ioyned, not as they ioyne it in the Church of Rome, but as Christ did & taught his disciples after him to do.

Hom in Iohn. 13.

Rom 10.8. Act. 15.9. 1. Pet. 3 21.

flesh, but the examination of a good conscience. This is the worde of faith which we preach: by which without doubt, that it may bee able to cleanse, Baptisme also is halowed. You see how it requireth preaching, whereupon faith may grow. And we neede not to trauell much in proofe hereof, forasmuch as it is cleare what Christ did, what he commaunded vs to doe, what the Apostles followed, what the purer Church obserued. Yea euen from the beginning of the worlde it is knowen, that so oft as God offered any signe to the holy fathers, there was added an vnseparable knot of doctrine, without which our senses should be made amazed with bare beholding. Therefore when wee heare mention made of the Sacramentall word, let vs vnderstand the promise, which being with a loude voice preached of the minister, may leade the people thither as it were by the hande, whither the signe tendeth and directeth vs.

A sophistical dilemma to exclude the vse of sacraments.

5 Neither are some to be heard which trauel to fight against this, with a double horned argument rather suttle than sound. Either (say they) wee knowe, or we know not, that the worde of God which goeth before the sacrament, is the true will of God. If wee knowe it, then wee learne no newe thing of the sacrament which followeth after. If wee knowe it not, then neither will the sacrament teach it: whose whole force standeth in the worde. Wherunto let this briefely be for an answere: that the seales which are hanged at patents and other publike instruments, taken by themselues are nothing, for as much as they should be hanged in vaine if the parchment had nothing written in it: yet they do not therefore not confirme and seale that which is written, when they be added to writings. Neither can they say that this similitude is lately fained by vs, which *Paul* himselfe vsed, calling Circumcision a seale, where he purposely trauelleth to proue, that Circumcision was not righteousnes to *Abraham*, but a sealing of that couenant, by faith whereof he had alreadie bene iustified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with sacraments, when of the promises themselues it is euident that one is confirmed with another? For as euery one is manifester, so is it more fit to vphold faith. But the Sacraments do both bring most cleare promises, and haue this peculiar more than the word, that they liuely represent them to vs as it were painted out in a table. Neither ought that distinction any thing to moue vs, which is wont to be obiected, betweene Sacraments and seales of patents: that whereas both consist of carnall elements of this worlde, those cannot suffice or be meete to seale the promises of God, which are spiritual and euerlasting, as these are wont to be hanged to, for sealing of the grants of Princes concerning fading and fraile things. For a faithfull man, when the sacramentes are present before his eyes, sticketh not in that fleshly sight, but by those degrees of proportion, which I haue spoken of, hee riseth vp with godly consideration to the high mysteries which lie hidden in the Sacraments.

Rom.4.11.

Sacramentes as seales, pictures, pillars, glasses.

6 And sith the Lorde calleth his promises, couenantes: and his Sacramentes, seales of couenants: a similitude may well bee brought from the couenants of men. What can a sow killed worke, if wordes were not vsed, yea vnlesse they went before? For sowes are many times killed without any more

Gen.6.18.& 9.9. & 17.22.

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inward or higher myſterie. What can the giuing of a mans right hand do, ſith oftentimes handes are matched with enmitie? But when wordes haue gone before, by ſuch ſignes the lawes of leagues are ſtabliſhed, although they were firſt conceiued, made, and decreed in wordes. Therefore Sacramentes are exerciſes which make the credit of the worde of God certainer vnto vs: and becauſe we are carnall, they are deliuered vnder carnall thinges, that ſo they ſhould inſtruct vs according to the capacitie of our dulneſſe, and guide vs by the hande as ſchoolemaiſters guide children. For this reaſon *Auguſtine* calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God as it were painted in a table, & ſetteth them before our ſight cunningly expreſſed & as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillers of our Faith. For as a building ſtandeth & reſteth vpon the foundation: yet by ſetting vnder of pillers, it is more ſurely ſtabliſhed: ſo, Faith reſteth vpon the worde of God, as vpon a foundation: but when Sacramentes are added, it ſtaieth yet more ſoundly vpon them as vpon pillers. Or if wee call them looking glaſſes, in which we maie beholde the riches of the grace of God, which he giueth vs. For (as we haue alreadie ſaid) he doeth in them manifeſtly ſhewe himſelfe to vs, ſo much as is giuen to our dulneſſe to know, and doeth more expreſſely teſtifie his good will and loue towarde vs than by his worde.

In Ioh. hom. 80. Lib. 19. cont. Fauſt.

7 Neither doe they reaſon fitly enough to the purpoſe, when they labour to proue hereby that they are not teſtimonies of the grace of God, becauſe they are alſo giuen to the wicked, which yet do thereby feele God nothing more fauourable to them, but rather procure to theſelues more grieuous damnation. For by the ſame argument neither ſhoulde the Goſpell, which is heard and deſpiſed of manie, be the teſtimony of the grace of God: nor yet Chriſt himſelf, which was ſeene and knowen of manie, of whom verie fewe receiued him. The like wee maie alſo ſee in patentes. For a great parte of the multitude laugheth at and ſcorneth that authentike ſeale, howſoeuer they know that it proceeded from the Prince to ſeale his will withall: ſome regarde it not, as a thing not pertaining to them: ſome alſo abhorre it: ſo that conſidering this ſo egall relation of both, that ſame ſimilitude which I haue aboue vſed, ought more and more to be liked. Therefore it is certain that the Lorde doeth offer vnto vs mercie and a pledge of his grace both in his holie worde and in the Sacramentes: but the ſame is not receiud but of them which receiue the word and Sacraments with ſure faith: like as Chriſt is offred of the father vnto ſaluation, to all, yet he is not acknowledged and receiued of all. *Auguſtine* in one place minding to declare the ſame, ſaide that the effectualneſſe of the worde is ſhewed foorth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleeued. Therefore *Paul*, when hee ſpeaketh to the faithfull, ſo entreateth of Sacraments that he includeth the cõmunion of Chriſt in them, as when he ſaith: all ye that are baptiſed, haue put on Chriſt. Againe, we are all one bodie and one ſpirite, which are baptiſed in Chriſt. But when he ſpeaketh of the wrongfull vſe of Sacramentes, he giueth no more to it than to colde and voide figures. Whereby hee ſignifieth, that howſoeuer the wicked and hypocrites with their peruerſeneſſe

Sacramentes though miniſtred to the vvicked, teſtimonies neuertheleſſe of the good vvill of God, and effectuall to augment faith.

Gal 3.27. 1.Cor.12.1.

do either oppresse or darken or hinder the effect of the grace of God in the Sacraments, yet that withstandeth not but that where and so oft as it pleaseth God, both they may bring a true testimonie of the communicating of Christ, and the Spirite of God himselfe may deliuer & perform that which they promise. We determine therefore that Sacramentes are truely called testimonies of the grace of God, and as it were certaine seales of the good will which he beareth towarde vs: which by sealing it vnto vs, doe by this meane sustaine, nourish, confirme, and encrease our faith. As for the reasons which some are wont to obiect against this sentẽce, they are too trifling and weake. They say that if our Faith be good, it cannot be made better: for they say that it is no faith, but which without shaking, stedfastly, and without withdrawing, resteth vpon the mercie of God. It had beene better for such to pray with the Apostles that the Lorde woulde encrease their Faith, than carelesly to pretende such a perfection of faith, which neuer any of the sonnes of men hath obteined, nor any shall obtaine in this life. Let them answere, what maner of faith they thinke that he had which saide: I beleeue Lorde, helpe my vnbeleeuingnesse. For euen that faith, howsoeuer it was but a begon faith, was a good faith, and might bee made better when vnbeleeuingnesse were taken away. But they are confuted by no certainer argument than by their owne conscience. For if they confesse thẽselues sinners, (which whether they will or no they cannot denie) they must needes impute the same to the imperfection of their faith.

Luke.17.5.

Mar.9 24.

Although vve beleeue vvith all our hearts, and although it bee the vvorke of the holy Ghost, to beginne, mainteine and make perfect faith, yet are not the Sacramentes hereby proued vneffectuall to the increase of faith.

Act.8.37. Ephe.4.13. Psal.119.10. & 111.1. & 138.1. Psal.12 3.

8 But (saie they) *Philip* aunswered the Eunuch, that he might be baptized, if he beleued with al his heart. What place here hath the confirmation of Baptisme, where faith filleth the whole heart? Again I aske them whether they do not feele a good part of their heart void of faith: whether they doe not daily acknowledge newe encreases, The heathen man gloried that he waxed old with learning. Therefore we Christians be thrise miserable, if we waxe olde with profiting nothing, whose faith ought to go forward by all degrees of ages, till it growe into a perfect man. Therefore in this place to beleeue with all the heart, is not perfectly to beleeue Christ, but onely from the heart and with a syncere minde to embrace him: not to be ful with him, but with feruent affection to hunger, and thirst, and sigh toward him. This is the maner of the Scripture, to say that that is done with the whole heart, which it meaneth to be done syncerely and heartily. Of this sort are these sayinges: I haue in all my heart sought thee: I will confesse to thee in al my heart, and such other. As on the other side, where he rebuketh guilefull and deceitfull men, he vseth to reproch them with heart and heart. Then they say further, that if faith be encreased by Sacramentes, the holie Ghost is giuen in vaine, whose strength and worke it is to begin, mainteine, and make perfect faith. To whom indeede I graunt, that faith is the proper & whole worke of the holy Ghost, by whom being enlightened wee knowe God and the treasure of his goodnesse, and without whose light our mind is so blind, that it can see nothing, so senseless, that it can smell nothing of spirituall things. But for one benefit of God which they set forth, we consider three. For first the Lord teacheth & instructeth vs with his worde: then he strengtheneth vs with Sacraments: last of all he shineth into our mindes with the

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ſight of his holie ſpirite, and openeth an entry for the word and ſacraments into our hearts, which otherwiſe ſhould but ſtrike our eares, & be preſet before our eies, and nothing moue the inward partes.

Howw ſacramẽtes are ſaid to confirme faith.

9 Wherefore as touching the confirmation and encreaſe of faith, I would haue the reader warned (which I thinke I haue alredy in plaine wordes expreſſed) that I do ſo aſſigne that miniſterie to the ſacraments, not as though I thought that there is perpetually in them I wote not what ſecret force, by which they may of themſelues be able to further or confirme faith: but becauſe they are ordained of the lord to this end, that they ſhould ſerue to the ſtabliſhing and encreaſing of faith. But then onely they do truely performe their office, when that inward ſchoolemaſter the ſpirite is come to them, with whoſe onely power both the heartes are pearced, & affections are moued, and the entrie is ſet open for the ſacramentes into our ſoules. If hee be abſent, Sacraments can do no more to our minds, than if either the brightneſſe of the ſunne ſhould ſhine vpon blind eyes, or a voyce ſounde to deafe eares. Therefore I ſo make diuiſion betweene the ſpirit and ſacraments, that the power of working remaine with the ſpirite, and to the ſacramentes bee left onely the miniſtration, yea and the ſame voide and trifling without the working of the ſpirite: but of much effectualneſſe, when he inwardlye worketh and putteth forth his force. Nowe it is plaine in what ſort according to this ſentence, a godly minde is confirmed in the faith by ſacraments: that is to ſay, euen as the eyes ſee by the brightneſſe of the Sunne, and the eares heare by the ſounde of a voyce: of which neither the eies ſhoulde anie whit perceiue any light, vnleſſe they had a ſight in themſelues that might naturallie be enlightened, and the eares ſhould in vaine be knocked at with anie crying whatſoeuer it were, vnleſſe they were naturally made and fitte to heare. But if it be true, which ought at once to be determined among vs, that what the ſight worketh in our eies to ſeeing of the light, what the hearing worketh in our eares to the perceiuing of a voice, the ſame is the worke of the holy Ghoſt in our heartes, both to the conceiuing, and ſuſteining, and cheriſhing and ſtabliſhing of faith: then both theſe thinges doe likewiſe follow: that the ſacramentes doe nothing at al profite without the power of the holy Ghoſt: & that nothing withſtandeth but that in hearts already taught of that ſcholemaſter, they may make faith both ſtronger and more encreaſed. Onely this difference there is, that the power of hearing and ſeeing is naturally ſet in our eares and eies: but Chriſt beſide the meaſure of nature doth by ſpecial grace worke the ſame in our mindes.

By this doctrine concerning the force of ſacramẽts nothing taken frõ the powver of the holy ghoſt.

10 Whereby thoſe obiections alſo, which comber ſome men, are diſſolued: That if we aſcribe to creatures either the increaſe or confirmation of faith, there is wrong done to the Spirite of God, whom we ought to acknowledge the onely authour thereof. For neither doe wee in the meane time take from him either the praiſe of confirming or increaſing it: but rather we affirme, that euen this that he encreaſeth and confirmeth faith, is nothing elſe but with his inward enlightening to prepare our mindes to receiue that confirming which is ſet forth by the ſacramẽts. But if it be yet too darkely ſpoken, it ſhalbe made very cleare by a ſimilitude which I wil bring. If thou purpoſe with wordes to perſwade a man to doe anie thing, thou wilt

ſearch

ſearch out all the reaſons, whereby he may be drawen to thy opinion, and may be in a manner ſubdued to obey thy counſel. But thou haſt hitherto nothing preuailed, vnleſſe he likewiſe haue a percing & ſharpe iudgemẽt, wherbyhe may weigh what pith is in thy reaſons, vnleſſe alſo he haue a tractable wit & readie to harken to teaching: finally vnleſſe he haue conceiued ſuch an opinion of thy faithfulneſſe and wiſedome, as may be to him like a certaine foreiudgement to cauſe him to ſubſcribe. For both there are manie ſtobborne heades, which a man can neuer bowe with any reaſons: and alſo where credite is ſuſpected, where authoritie is deſpiſed, litle good is done euen with the willing to learne. On the other ſide let al thoſe thinges be preſent, they wil truely bring to paſſe ẏ the hearer, to whom thou giueſt counſell, will obey the ſelfe ſame counſels which otherwiſe he would haue laughed to ſcorne. The ſame worke alſo the ſpirite worketh in vs. For leaſt the worde ſhould beate our eares in vaine, leaſt the Sacramentes ſhould ſtrike our eies in vaine, he ſheweth vs that it is God which ſpeaketh therein, hee ſofteneth the ſtubbornes of our heart, & frameth it to the obedience which is due to the worde of the Lorde. Finally he conueieth thoſe outward words and ſacraments from the eares into the ſoule. Therefore both the word and the Sacraments do confirme our faith, when they ſet before our eies ẏ good wil of the heauẽly father toward vs, by knowledge of whom both the whole ſtedfaſtnes of our faith ſtandeth faſt, & the ſtrength of it encreaſeth: the ſpirit confirmeth it, when in engrauing the ſame confirmation in our minds he maketh it effectual. In the meane time the father of lightes can not bee forbidden, but as he enlightneth the bodily eies with the beames of the ſunne, ſo he may enlighten our mindes with ſacramentes, as with a brightneſſe ſet meane betweene.

As by the ſacraments, ſo alſo by the worde, faith ſowen increaſed & brought to ripenes through the forcible operation of the ſpirite.

11 Which propertie the Lord taught that there was in his outward word, when in the parable he called it ſeede. For as ſeede, if it fall vpon a deſerte and vntilled peece of ground, wil do nothing but die: but if it be throwen vpon arable lande wel manured and tilled, it wil bring forth her fruit with very good encreaſe: ſo the word of GOD, if it light vpon a ſtiffe necke, it will grow barren as that which is ſowen vpon ſand: but if it light vpon a ſoule manured with the hande of the heauenly ſpirite, it will be moſt fruitfull. But if there be like reaſon of ſeede and of the worde: as we ſay that out of ſeede corne both ſpringeth and encreaſeth, and groweth vppe to ripeneſſe: why may wee not ſaye that faith taketh out of the worde of GOD both beginning, encreaſe, and perfection? *Paul* verie wel expreſſeth both theſe things in ſundry places. For when he goeth about to put the Corinthians in remembrance how effectually God vſed his trauaile, he glorieth that he hath the miniſterie of the Spirite, as though the power of the holie Ghoſt were with an vnſeparable knot ioyned with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeth to admoniſh them, of what force the worde of God is of it ſelfe beeing preached by man, hee compareth the miniſters them ſelues to huſbandmen, whiche when they haue beſtowed their labour and trauaile in tilling the earth haue no more to do. But what ſhoulde tilling, and ſowing, & watering profit vnleſſe that which is ſowen ſhould receiue liuelineſſe by heauenly benefite?

Mart. 13. 4
Luke. 8. 15

2. Cor. 2. 4
1. Cor. 3. 6

1. Cor. 3. 6

Therefore?

Therefore he concludeth, that both he that planteth and he that watereth are nothing: but that all things are to be aſcribed to God, which alone giueth the encreaſe. Therefore the Apoſtles do in their preaching vtter the power of the ſpirit, ſo far as God vſeth the inſtrumentes ordeined by himſelfe to the ſetting forth of his ſpiritual grace. Yet we muſt kepe ſtill that diſtinction, that we remember, what man is able to do by himſelfe, and what is proper to God.

When ſacraments are remoued to take away men's confidence in thoſe thinges which thereby were confirmed, thi doeth shewe them to be meanes whereby faith grooweth, yet ſo that no power proper vnto God be tranſcribed frō him to them.

12 Sacraments are ſo confirmations of our faith, that many times when the Lord meaneth to take away the confidence of the very thinges that are by him promiſed in the Sacraments, he taketh away the ſacramentes themſelues. When he ſpoyleth and thruſteth away *Adam* from the gift of immortalitie, he ſaith: Let him not eate of the fruite of life, leaſt he liue for euer. What ſaith he? Could that fruite reſtore to *Adam* his vncorruption, from which he was now fallen? No. But this is all one as if he had ſaide: Leaſt hee ſhould enioy a vaine confidence if he keepe ſtil the ſigne of my promiſe, let that be ſhaken away from him which might bring him ſome hope of immortalitie. After this manner when the Apoſtle exhorteth the Epheſians to remember that they were ſorein geſts of the teſtaments, ſtraungers from the fellowſhip of *Iſrael*, without god, without Chriſt, he ſaith, that they were not partakers of Circumciſion. Whereby he doth (by figure of tranſnominatiō) ſignifie that they were excluded frow the promiſe it ſelfe, which had not receiued the ſigne of the promiſe. To their other obiection, that the glorie of God is conueyed to creatures, to whom ſo much power is aſcribed, and that thereby it is ſo farre diminiſhed, we haue in readines to anſwere that we ſet no power in creatures. Onely this we ſay, that God vſeth meanes and inſtruments, which he himſelfe ſeeth to be expedient: that all thinges may ſerue his glorie, foraſmuch as he is Lorde and iudge of all. Therefore as by bread and other nouriſhments hee feedeth our body: as by the ſunne he enlighteneth the world: as by fire he warmeth: yet neither bread, nor the ſunne, nor fire, are any thing but ſo farre as by thoſe inſtrumentes he doeth diſtribute his bleſſings vnto vs: ſo ſpiritually he nouriſheth faith by the Sacramentes, whoſe onely office is to ſet his promiſes before our eyes to be looked vpon, yea to be pledges vnto vs of them. And as it is our ducty to faſten none of our affiance in other creatures, which by the liberalitie and bountifulneſſe of God are ordeined to our vſes, and by the miniſterie whereof he giueth vs his giftes, nor to haue them in admiration, & prayſe them as cauſes of our good: ſo neither ought our confidence to ſticke faſt in the Sacramentes, nor the glorie of God to be remoued vnto them: but leauing all thinges, both our faith and confeſſion ought to riſe vp to him the author both of the ſacraments and of all things.

Genes. 3. 3.
Epheſ. 2. 12.

The word Sacrament tranſlated from militarie vnto Chriſtian profeſſion: the power which ſacraments haue in augmenting faith not thereby diſproued.

13 Whereas ſome bring an argument out of the verie name of a Sacrament, it is nothing ſtrong. A Sacrament (ſay they) whereas it hath among allowed authors many ſignifications, yet it hath but one which agreeth with the ſignes: that is, whereby it ſignifieth that ſolemne oth which the ſouldier maketh to his capitaine when he entreth into profeſſion of a ſoldier. For as by that othe of warfare new ſouldiers do bind their faith to the capitaine, & profeſſe to be his ſoldiers: ſo by our ſignes we profeſſe Chriſt our capitaine, and

and do teſtifie ỹ we ſerue vnder his banner. They adde ſimilitudes to make thereby the matter more plaine. As a gowne made the Romanes ſeuerally knowen from the Greekes which did weare clokes: as the verie degrees of men at *Rome* were diſcerned by their ſeuerall ſignes: the degree of Senators from the degree of knightes, by purple coate & piked ſhooes: againe a knight from a commoner, by a ring: ſo we beare our ſignes that may make vs ſeuerally knowen from prophane men. But by the thinges aboue ſaide it is euident enough that the olde writers, which gaue to the ſignes the name of Sacraments, had no regarde how this worde was vſed among Latine writers, but for their owne purpoſe fained this new ſignification, whereby they ſignified onely holy ſignes. But if wee wil ſearch the matter more deepely, it may ſeeme that they haue with the ſame relation applied this worde to ſuch a ſignification, wherewith they haue remoued the name of faith to that ſenſe wherein it is nowe vſed. For whereas faith is a trueth in performing promiſes: yet they haue called faith an aſſuredneſſe, or ſure perſuaſion which is had of the trueth it ſelfe. Likewiſe whereas a ſacrament is the ſouldiers part whereby he voweth himſelfe to his captaine: they haue made it the captaines parte, whereby he receiueth ſouldiers into roomes of ſeruice. For by the ſacrament the Lorde doth promiſe that hee will be our God, and that we ſhal be his people. But we paſſe ouer ſuch ſutleties: for aſmuch as I thinke I haue proued with arguments plaine enough, that they had reſpect to nothing elſe but to ſignifie that theſe are ſignes of holy and ſpirituall thinges. We receiue in deede the ſimilitudes which they bring of outwarde tokens: but wee allowe not that that which is the laſt point in the ſacramentes, is by them ſet for the chiefe, yea and onely thing. But this is the firſt point, that they ſhould ſerue our faith before God: the later point that they ſhould teſtifie our confeſſion before men. According to this later conſideration thoſe ſimilitudes haue place. But in the meane time let that firſt point remaine: becauſe otherwiſe (as we haue alreadie proued) the myſteries ſhould be but colde, vnleſſe they were helps to our faith, & additions to doctrine ordeined to the ſame vſe and ende.

As by ſome too litle, ſo by others too much force is aſcribed vnto ſacraments.

14 Againe we muſt be warned, that as theſe men do weaken the force, and vtterly ouerthrowe the vſe of ſacraments: ſo on the contrarie ſide there be ſome, which fain to ſacraments I wot not what ſecret vertues, which are no where read to be put in them by God. By which error the ſimple and vnskilfull are dangerouſly deceiued, while they are both taught to ſeeke the giftes of God where they cannot be found, & are by litle and litle drawen away from God, to embrace meere vanitie in ſteede of his veritie. For the Sophiſtical ſchooles haue taught with great conſent, that the Sacramentes of the newe lawe, that is to ſay thoſe which are nowe in vſe in the Chriſtian Church, do iuſtifie and giue grace, ſo that we doe not lay a ſtoppe of deadly ſinne. It cannot be expreſſed how pernitious and peſtilent this opinion is, and ſo much the more, becauſe in many ages heretofore, to the great loſſe of the Church it hath preuailed in a great part of the worlde. Truely it is vtterly diueliſh. For when it promiſeth righteouſnes without faith, it driueth ſoules headlong into deſtruction: then becauſe it fetcheth the cauſe of righteouſnes from the ſacraments, it bindeth the miſerable mindes of men alreadie

readie of their owne accord to much bending to the earth, with this superstition that they rather rest in the sight of a bodily thing than of God himself. Which two things I would to God we had not so proued in experience, so litle neede they any long proofe. But what is a sacrament taken without fayth, but the most certaine destruction of the Church? For wheras nothing is to be loked for thereof without the promise, & the promise doeth no lesse threaten wrath to the vnlawful, than it offereth grace to the faithful: he is deceiued that thinketh that there is any more giuen to him by the sacraments, than that which being offred by the worde of God, he receiueth by fayth.

Wherevpon another thing also is gathered, ỹ the affiance of saluation hangeth not vpon the partaking of the sacrament, as though Iustification consisted therein: which wee know to be reposed in Christ only, and to be communicated vnto vs no lesse by the preaching of the Gospel, than by the sealing of the sacrament: and that without that it cannot wholly stand. So true is that which *Augustine* also writeth, ỹ inuisible sanctification may be without a visible signe, and agayne that a visible signe may be without true sanctification. For (as he also writeth in another place,) men do put on Christ sometime vntill the receiuing of a sacrament, sometime euen vntil the sanctification of life. And that first point may be common both to good and to euill: but this other is proper to the good and godly.

Liber. 4. de quæst. vet. testament.

Li. 5. de bap. cont. Donat. cap. 14.

The hidden grace not alwayes ioyned with the visible signe of the sacrament.

15 Hereupon cõmeth that distinction if it bee well vnderstanded, which the same *Augustine* hath often noted, betweene a sacrament, and the thing of the sacrament. For it not only signifieth, that the figure and trueth are there contained, but that they do not so hang togither, but that they may be seuered: and that euen in the verie conioyning the thing must alway be discerned from the signe, that wee giue not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that ỹ sacraments do worke in the only elect that which they figure. Againe, when he writeth thus of the Iewes: When the sacraments were common to all, the grace was not common, which is the power of the sacraments. So nowe also ỹ washing of regeneration is common to all: but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all. Agayne, in another place of the Supper of the Lorde, We also at this day receiue visible meate. But the sacrament is one thing, and the power of the sacrament another thing. What is this, that many receiue of the altar and dy, and in receiuing do dy? For the Lordes morsell was poyson to Iudas: not becausse he receiued an euill thing, but becausse he being euill receiued a good thing euillie. A litle after: The sacrament of this thing, that is of the vnity of the bodie and bloud of Christe, is somewhere prepared on the Lordes table dayly, somewhere by certaine distances of daies: and thereof is receiued vnto life to some, and vnto destruction to some. But the thing itselfe whereof it is a sacrament, is receiued vnto life to all men, but vnto destruction to no man, whosoeuer is partaker of it. And a litle before hee had saide, Hee shall not dy which eateth: but hee which pertayneth to the power of the sacrament, not to the visible sacrament: which eateth within, not without: which eateth with heart, not hee which presseth with tooth. Thus you heare euery where, that a sacrament is so seuered from his owne trueth

De bap. par. In Psal. 77.

In Ioh. hom. 28.

by

by the vnworthineſſe of the receiuer, ỳ there remaineth nothing but a vaine & vnprofitable figure. But ỳ thou maiſt haue not a ſigne voide of trueth, but the thing with the ſigne, thou muſt conceiue by faith ỳ word which is there encloſed. So how much thou ſhalt by the ſacraments profite in communicating of Chriſt, ſo much profite ſhalt thou take of them.

Chriſt the ſubſtãce of al ſacraments & the only cauſe of righteouſnes: the ſacramentes effectual meanes to nourish the knowledge of Chriſt, though the vvicked lacking faith be not nourished by them.

16 If this be ſomewhat darke becauſe of the ſhortnes, I will ſet it out in mo wordes. I ſay that Chriſt is the matter, or (if thou wilt) the ſubſtance of al ſacraments: foraſmuch as in him they haue all their perfectneſſe, and do promiſe nothing without him. So much leſſe tolerable is the error of *Peter Lombard*, which doth expreſly make them cauſes of righteouſneſſe and ſaluation, whereof they be partes. Therefore bidding all cauſes farewell which mans wit doeth faine to it ſelfe, wee ought to ſtay in this one cauſe. Therefore how much we be by their miniſterie holpen to the nouriſhing, confirming, and encreaſing of the true knowledge of Chriſt in vs, and to the poſſeſſing of him more fully, and to the enioying of his richeſſe, ſo much effectualneſſe they haue with vs. But that is done when we doe with true faith receiue that which is there offered. Do the wicked thẽ (wilt thou ſay) bring to paſſe by their vnthankfulnes, that the ordinances of God be voide and turne to nothing? I anſwere that that which I haue ſaide, is not ſo to bee taken, as though the force and trueth of the ſacrament did hang vpõ the ſtate or will of him that receiueth it. For that which God hath ordained remaineth ſtedfaſt and keepeth ſtill his nature, howſoeuer men do varie. But ſith it is one thing to offer, an other to receiue: nothing withſtandeth but that the ſigne halowed by the word of God may be in deede that which it is called, and keepe his owne force: and yet that there come thereby no profite to an euill doer and wicked man. But *Auguſtine* doeth in fewe wordes well aſſoile this queſtion. If (ſaith he) thou receiueſt carnally, it ceaſſeth not to be ſpiritual: but it is not to thee. But as *Auguſtine* hath in the aforeſaide places ſhewed that a ſacrament is a thing nothing worth, if it be ſeuered from the trueth thereof: ſo in another place he giueth warning that euen in the verie conioyning needeth a diſtinction, leaſt we ſticke too much in the outward ſigne. As (ſaith he) to followe the letter, & to take the ſignes in ſteede of the thinges, is a point of ſeruile weakeneſſe: ſo to expounde the ſignes vnprofitably is a point of euill wandring errour. Hee nameth two faultes which are here to bee auoided: The one when we ſo take the ſignes as though they were giuen in vaine, and when with abacing or diminiſhing their ſecrete ſignifications by our enuiouſneſſe, wee bring to paſſe that they bring vs no profite at all. The other, when in not raiſing our mindes beyond the viſible ſigne, wee giue away to the Sacrament the prayſe of all thoſe good thinges which are not giuen vs but of Chriſt onely, and that by the holy Ghoſt, which maketh vs partakers of Chriſt himſelfe: and in deede by the helpe of the outward ſignes: which if they allure vs to Chriſt, when they bee wreſted an other way, the whole profite of them is vnworthilye ouerthrowen.

Lí 4. ſenten. diſt. 1

Hom. in Ioh. 26

Lib. 3. de doct. Chriſt. cap. 9

Chriſt ſet foorth as by the vvorde ſo by the ſacra-

17 Wherefore let this remaine certaine, that there is no other office of the ſacraments than of the worde of God: which is to offer and ſette foorth Chriſt vnto vs, and in him the treaſures of heauenly grace: but they auaile

or profit nothing, but being receiued by faith: euen as wine, or oyle, or any other liquor, though you poure it on largely, yet it will run beside and perish, vnlesse the vessels mouth be open to receiue it, and the vessel though it bee wette rounde about on the outside, shall neuertheless remaine emptie and voyde within. Beside this we must beware, least those things which haue bin written by the olde writers somwhat too gloriously to amplifie the dignitie of sacraments, should lead vs away into an error neere to this: namely that we should thinke that there is some secret power knit & fastened to the sacraments, ỳ they may of themselues giue vs the graces of the holy Ghost, like as wine is giuen in a cup: whereas onely this office is appointed to them by God, to testifie and stablish to vs the good will of GOD towarde vs, and do profite no further vnlesse the Holy Ghoste ioyne himselfe to them, which may open our mindes and heartes, and make vs partakers of this testimonie, wherin also do clearely appeare diuers and seueral graces of God. For the sacraments, as we haue aboue touched, are that thing to vs of God, which to men are messengers of ioyfull thinges, or earnestes in stablishing of bargaines: which doe not of themselues giue any grace, but doe tell and shewe vs, and (as they be earnestes & tokens,) do ratifie vnto vs those things that are giuen vs by the liberalitie of God. The Holy Ghoste (whome the sacraments do not in cõmon without difference bring to al men, but whom the Lorde peculiarly giueth to them that be his) is he that bringeth the graces of GOD with him, which giueth to the sacramentes place in vs, which maketh them to bring forth fruite. But although we doe not denie that God himselfe with the most present power of his Spirite is present with his own institution, least the ministration which he hath ordeined of the sacramentes should be fruitlesse and vaine: yet we affirme that the inward grace of the Spirite, as it is seuered from the outward ministerie, so ought to be seuerally weighed and considered. God therefore truly perfourmeth in deede whatsoeuer he promiseth and figureth in signes: neither do the signes want their effect, that the author of them may be prooued true and faithfull. The question here is onely whether GOD worketh by his owne and by inwarde power (as they call it) or do resigne his office to outwarde signes. But wee affirme, that whatsoeuer instruments he vse, his originall working is nothing hindered thereby. When this is taught concerning the sacramentes, both their dignitie is honorably set out, and their vse is plainely shewed, and their profitablenesse is abundantly reported, and the best meane in all these thinges is reteined, that neither any thing be giuen to them which ought not, nor againe any thing be taken from them which is not conuenient to be taken from them. In the meane time that fained deuise is taken away, whereby the cause of iustification and power of the holy Ghost is inclosed in elementes as in vessels or waggons, and that principal force which hath beene omitted of other is expresly set out. Here also it is to be noted, that God inwardly worketh ỳ which the minister figureth and testifieth by outwarde doing: least that be drawen to a mortall man, which God claimeth to himselfe alone. The same thing also doth *Augustine* wisely touch. Howe (saith he) doth both *Moses* sanctifie, and God? Not *Moses* for GOD: but *Moses* with visible sacramentes by his ministerie, but GOD with inuisible grace

ments, whether auailable without faith, to whom they are auailable in them they work not by any secret included force, grace commeth with the sacraments not from the sacraments but from God.

Quæstio. vet. testam. libro 3. cap. 84.

grace by his holy Spirite: where also is the whole fruite of visible sacraments. For without this sanctification of inuisible grace, what doe those visible sacraments profit?

Thinges sometimes natural and somtimes miraculous vsed for sacramentes.

18 The name of sacrament, as we haue hitherto entreated of the nature of it, doth generally conteine al the signes that euer God gaue to mẽ, to certifie and assure them of the trueth of his promises. Those he sometime willed to remaine in natural thinges, sometime he deliuered them in miracles. Of the first kinde these bee examples, as when he gaue to *Adam* and *Eue*, the tree of life for an earneſt of immortalitie, that they might assure themselues of it, so long as they did eate of the fruite thereof. And when he did set the heauenly bowe for a monument to *Noe* and his posteritie, that hee woulde no more from thence foorth destroy the earth with ouerflowing of water. These *Adam* & *Noe* had for sacramentes. Not that the tree did giue them immortalitie, which it coulde not giue to it selfe: nor that the Bowe (which is but a striking backe of a sunbeame vpon the clouds against it) was of force to hold in the waters: but becaus they had a marke grauen in them by the worde of God, that they shoulde be examples and seales of his testamentes. And the tree was a tree before, and the bowe a bowe. When they were written vpon with the worde of God, then a newe forme was put into them, that they should beginne to be that which they were not before. That no man should thinke these thinges spoken without cause, the bowe it selfe is at this day also a witnesse of that couenant, which God made with *Noe*: which bowe so oft as we behold, wee reade this promise of God written in it, that the earth shall neuer be destroyed with ouerflowing of waters. Therfore if any fond Philosopher, to scorn the simplicitie of our faith, doe affirme that such varietie of colours doeth naturally arise of reflected beames and a cloude sette against them: lette vs graunt it in deede, but let vs laugh to scorne his senseleſſe follie, which doth not acknowledge God the Lorde and gouernour of nature: which at his owne will vseth all the elementes to the seruice of his owne glorie. If he had emprinted such tokens in the sunne, the starres, the earth, stones, and such like, they shoulde all haue beene sacramentes to vs. Why are not vncoyned & coyned siluer both of one value, sith they are both one metall? euen becaus the one hath nothing but nature: when it is stricken with a common marke, it is made money, and receiueth a new valuatiõ. And shal not God be able to mark his creatures with his word, that they may bee made sacramentes, which before were naked elements? Of the second kinde these were examples, when hee shewed to *Abraham* a light in a smoking ouen: when hee watered the fleece with dewe, the earth remaining drie: againe hee watered the earth, the fleece beeing vntouched, to promise victorie to *Gideon*: when he drewe the shadowe of the dial ix. lines backeward, to promise safetie to *Ezechias*. These thinges, when they were done to relieue and stablish the weakenesse of their faith, were then also sacraments.

Gen.2.17.& 3.3.
Gen.9.13.

Gen.15.17.
Iud.6.37.
2.King.20.9.
Esa.38.7.

Sacraments on Gods behalfe testimonies of grace, on ours notes and markes of profession.

19 But our present purpose is, to discourse peculiarly of those sacramentes, which the Lorde willed to bee ordinarie in his Church, to nourish his worshippers and seruauntes into one faith and the confession of one faith. For (to vse the wordes of *Augustine*) men can bee congeled together into

into no name of religion either true or falſe, vnleſſe they be bound together with ſome fellowſhip of viſible ſignes and ſacraments. Sith therefore the moſt good father foreſawe this neceſſitie, hee did from the beginning ordeine certaine exerciſes of godlineſſe for his ſeruauntes, which afterwarde Satan by turning them to wicked and ſuperſtitious worſhippings, hath many waies depraued and corrupted. Hereupon came thoſe ſolemne profeſſions of the gentiles into their holy orders, and other baſtarde vſages: which although they were full of error and ſuperſtition, yet they alſo were therewith a proofe that men could not in profeſſion of religion bee without ſuch outward ſignes. But becauſe they neither were grounded vpon the worde of God, nor were referred to that trueth whereunto all ſignes ought to bee directed, they are vnworthie to bee rehearſed where mention is made of the holy ſignes which are ordeined of god & haue not ſwarued from their foundation, that is, that they ſhould be helpes of true godlineſſe. They conſiſt not of bare ſignes, as were the boawe and the tree, but vpon Ceremonies: or rather the ſignes that be here giuen are Ceremonies. But as it is aboue ſaide, that they be on the Lordes behalfe teſtimonies of grace & ſaluation: ſo they be againe on our behalfe markes of profeſſion, by which wee openly ſweare to the name of God, for our partes binding our faith vnto him. Therfore *Chryſoſtome* in one place fitly calleth them couenantings whereby God bindeth himſelfe in league with vs, and wee bee bounde to pureneſſe and holineſſe of life, becauſe here is made a mutuall forme of couenanting betweene God and vs. For as the Lorde therein promiſeth that hee will cancel and blot out whatſoeuer guiltines and penaltie we haue gathered by offending, and doth reconcile vs to himſelfe in his only begotten ſonne: ſo wee againe on our behalfes do by this profeſſion bind our ſelues vnto him to the following of godlineſſe and innocencie: ſo that a man may rightly ſay that ſuch ſacraments are ceremonies, by which God will exerciſe his people firſt to the nouriſhing, ſtirring vp, and ſtrengthening of faith inwardly, then to the teſtifying of religion before men.

Lib.9.contra Fauſt.Mani. ca.11.

10 And euen theſe ſacraments alſo were diuerſe, after the diuerſe order of time, according to the diſtribution whereby it pleaſeth the Lorde to ſhewe himſelfe after this or that manner to men. For to *Abraham* and his poſteritie Circumciſion was commaunded whereunto afterward puriſyings and Sacrifices, and other Ceremonies were added out of the lawe of *Moſes*. Theſe were the Sacramentes of the Iewes vntill the comming of Chriſt: at which comming thoſe being abrogate, two ſacramentes were ordeined, which nowe the Chriſtian Church vſeth, Baptiſme, and the Supper of the Lord. I ſpeake of thoſe that were ordeined for the vſe of the whole Church. For as for the laying on of hands, whereby the miniſters of the Church are entred into their office, as I doe not vnwillingly ſuffer it to be called a Sacrament, ſo I doe not recken it among the ordinarie ſacramentes. As for the reſt which are commonly called ſacramentes, what they are to bee accounted, wee ſhall ſee by and by. Howebeit the olde Sacramentes alſo had reſpect to the ſame marke, whereunto ours doe tende, that is, to direct and in a manner lead by the hand to Chriſt: or rather as images to repreſent him, and ſhewe him foorth to be knowen. For whereas wee haue alrea-

Sacraments before Chriſt & after, and the ſcope of both.

Gen.17.10 Leuit. Matt.28.19 & 26.26.

1.Cor.1.30. die taughe, that they are certaine ſeales wherewith the promiſes of God are ſealed: and where it is moſt certaine, that there was neuer offered any promiſe of God to men but in Chriſt: that they may teach vs of ſome promiſe of God, they muſt needes ſhewe Chriſt. Whereunto pertaineth that heauenly paterne of the tabernacle and of the worſhipping in the lawe, which was giuen to *Moſes* in the mount. One onely difference there is, that thoſe did ſhadowe out Chriſt being promiſed, when he was yet looked for: theſe doe teſtifie him already giuen and deliuered.

The intente of circumciſion, purifyings & ſacrifices of the lavv. Gen.22.18. 21 When theſe things ſhal al be particularly and ech one ſeuerally declared, they ſhall bee made much plainer. Circumciſion was to the Iewes a ſigne, whereby they were put in minde, that whatſoeuer commeth of the ſeede of man, that is to ſaie the whole nature of man is corrupt, and hath neede of proyning. Moreouer it was a teaching, and token of remembrance whereby they ſhoulde confirme themſelues in the promiſe giuen to *Abraham*, concerning that bleſſed ſeede in whom all the nations of the earth were to bee bleſſed, from whom they had their owne bleſſing to be looked for. Nowe that healthfull ſeede (as we are taught of *Paul*) was Chriſte, in whome alone they hoped that they ſhould recouer that which they had loſt in *Adam*. Wherefore Circumciſion was to them the ſame thing which *Paul* ſaith that it was to *Abraham*, namely the ſeale of the righteouſneſſe of faith: that is to ſaye, the ſeale whereby they ſhoulde be more certainely aſſured, that their faith, wherewith they looked for that ſeede, ſhoulde bee accounted to them of God for righteouſneſſe. But we ſhall vppon a better occaſion in an other place goe through with the compariſon of Circumciſion & Baptiſme. Baptiſinges and purifiynges did ſet before their eies their owne vncleanneſſe, filthineſſe and pollution, wherewith they were defiled in their own nature: but they promiſed an other waſhing, wherby al their filthineſſes ſhould be wiped and waſhed away. And this waſhing was Chriſt, with whoſe bloode we being waſhed doe bring his cleanneſſe into the ſight of GOD, that it may hide all our defilinges. Their Sacrifices did accuſe them of their owne wickedneſſe, and therewithall did teach, that it was neceſſarie that there ſhoulde bee ſome ſatisfaction which ſhoulde bee paide to the iudgement of God. That therefore there ſhoulde bee ſome one cheefe Biſhoppe, a mediatour betweene God and men, which ſhould ſatisfie God by ſhedding of bloude, and by offering of a ſacrifice which ſhould ſuffice for the forgiueneſſe of ſinnes. This cheefe Prieſt was Chriſt: hee himſelfe ſhed his owne bloode: hee himſelfe was the Sacrifice: for hee offered himſelfe obedient to his father vnto death: by which obedience hee tooke away the diſobedience of man, which had prouoked the diſpleaſure of God.

Gal 3.16
Rom.4.11
Hebr.9.1
1.Iohn.1.7
Reue.1.5
Heb.4.14.& 5.5.& 9.11.
Phil.2.8.
Rom.5.19.

The ſacraments of the newe teſtament baptiſme & the ſupper of the Lord, vvherein Chriſte ſhineth more clearely than in the ſacraments of the olde. 1.Iohn.5.6. 22 As for our ſacramentes, they doe ſo much more clearely preſent Chriſt vnto vs, as hee was more neerely ſhewed to men, ſince he hath ben truely deliuered of his father ſuch as he had beene promiſed. For baptiſme doth teſtifie vnto vs that we are cleanſed & waſhed, the Supper of thankeſgiuing teſtifieth that wee bee redeemed. In water, is figured waſhing: in bloode, ſatisfaction. Theſe two thinges are founde in Chriſt, which (as *Iohn* ſaith) came in water and bloode, that is to ſay that hee might cleanſe and redeeme. Of which thing the ſpirit of God alſo is a witneſſe. Yea there

are

are three witnesses in one, Water, Bloud, and Spirite. In water and bloud we haue a testimonie of cleansing and redeeming: but the Spirite the principal witnesse bringeth vnto vs assured credite of such witnessing. This high mysterie hath notably welbin shewed vs in the crosse of Christ, when water and bloud flowed out of his holy side: which side for that cause *Augustine* rightfully called the fountaine of our Sacraments: of which yet we must entreate somewhat more at large. There is no doubt but that more plentifull grace also of the Spirite doth here shewe foorth it selfe if you compare time with time. For that pertaineth to the glory of the kingdō of Christ, as we gather out of many places, but specially out of the 7. Chapter of *Iohn*. In which sense we must take that saying of *Paul*, that vnder the lawe were shadowes, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the olde time to prooue himselfe to the Fathers a true speaker, euen as at this day he doeth to vs in Baptisme and in the holy Supper. But onelie his purpose was by waie of comparison to magnifie that which was giuen vs, least any should thinke it marvellous, that the Ceremonies of the lawe were abolished by the comming of Christ.

Ioh. 19. 34 Hom. in Ioh. 20.

Col. 2. 17.

23 But that same schoole doctrine (as I may also briefly touch this by the way) is vtterly to be hissed out, whereby there is noted so great a difference betweene the Sacramentes of the old and new law, as though those did nothing but shadow out the grace of God, and these doe presently giue it. For the Apostle speaketh no lesse honourably of those than of these, when hee teacheth that the Father did eate the same spirituall meate, which we eate, and expoundeth that same meate to be Christ. Who dare make that an emptie signe, which deliuered to the Iewes a true communion of Christ? And the grounde of the cause which the Apostle there handeleth, doeth plainely fight on our side. For, that no man trusting vpon a colde knowledge of Christ, and empty title of Christianitie, and outward tokens, should presume to despise the iudgement of God: he sheweth foorth examples of Gods seueritie to be seene in the Iewes: that we should knowe that the same paines which they haue suffered, hang ouer vs, if wee followe the same faultes. Now that the comparison might be fitte, it behoued that he should shew that there is no vnequalnesse betweene vs & thē in those good things whereof hee did forbid vs to boast falsely. Therefore first hee maketh vs equall in the Sacramentes, and leaueth to vs not so much as any smal peece of prerogatiue, that might encourage vs to hope of escaping vnpunished. Neither verily is it lawfull to giue any more to our Baptisme, than he in an other place giueth to circumcision, when he calleth it the seale of the righteousnesse of Faith. What soeuer therefore is at this day giuen vs in our Sacramentes, the same thing the Iewes in olde time receiued in theirs, that is to say, Christ with his spirituall riches. What power our Sacramentes haue, the same they also felt in theirs: that is to say, that they were to them seales of Gods good will towarde them, into the hope of eternall saluation. If they had beene apt expositors of the Epistle to the Hebrues, they woulde not haue so beene blinded. But when they reade there, that sinnes were not cleansed by the Ceremonies of the law, yea ỹ the old shadowes had no auai-

To great a difference made by Schoolemen betweene the Sacramentes of the lawe and ours.

1. Cor. 10. 3.

Rom. 4. 11.

Heb. 10. 1.

ling force to righteousnesse: they neglecting the comparison which is there handled, while they tooke holde of this one thing, that the law of it self nothing profited the folowers of it, thought simply that the figures were voide of trueth. But the Apostles meaning is to bring the ceremoniall lawe to nothing, vntill it come to Christ, vpon whom alone hangeth all the effectualnesse of it.

What is spokē in scripture to diminish the estimation of circumcision, the same in like occasion and sense might as well bee saide of baptisme.
1. Cor. 10. 5
1. Pet. 3. 21.
Col. 2. 11.

24 But they wil obiect those things which are read in *Paul* concerning the circumcision of the letter, that it is in no estimation with God, that it giueth nothing, that it is vaine. For such sayings seeme to presse it downe farre beneath Baptisme. Not so. For the verie same might rightfully bee saide of baptisme. Yea and also the same is saide, first of *Paul* himselfe, where hee sheweth that God regardeth not the outwarde washing whereby wee enter into profession of religion, vnlesse the minde within bee both cleansed and continue in cleanneſſe to the ende: againe of *Peter*, when he testifieth that the trueth of baptisme standeth not in the outwarde washing, but in a good witnessing of conscience. But he seemeth also in another place vtterly to despise the circumcision made with hande, when hee compareth it with the circumcision of Christ. I answere that euen in this place nothing is abated of the dignitie of it. *Paul* there disputeth against them, which required it as necessarie when it was now abrogate. Therefore he warneth the faithfull, that leauing the olde shadowes they should stande fast in the trueth. These maisters (saith he) instantly call vpon you, that your bodies may be circumcised. But yee are spiritually circumcised according to the soule and bodie. Ye haue therfore the deliuerance of the thing in deede, which is much better than the shadowe. A man might take exception to the contrary and say that the figure is not therefore to be despised because they had the thing in deed: forasmuch as the putting off of the olde man, of which he there spake, was also among the Fathers, to whom yet outward circumcision had not bin superfluous: He preuenteth this obiection, when he by and by addeth, that the Colossians were buried with Christ by Baptisme. Whereby he signifieth that at this day Baptisme is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot bee enioyned to Christians without wrong done to Christ.

The sacramēts of the lavv shadowes not in respect of their vvorking but in regard of their maner of signifying that vvhich is vvrought & spoken of as things of small account not simplie but vvhē Christ is seuered from them.

25 But that which followeth and which I euen nowe alleadged, is harder to assoyle, that all the Iewish ceremonies were shadowes of things to come, and that in Christ is the body: but most hard of all is that which is intreated in many Chapters of the Epistle to the Hebrues, that the blood of beasts, attained not to cōsciences: that the law had a shadow of good things to come, not an image of things: that the folowers of it obteined no perfection of the Ceremonies of *Moses* & such other. I go back to ỹ which I haue already touched, that *Paul* doth not therfore make the ceremonies shadowish, because they had no soūd thing in them: but because the fulfilling of them was after a certaine manner hanged in suspense vntil the deliuering of Christ. Againe I saie that this is to be vnderstanded not of the effectualnesse, but rather of the manner of signifying. For till Christ was manifestly shewed in the flesh, all the signes did shadowe him out as absent, howsoeuer hee did inwardly vtter to the faithfull the presence of his power and of himselfe.

But

But this we ought cheefely to marke, that in all those places *Paul* doeth not speake simply, but by way of contention. Because he striued with the false Apostles, which woulde haue godlinesse to consist in the Ceremonies onely without any respect of Christ: to confute them, it sufficeth onely to intreate, of what value Ceremonies are by themselues. This marke also the author of the Epistle to the Hebrewes followed. Let vs therfore remembrr that here is disputed of Ceremonies, not as they be taken in their owne and naturall signification, but as they be wrested to a false and wrongfull exposition: not of the lawfull vse of them, but of the abuse of superstition. What maruell is it therfore if ceremonies being seuered from Christ, are vnclothed of al force? For al signes whatsoeuer they be, are brought to nought, when the thing signified is taken away. So when Christ had to doe with them which thought that Manna was nothing else but meat for the bellie, hee applieth his speech to their grosse opinion, and saith that he ministreth better meat, which may feede soules to hope of immortalitie. But if you require a plainer solutiō, the summe of all tendeth to this: First, that all that furniture of ceremonies, which was in the lawe of *Moses*, is a vanishing thing and of no value, vnlesse it be directed to Christ. Secondly, that they so had respect to Christ, ỹ when he at length was manifestly shewed in the flesh, they had their fulfilling. Finally that it behooued that they should be taken away by his comming, euē as a shadowe vanisheth away in the cleare light of the sunne. But because I do yet differre longer discourse of that matter vnto that place where I haue purposed to compare baptisme with circumcision, therefore I do now more sparingly touch it. Iohn. 6. 27.

26 Perhaps also those immeasurable praises of Sacraments, which are read in old writers concerning our signes, deceiued those miserable Sophisters. As this of *Augustine*. That the Sacramentes of the olde lawe did onely promise the Sauiour, but ours do giue saluation. When they marked not that these and such other formes of speaking were spoken: they also published their excessiue doctrines, but in a cleane contrarie sense from the writing of the olde fathers. For *Augustine* meant no other thing in that place, than as the same *Augustine* writeth in another place, That the Sacramentes of the law of *Moses* did foretell of Christ, but ours do tel of him present. And against *Faustus*. That those were promises of things to be fulfilled, these were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours do as it were shewe him present which hath beene alreadie deliuered. Moreouer he speaketh of the manner of signifying, as also he sheweth in another place. The lawe (saith hee) and the Prophets had Sacramentes, foretelling of a thing to come: but the Sacraments of our time do testifie that that is alreadie come, which those did declare to be to come. But what he thought of the thing and effectualnesse, he exponndeth in many places: as when he saith, that the Sacraments of the Iewes were in signes, diuerse: but in the thing signified, equall with ours: diuerse in visible forme, but equal in spiritual power. Againe: in diuerse signes is all one faith: so in diuerse signes, as in diuerse wordes: because wordes change their soundes by times: and truely wordes are nothing but signes. The Fathers did drinke the same spirituall drinke, for they dronke not the same bodily drinke.

In vvhat sense the fathers haue so much extolled the sacraments of the nevv testament aboue the olde.

In procem. enar. Psa. 73. quęst. super Numer. c. 33 Lib. 9. ca. 14.

Lib. 2. con. lit. Petil. ca. 37.

Homil. In Io. 26.

See ye therefore, Faith remaining one, the signes varied. To them the rock was Christ: to vs that is Christ which is set vpon the altar. And they dronke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull knowe. If thou consider the visible forme they dronke an other thing: if an vnderstandable signification they dronke the same spirituall drinke. In an other place, in the mysterie the same is their meate and drink which is ours: but the same in signification, not in forme: because the selfe same Christ was figured to them in the rocke, and shewed to vs in the flesh. Howbeit in this behalfe also we graunt that there is some differẽce. For both sacramentes doe testifie that the fatherly good wil of God and the graces of the holy Ghost are offered vs in Christ: but our Sacraments testifie it more clearely and brightly. In both is a deliuering of Christ: but in these more plenteous and fuller, namely as that difference of the olde and newe Testament beareth, of which we haue intreated before. And this is it that the same *Augustine* meant (whom we more often alleadge as the best and faithfullest witnesse of all the olde writers) where he teacheth that when Christ was reuealed, sacraments were ordained both in number fewer, in signification higher, in force more excellent. Of this thing also it is expedient that the readers briefely be warned, that whatsoeuer the sophisters haue trifflingly taught concerning the worke wrought, is not onely false, but disagreeth with the nature of the sacraments, which God hath ordained, ỹ the faythfull being voide and needie of all good thinges shoulde bring nothing thither but beggerie. Whereupon followeth that in receiuing them, these men doe nothing whereby they may deserue praise: or that in doing (which in this their respect is meerely passiue) no worke can be ascribed vnto them.

In Psal. 77.

Lib 9. contra Faust. cap. 13.

De doctrina Christ. lib. 3. Epist. ad Ianu.

The xv. Chapter.

Of Baptisme.

The first vse of baptisme to be a token of our cleansing and therefore not a mark of recognisance & a signe of profession only as some vvould haue vs.

BAptisme is a signe of the entring wherewith we are receiued into fellowship of the Church, that being graffed into Christ, we may bee reckened among the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the mysteries) first, that it should serue to our faith with him, and to our confession before men. Wee will orderly declare the manner of both purposes. Baptisme bringeth three thinges to our Faith, which also must bee seuerally intreated of. This is he first which the Lorde setteth out vnto vs, that it should be a token and proofe of our cleansing: or (to expresse my minde better) it is like to a certaine sealed charter, whereby he confirmeth vnto vs, that all our sinnes are so defaced, cancelled, and blotted out, that they may neuer come in his sight, not be rehearsed, not be imputed. For he willeth that all they that beleeue, should be baptised into forgiuenesse of sinnes. Therefore they which thought that baptisme is nothing else but a marke and token whereby we professe our religion before men, as souldiers beare the conusance of their captain for a mark of their profession, weigh not that which was the cheefe thing in Baptisme. That is this, that we shoulde receiue it with this promise, that whosoeuer be-

beleeue & are baptiſed, ſhalbe ſaued. Mar. 16. 16.

2 In this ſenſe is that to be vnderſtoode which *Paul* writeth, that the Church is ſanctified of Chriſt her ſpouſe, and cleanſed with waſhing of water in the word of life. And in another place, that we are ſaued according to his mercie by the waſhing of regeneration and of the renuing of the holie Ghoſt. And that which *Peter* writeth, that baptiſme ſaueth vs. For *Pauls* will was not to ſignifie, that our waſhing and ſaluation is perfectly made by water, or that water containeth in it ſelfe the power to cleanſe, regenerate, and renue. Neither did *Peter* meane the cauſe of ſaluation, but onely the knowledge and certaintie of ſuch giftes to be receiued in this Sacrament: which is euidently enough expreſſed in the wordes themſelues. For *Paul* knitteth together the worde of life, and baptiſme of water: as if he had ſaid, that by the Goſpel the meſſage of waſhing & ſanctifying is brought vs, that by baptiſme ſuch meſſage is ſealed. And *Peter* immediately adioyneth, that that baptiſme is not the putting away of the filthines of the fleſh, but a good conſcience before God, which is of Faith. Yea baptiſme promiſeth vs no other cleanſing, but by the ſprinkling of the bloud of Chriſt: which is figured by water, for the likeneſſe of cleanſing and waſhing. Who therefore can ſai: that wee be cleanſed by this water, which certainely teſtifieth that the bloud of Chriſt is our true and onely waſhing? So that from no where elſe can be fetched a ſurer reaſon to confute their blinde errour which referre all things to the power of the water, than from the ſignification of Baptiſme itſelfe: which doeth withdrawe vs as wel from that viſible element which is ſet before our eyes, as from all other meanes, that it may bind our mindes to Chriſt alone.

Our cleanſing not made by baptiſme as by a cauſe but manifeſted by it as by a ſigne. Ephe. 5. 26. Tit. 3. 5. 1. Pet. 3. 22.

3 Neither is it to be thought that Baptiſme is applied onely to the time paſt, that for new fallings, into which we fall backe after Baptiſme, we muſt ſeeke newe remedies of cleanſing in I wote not what other Sacramentes, as though the force of Baptiſme were worne out of vſe. By this errour it came to paſſe in olde time, that ſome would not be baptiſed but in the vttermoſt perill of life, and at their laſt gaſpings, that ſo they might obtaine pardon of their whole life. Againſt which waywarde ſuttle prouiſion the olde Biſhops ſo oft inueigh in their writinges. But thus we ought to thinke, that at what time ſoeuer we be Baptiſed, we are at once waſhed and cleanſed for all our life. Therefore ſo oft as we fall we muſt go back to the remembrance of baptiſme, & therewith we muſt arme our mind, that it may be alway certaine & aſſured of the forgiuenes of ſinnes. For though when it is once miniſtred, it ſeemeth to be paſt, yet by later ſinnes it is not aboliſhed. For the cleannes of Chriſt is therein offred vs: that alway floriſheth, is oppreſſed with no ſpots, but ouerwhelmeth & wipeth away all our filthines: yet ought we not to take thereof a libertie to ſinne in time to come (as verily we be not hereby armed to ſuch boldnes) but this doctrine is giuen onely to them, which when they haue ſinned, do grone wearied & oppreſſed vnder their ſins, that they maie haue wherewith they may raiſe vp & comfort themſelues, leaſt they ſhould fall into confuſion & deſperation So *Paul* ſaith, that Chriſt was made to vs a propitiator, vnto the forgiuenes of faults going before. Wherin he denieth not that therein is obtained perpetuall & continuall forgiueneſſe of ſinnes euen

Baptiſme a cõfirmation of the waſhing out of all ſinne and not onely of ſinnes paſt before we be baptiſed. Rom. 3. 25.

euen vnto death: but he meaneth that it was giuen of the Father, onely to poore sinners, which wounded with the searing iron of conscience, doe sigh to the Phisition. To these the mercie of God is offred. They which by escaping of punishment do hunt for matter & libertie to sinne, doe nothing but prouoke to themselues the wrath and iudgement of God.

The force of baptisme as vvell as repentance extended throughout our vvhole liues.

4 I know in deede that it is commonly thought otherwise: that by the benefit of repentance & of the keies we do after Baptisme obtaine forgiuenesse, which at our first regeneration is giuen vs by only Baptisme. But they which deuise this do erre herein that they do not remember ỳ the power of the keies, whereof they speake, doth so hang vpon baptisme that it ought in no wise to be seuered. The sinner receiueth forgiuenesse by the ministerie of the Church, namely not without the preaching of the Gospel. But what maner of preaching is that? That wee bee cleansed from sinnes by the bloud of Christ. But what signe & testimonie is there of that washing, but Baptisme? We see therefore how that absolution is referred to Baptisme. And this error hath bred vs the fained Sacrament of penance: of which I haue touched somewhat before, & the residue I will make an end of in place fit for it. But it is no marueile if men, which according to the grossenesse of their wit were immeasurably fast tied to outward things, haue in this behalf also bewrayed that fault, that not contented with the pure institution of God, they did thrust in newe helpes fained of themselues. As though baptisme it self were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force also of baptisme ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their own sinnes, dare cal back themselues to the remembrance of baptisme, that thereby they may confirme themselues in the affiance of that onely & continual washing which we haue in the blood of Christ.

A second vse of baptisme to shevv vs our mortification and newnes of life.

Rom. 6. 3.

5 It bringeth also another fruite, because it sheweth vs our mortification in Christ, & new life in him. For (as the Apostle saith) wee are baptised into his death, being buried together with him into death, that we may walke in newnesse of life. By which wordes he doth not only exhort vs to the following of him (as though he did say, that we are by baptisme put in minde, that after a certaine example of the death of Christ, we should die to our lustes: and after the example of his resurrection, we shoulde be raised vp to righteousnes,) but he fetcheth the matter much deeper: that is to say, that by baptisme Christ hath made vs partakers of his death, that we maie bee grafted into it. And as the graffe receiueth substance and nourishment of the roote into which it is graffed: so they that receiue baptisme with such faith as they ought, do truely feele the effectualnesse of the death of Christ in the mortifying of their flesh: and therewithall also they feele the effect of his resurrection in the quickening of the Spirite. Hereupon hee gathereth matter of exhortation: that if wee be Christians, wee ought to be dead to sinne, and to liue to righteousnesse. This selfe same argument he vseth in another place that we be circumcised, and haue put off the olde man, since that we be buried in Christ by Baptisme. And in this sense, in the same place which we haue before alleadged, he called it the washing of regeneration and of renuing.

Col. 2. 12.
Tit. 3. 5.

nuing. Therefore first free forgiueneſſe of ſinnes and imputation of righteouſnes is promiſed vs, and then the grace of the holie Ghoſt, which may reforme vs into newneſſe of life.

A third vſe of baptiſme to teſtifie our ingraffing into Chriſt, and partaking of his graces.

6 Laſt of al our faith receiueth alſo this profit of baptiſme, that it certainly teſtifieth vnto vs, that we are not onely graffed into the death & liſe of Chriſt, but that we are ſo vnited to Chriſt himſelfe that wee are partakers of al his good things. For therefore he hath dedicated and hallowed Baptiſme in his owne bodie, that he might haue it common with vs, as a moſte ſtrong bond of the vnitie and fellowſhid which he vouchſafed to enter into with vs: ſo that *Paul* proueth therby that we be the children of God, becauſe we haue put on Chriſt in baptiſme. So we ſee that the fulfilling of baptiſme is in Chriſt, whom alſo for this reaſon we cal the proper obiect of baptiſme. Therefore it is no marueile if it be reported that the Apoſtles baptiſed into his name, which yet were commaunded to baptiſe into the name of the Father alſo and of the holy Ghoſt. For whatſoeuer giftes of God are ſet foorth in baptiſme, are found in Chriſt alone. And yet it cannot bee, but that hee which baptiſeth into Chriſt, doe therewithall call vpon the name of the Father and of the holy Ghoſt. For we are therefore cleanſed with his bloud, becauſe the merciful Father according to his incomparable kindnes, willing to receiue vs into fauour, hath ſet him a mediatour in the middeſt to procure to vs fauour with him. But regeneration we ſo onely obtaine, by his death and reſurrection, if being ſanctified by the Spirit we be endued with a newe and ſpiritual nature. Wherefore both of our cleanſing & regeneration we obtaine and after a certaine maner diſtinctlie perceiue the cauſe in the Father, the matter in the Sonne, and the effect in the holy Ghoſt. So *Iohn* firſt baptiſed, ſo afterward the Apoſtles, with the baptiſme of repentance into the forgiueneſſe of ſinnes: meaning by this worde repentance, ſuch regeneration: and by forgiueneſſe of ſinnes, waſhing.

Gal.3.17
Act.8.16.& 19.5
Matt.28.19
Matt.3.6
Luke.3.16
Iohn.3.23 and.4.1

The baptiſme of Iohn the ſame vvith that vvhich the apoſtles miniſtred howſoeuer the olde vvriters Chryſoſtome and Auguſtine ſeuer the one from the other.

7 Whereby alſo it is made moſt certaine, ỹ the miniſterie of *Iohn* was altogether the ſame which was afterward committed to the Apoſtles. For the diuerſe hands wherewith it is miniſtred, make not the baptiſme diuers: but the ſame doctrine ſheweth it to be the ſame baptiſme. *Iohn* and the Apoſtles agreed into one doctrine: both baptiſed into repentance, both into the forgiueneſſe of ſinnes, both into the name of Chriſt, from whome was both repentance and forgiueneſſe of ſinnes. *Iohn* ſaid ỹ he was the lambe of God, by whome the ſinnes of the world ſhould be taken away: where hee made him the ſacrifice acceptable to the Father, the propitiator of righteouſnes, the author of ſaluation. What could the Apoſtles adde to this confeſſion? Wherefore let it trouble no man, that the old writers labor to ſeuer the one from the other, whoſe voice we ought not ſo much to eſteeme that it maye ſhake the certaintie of the ſcripture. For who wil rather harken to *Chryſoſtome* denying that forgiuenes of ſinnes was comprehended in the baptiſme of *Iohn*, than to *Luke* contrariwiſe affirming ỹ *Iohn* preached the baptiſme of repentance into the forgiueneſſe of ſinne? Neither is that ſuttletie of *Auguſtine* to be receiued, that in the baptiſme of *Iohn* ſinnes were forgiuen in hope, but in the baptiſme of Chriſt they are fotgiuē in deede. For whereas the Euangeliſt plainely teſtifieth, that *Iohn* in his baptiſme promiſed

Act.2.28
Iohn.1.29
Hom in Matt.14
Luke.3.3
Lib.3.de bap. contra Dona. cap.10.
Luke.3.16

the

the forgiuenes of sinnes: what neede we to abate this title of commendatiō, when no necessitie compelleth vs vnto it? But if any man seeke for a difference out of the worde of God, he shall finde none other but this, that *John* baptised into him that was to come, the Apostles into him that had already presented himselfe.

Act.19.4

The baptising not diuerse because the graces of the spirite were diuerse which followed the ministerie of Iohn, & of Christs Apostles, yea euen of thapostles before and after Christes ascensiō.

8 As for this that more abundant graces of the Spirite were poured out since the resurrection of Christ, it maketh nothing to stablishe a diuersitie of baptismes. For the baptisme which the Apostles ministred while he was yet conuersant in earth, was called his: yet it had no larger plentifulnesse of the spirite, than the baptisme of *John*. Yea, euen after his ascension, the Spirite was not giuen to the Samaritans aboue the common measure of the faithfull before the ascension, although they were baptised into the name of Iesus, till *Peter* and *John* were sent vnto them to lay their handes vpon them. This onely thing, as I thinke, deceiued the olde writers, that they sayde that the baptisme of *John* was but a preparation to the baptisme of Christe, because they reade, that they were baptised againe of *Paul*, which had once receiued the baptisme of *Iohn*. But how much they were herein deceyued, shal elsewhere be plainly declared in place fit for it. What is it therefore that *Iohn* said, that he baptised in deede with water, but that Christ shoulde come which should baptise with the holy Ghost, and with fire? This may in fewe wordes be assoyled. For he meant not to put difference betweene the one baptisme and the other, but he compared his owne person with the person of Christ, saying that himselfe was a minister of water, but ỹ Christe was the giuer of the holy Ghost, and should declare his power by visible miracle the same day that hee shoulde sende the holy Ghost to the Apostles vnder fyrie tongues. What could the Apostls boast of more than this? What more could they also that baptise at this day? For they be onely ministers of the outward signe, and Christ is the author of the inward grace: as the same olde writers themselues do euery where teach, & specially *Augustine*, whose principall stay against the Donatistes is this, that what a one soeuer he be that baptiseth, yet onely Christ is ruler of it.

Act.8.14

Matt.3.11.

Act.2.8

The grace of mortification & purification assured vnto vs by baptisme shadowed to the people of Israell darkely vnder other figures, 1. Cor.10.2 Exod.14.21

9 These things which we haue spoken both of mortification & of washing, are shadowed out in the people of *Israel*, whome for the same cause the Apostle saith to haue beene baptised in the cloud and in the sea. Mortifiyng was figured, when the Lord deliuering them out of the hande of *Pharao* and from cruell bondage, made for them a way through the red sea, and drowned *Pharao* himselfe, and the Aegyptians their enemies, that followed them harde at their backes, and were euen in their necks to ouertake them. For after the same maner also he promiseth to vs in baptisme, and by a signe giuen sheweth vs, that we are by his power brough forth and deliuered out of the thraldome of *Aegypt*, that is to say out of the bondage of sinne: that our *Pharao* is drowned, that is to say the diuel, although euen so also hee ceasseth not to exercise & wearie vs. But as that Aegyptian was not throwē downe into the bottome of the sea, but being ouerthrowen on the shore, did yet with terrible sight make the Israelites afraid, but could not hurt them: so this our enemie yet in deede threatneth, sheweth his weapons, is felt, but cannot ouercome. In the cloud was a signe of cleansing. For as thē the Lord

couered

couered them with a cloude cast ouer them, and gaue them refreshing cold, least they should faint and pine away with too cruel burning of the sunne: so in baptisme wee acknowledge our selues couered and defended with the bloud of Christ, least the seueritie of God, which is in deede an intollerable flame, should lie vpon vs. But although this mysterie was then darke & knowen to fewe: yet because there is none other way to obtaine saluation, but in those two graces, God would not take away the signe of them both from the old fathers, whome he had adopted to be heires. Num.9.14.

10 Nowe it is cleare, how false that is which some haue lately taught, & wherein some yet continue, that by baptisme wee bee loosed and deliuered from originall sinne, and from the corruption which was from *Adam* spread abroade into his whole posteritie, and that wee bee restored into the same righteousnes and purenes of nature, which *Adam* should haue obtained, if he had stand fast in the same vprightnesse wherein he was first created. For such kinde of teachers neuer vnderstood what was originall sinne, nor what was originall righteousnesse, nor what was the grace of baptisme. But wee haue alreadie proued, that original sinne is the peruersenesse and corruption of our nature, which first maketh vs giltie of the wrath of God, and then also bringeth forth workes in vs, which the Scripture calleth the workes of the flesh. Therefore these two points are seuerally to be marked, namely that we being in all partes of our nature defiled and corrupted are alreadie for such corruption only, holden worthily condemned & conuicted before God, to whome nothing is acceptable but righteousnes, innocencie and cleannesse. Yea, & verie infants themselues bring their owne damnation with them frō their mothers wombe. Who, although they haue not yet brought forth the fruites of their iniquitie, yet haue the seede thereof inclosed within them. Yea, their whole nature is certaine seede of sinne, therefore it cannot but be hateful and abhominable to God. The faithfull are certified by baptisme ỹ this damnation is taken away, and driuen from them: forasmuch (as wee haue alreadie said) the Lord doth by this signe promise vs that full and perfect forgiuenesse is graunted both of the fault which should haue beene imputed to vs, & of the paine which wee should haue suffred for the fault: they take hold also of righteousnes, but such as the people of God may obtaine in this life, that is to say by imputation only: because the Lord of his owne mercie taketh them for righteous and innocent. *Faithful men by baptisme not rid of originall sinne but certified first that condemnation vvherunto the corruption of their nature hath made them subiect is done away.* Gal.5.19.

11 The other point is, that this peruersnesse neuer ceasseth in vs, but continually bringeth forth new fruits, namely those works of the flesh which we haue before described: none otherwise than a burning fornace continually bloweth out flame & sparcles, or as a spring infinitely casteth out water. For lust neuer vtterly dieth & is quenched in men, vntill being by death deliuered out of the bodie of death, they haue vtterly put off themselues. Baptisme in deede promiseth vs ỹ our *Pharao* is drowned, & the mortification of sin: yet not so ỹ it is no more, or may no more trouble vs, but only that it may not ouercome vs. For so long as we liue enclosed within this prison of our body, the remnants of sinne shall dwell in vs: but if we holde fast by faith the promise giuen vs of God in baptisme, they shall not beare rule nor reigne. But let no man deceiue himselfe: Let no man flatter himselfe in his owne *Secondly that the vvorkes of the flesh shal not beare rule and haue dominion ouer them.*

owne euil, when he heareth that sinne alway dwelleth in vs. These thinges are not spoken to this end, that they should careleslly sleepe vpon their sins, which are otherwise too much inclined to sinne: but onely, that they should not faint & be discouraged, which are tickled and pricked of their flesh. Let them rather think that they are yet in the way, and let them beleeue ỹ they haue much profited, when they feele that there is dayly somewhat minished of their lust, til they haue attained thither whither they trauail, namely to ỹ last death of their flesh, which shalbe ended in the dying of this mortall life. In the meane time let them not cesse both to striue valiantly, and to encourage them to go forward, and to stirre them vp to full victorie. For this also ought more to whet on their endeuours, that they see ỹ after that they haue long trauailed, they haue yet no small businesse remaining. This we ought to holde: we are baptised into the mortifying of our flesh, which is begon by baptisme in vs, which we daily follow: but it shalbe made perfect when wee shall remoue out of this life to the Lord.

Baptisme according to Saint Paul the earnest of our regeneratiõ. the vveakenesse of our nature hereunto, & the greatnesse of our comfort notvvithstãding this vveakenesse.

Rom. 6. 14.

12 Here we say no other thing, than the Apostle *Paul* in the seuenth Chapter to the Romanes most clearely setteth out. For after that he had disputed of free righteousnes, because some wicked men did thereof gather, that we might liue after our owne lust, because we should not be acceptable to God by the deseruings of workes: he addeth, that al they that are clothed with the righteousnes of Christ, are therewith regenerate in Spirite, & that of this regeneration wee haue an earnest in baptisme. Hereupon he exhorteth the faithfull, that they suffer not sinne to haue dominion in their members. Now because he knewe that there is alway some weakenesse in the faithfull: that they should not therfore be discouraged, he adioyneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might grow insolent, because they are not vnder the yoke of the lawe, he entreateth what maner of abrogating that is, and therewithal what is the vse of the lawe: which question he had nowe the seconde time differred. The summe is, that we be deliuered from the rigor of the lawe, that wee should cleaue to Christ: but that the office of the lawe is, that wee being conuinced of our peruersenes should confesse our owne weakenesse and miserie. Nowe forasmuch as that peruersenesse of nature doeth not so easily appeare in a prophane man, which followeth his own lustes without feare of God: he setteth an example in a man regenerate, namely in himselfe. Hee saith therefore that he hath a continuall wrastling with the remnants of his flesh, and that he is holden bounde with miserable bondage, that he cannot consecrate himselfe wholly to the obedience of the law of God. Therefore he is compelled with groning to crie out. Vnhappy am I. Who shal deliuer me out of this body subiect to death? If the children of God be holden captiue in prison so long as they liue, they must needes be much carefully grieued with thinking vpon their owne perill, vnlesse this feare be met withal. Therefore he adioyneth to this vse a comfort, that there is no more damnation to them that are in Christ Iesu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engraffed into the communion of his Christ, hath by baptisme admitted into ỹ fellowship of his church, while they continue in the faith of Christ, although they bee besieged

Rom. 7. 24.

Rom. 8.

of sinne

of ſinne, yea and carie ſinne about within them, yet are acquited from guiltines & condemnation. If this be the ſimple and naturall expoſition of *Paul*, there is no cauſe why we ſhould ſeeme to teach any new vnwonted thing.

Baptiſme the bande of our profeſſion.

13 But Baptiſme ſo ſerueth our confeſſion before men. For it is a marke, whereby we openly profeſſe that we ſhould be accounted among the people of God: whereby we teſtifie that we agree with all chriſtians into the worſhipping of one God and into one religion: finally wherby we openly affirme our faith: that not only our hearts ſhould breath out the praiſe of God, but alſo our tongue, and al the members of our body ſhoulde ſounde it out with ſuch vtterances as they be able. For ſo, as we ought, all our thinges are employed to the ſeruice of the glorie of God, wherof nothing ought to be void, and other may by our example be ſtirred vp to the ſame endeuours. Heere-vnto *Paul* had reſpect, when hee asked the Corinthians whether they had not beene baptiſed into the name of Chriſt: meaning verily, that euen in this that they were baptiſed into his name, they auowed themſelues vnto him, ſwore to his name, and bound their faith to him before men, that they could no more confeſſe any other, but Chriſt alone, vnleſſe they would forſake the confeſſion which they had made in baptiſme.

1. Cor. 1. 2.

The author of baptiſme is alſo the vvorker of grace ſpiritual therein figured not incloſed.

14 Now ſith it is declared what our Lorde had regard vnto in the inſtitution of baptiſme: it is plaine to iudge what is the way for vs to vſe and receiue it. For ſo farre as it is giuen to the raiſing, nouriſhing and confirming or our faith, it is to be taken as from the hande of the author himſelfe: wee ought to hold it certaine and fully perſwaded, that it is he which ſpeaketh to vs by the ſigne, that it is he which cleanſeth vs, waſheth vs, & putteth away the remembrance of our ſinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which feebleth the forces of our luſt, yea which groweth into one with vs, that being cloathed with him we may be reckoned the children of God: that theſe things, I ſay, he doth inwardly ſo trulie and certainely performe to our ſoule, as wee certainely ſee our bodie outwardly to be waſhed, dipped, and clothed. For this either relation, or ſimilitude, is the moſt ſure rule of Sacramentes: that in bodily things we ſhould behold ſpiritual things, as if they were preſently ſet before our eyes, foraſmuch as it hath pleaſed the Lord to repreſent them by ſuch figures: not for that ſuch graces are bound and encloſed in the Sacrament, that they ſhould be giuen vs by the force thereof: but onely becauſe the Lorde doth by this token teſtifie his will vnto vs, that is, that he will giue vs all theſe things. Neither doth he onely feede our eyes with a naked ſight, but he bringeth vs to the thing preſent, and together fulfilleth that which it figureth.

Cornelius and Paul by baptiſme not indued vvith grace but aſſured that they vvere endued through faith, vvithout vvhich baptiſme doth but teſtifie our vnthankefulnes.

15 Hereof let Cornelius the captaine be an example, which was baptiſed, hauing before receiued forgiueneſſe of ſinnes and viſible graces of the holy Ghoſt: ſeeking not by baptiſme a larger forgiueneſſe but a more certain exerciſing of fayth, yea an encreaſe of confidence by a pledge. Peraduenture ſome man will obiect: why therefore did *Ananias* ſay to *Paul*, that he ſhould waſhe away his ſinnes by baptiſme, if ſinnes bee not waſhed away by the power of baptiſme it ſelfe? I anſwere: We are ſayd to receiue, to obtaine, to get that which ſo farre as concerneth the feeling of our fayth, is giuen vs of

Act. 10. 48.
Act. 9. 17.

of the Lord, whether he doe then firſt teſtifie it, or being teſtified doth more and certainlier confirme it. This therfore only was the meaning of *Ananias*: that thou maieſt be aſſured *Paul*, that thy ſinnes are forgiuen thee, be baptiſed. For the Lorde doth in baptiſme promiſe forgiuenes of ſins: receiue this, and be out of care. Howbeit I meane not to diminiſh the force of baptiſme, but that the thing and the truth is preſent with the ſigne, ſo farre as GOD worketh by outwarde meanes. But of this Sacrament, as of all other, we obtaine nothing but ſo much as we receiue by Fayth. If we want faith, it ſhall be for a witneſſe of our vnthankefulneſſe, whereby we may be declared guilty before God, becauſe we haue not beleeued the promiſe there giuen. But ſo
1. Cor. 12. 13 far as it is a ſigne of our confeſſiō, we ought by it to teſtifie that our affiance is in the mercy of God, and our cleanneſſe is in the forgiueneſſe of ſinnes, which is gotten vs by Ieſus Chriſt: and that by it we enter into the Churche of Chriſt, that wee may with one conſent of Fayth and charitie liue of one minde with all the faythfull. This laſte pointe did *Paule* meane, when he ſaieth that we are all baptiſed in one Spirite, that wee may be one body.

16 Now if this be true which we determine, that a Sacrament is not to be waied according to his hande of whom it is miniſtred, but as of the very hand of God, from whom without doubt it proceeded: hereupon we may gather that nothing is added to it nor taken from it by the worthyneſſe of him by whoſe hand it is deliuered. And euen as among men, if a letter bee ſent, ſo that the hand & the ſeale be wel knowen, it maketh no matter who or what manner of man bee the carrier: ſo it ought to ſuffice to acknowe the hande and ſeale of the Lorde in his Sacramentes, by what carrier ſoeuer they be brought. Hereby the errour of the Donatiſtes is very well confuted, which meaſured the force and value of the Sacrament by the worthines of the miniſter. Such at this day are our Catabaptiſtes, which deny that wee be rightly baptiſed, becauſe we were baptiſed by wicked men & idolaters in the popiſh kingdome: therefore they turiouſly cal vpon vs to be baptiſed againe. Againſt whoſe follies we ſhalbe armed with a reaſō ſtrong enough, if we think that we were profeſſed by baptiſme not into the name of any man, but into the name of the Father, the Sonne, and the holye Ghoſt, and that therefore it is not the baptiſme of man, but of GOD, of whomſoeuer it bee
Matt. 28. 19 miniſtred. Although they were neuer ſo much ignorant or deſpiſers of God and all godlineſſe, which baptiſed vs, yet they did not baptiſe vs into the fellowſhippe of their owne ignorance or ſacrilege, but into the fayth of Ieſus Chriſt: becauſe they called not vpon their owne name, but the name of GOD, nor baptiſed vs into any other name. Nowe if it were the baptiſme of God, it hath verily encloſed in it a promiſe of the forgiueneſſe of ſinnes, the mortifiyng of the fleſh, the ſpiritual quickning, and the partaking of Chriſt. So it nothing hindered the Iewes, to haue beene circumciſed of vncleane prieſtes and apoſtataes: neither was the ſigne therefore voyde, that it needed to be done of newe: but it was ſufficient to returne to the naturall beginning. Where they obiecte that baptiſme ought to bee celebrate in the aſſemblies of the godly, that prooueth not, that that which is faulty in part, ſhould deſtroy the whole force thereof. For when we teache

Nothing added vnto or taken from baptiſme by their vworthineſſe or vnvworthines vvhich are miniſters of it: & therfore rebaptization not to be receiued.

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what ought to de done that baptiſme may be pure, and voide of all defiling, we doe not aboliſh the ordinance of God, although idolaters corrupt it. For when in old time Circumciſion was corrupted with many ſuperſtitions, yet it ceaſed not to be taken for a ſigne of grace: neither did *Joſias* and *Ezechias*, when they gathered out of all *Iſrael* them that had departed from God, call them to a ſeconde Circumciſion.

17 Nowe whereas they aske vs, what faith of ours hath yet followed baptiſme in certaine yeares paſt, that they might thereby prooue that the baptiſme is voyde, when it is not ſanctified vnto vs, but by the worde of promiſe receiued by faith: to this queſtion we anſwere that we in deede beeing blinde and vnbeleeuing, did in a long time not holde faſt the promiſe giuen vs in baptiſme: yet the promiſe it ſelfe, for as much as it was of God, continued alway ſtayed, ſtedfaſt, and true. Although all men be liers and faithbreakers, yet God ceaſeth not to be true: although all men be loſt, yet Chriſt remaineth ſaluation. We confeſſe therefore that Baptiſme, for that time profited vs nothing at all: foraſmuch as in it ỹ promiſe offered vs, without which baptiſme is nothing, lay nothing regarded. Nowe ſith by the grace of God, wee haue begonne to waxe wiſer, we accuſe our owne blindneſſe and hardneſſe of heart, which haue ſo long beene vnthankefull to his ſo great goodneſſe. But wee beleeue that the promiſe it ſelfe is not vaniſhed away: but rather thus we conſider, God by baptiſme promiſeth the forgiueneſſe of ſins, and ſith hee hath promiſed it, will vndoubtedly performe it to all that beleeue it. That promiſe was offered vs in baptiſme: by faith therefore let vs embrace it. It hath in deede long beene buried from vs becauſe of infidelitie: nowe therefore let vs receiue it by faith. Wherfore where the Lorde calleth the Iewiſh people to repentance, hee giueth them no commaundement of a ſeconde Circumciſion, which being (as we haue ſaide) circumciſed with a wicked and vngodly hande, liued a certaine time intangled with the ſame wickedneſſe. But he earneſtly calleth vpon the onely turning of the heart. Becauſe, howe ſoeuer the couenant was broken of them, yet the ſigne of the couenant, by the ordinance of the Lorde, remained alway ſtedfaſt and inuiolable. Therefore with the onely condition of repentance they were reſtored into the couenaunt which the Lorde had once made with them in circumciſion: which yet being receiued by the hand of a leaguebreaker prieſt, ſo much as in them lay, they had defiled againe, and the effect whereof they had quenched.

Baptiſme not made void by their remaining a long time in blindneſſe that are baptiſed.

Rom. 3.3.

18 But they thinke that they ſhake a firy dart at vs, when they alleadge that *Paul* rebaptiſed them which were once baptiſed with the baptiſme of *John*. For if by our owne confeſſion, the baptiſme of *John* was altogether the ſame that ours is nowe: euen as they hauing beene before peruerſely inſtructed, when they were taught the true faith, they were againe baptiſed into it: ſo that baptiſme, which was without true Doctrine, is to be taken for nothing, and we ought to be newely baptiſed againe into ỹ true religion, wherwith we are nowe firſt inſtructed. Some thinke, that there was ſome wrongfully affectioned man to *Iohn*, which had entred them with their firſt baptiſme rather to a vaine ſuperſtition. Of which thing they ſeeme to gather a coniecture hereupon, becauſe they confeſſed themſelues to bee vtterly igno-

They whom Iohn had baptiſed not rebaptiſed by Paul.

Act. 19.3.

ignorant of the Holy Ghost: whereas *Iohn* verily woulde neuer haue ſent away from himſelf ſcholers ſo vntaught. But neither is it likely that the Iewes although they had not beene baptiſed at all, were deſtitute of all knowledge of the holy Ghoſt, which is famouſly ſpoken off by ſo many teſtimonies of the ſcripture. Whereas therefore they aunſwere that they knowe not whether there bee a hoy Ghoſt, it is to be vnderſtanded as if they had ſaid that they haue not yet heard, whether the graces of the Spirit, of which *Paul* aſked them, were giuen to the Diſciples of Chriſt. But I graunt that that was the true baptiſme of *Iohn*, and all one and the ſelfe ſame with the baptiſme of Chriſte: but I denie that they were baptiſed againe. What then meane theſe wordes, they were baptiſed in the name of Ieſus? Some doe expounde it, that they were but inſtructed of *Paul* with true doctrine. But I had rather vnderſtande it more ſimplie, to bee the baptiſme of the holy Ghoſt, that is to ſay, that the viſible graces of the Spirite were giuen them by the laying on of handes: which to bee expreſſed by the name of baptiſme, is no newe thing. As on the day of Pentecoſt it is ſaide, that the Apoſtles remembred the wordes of the Lorde, concerning the baptiſme of fire and of the ſpirite. And *Peter* ſaith that the ſame came to his remembrance, when hee ſawe thoſe graces powred out vpon *Cornelius*, and his houſholde and kinred. Neither is that contrarie which is after adioyned, When he had laid his handes on them, the Holy Ghoſt came downe vpon them. For *Luke* doeth not tell of two diuerſe thinges: but followeth the manner of telling commonly vſed among the Hebrewes, which do firſt propound the ſumme of the matter, and then doe ſet it out more at large. Which euery man may perceiue by the very framing together of the wordes. For hee ſaith, When they had hearde theſe thinges, they were baptized in the name of Ieſus. And when *Paul* had laide his handes vpon them, the holy Ghoſt came downe vpon them. In this latter ſentence is deſcribed, what manner of baptiſme that was. If ignorance doe ſo corrupt a former Baptiſme, that it muſt bee amended with a ſecond baptiſme: the Apoſtles ſhould haue beene rebaptiſed firſt of all, which in whole three yeares after their baptiſme, had ſcarcely taſted anie ſmall parcel of purer doctrine. And now among vs what riuers might ſuffice to renewe ſo many waſhinges, as there be ignorances by the mercie of the Lord daily amended in vs?

Act. 1.5.

Act. 11.16.

Acceſſaries inuentions of men added vnto Chriſtes inſtitution of baptiſme.

19 The force, dignitie, profit, and end of the myſterie if I be not deceiued, ought by this time to bee plaine enough. So much as concerneth the outwarde ſigne, I would to God the naturall inſtitution of Chriſte had prevailed ſo much as was meete, to reſtrain the boldnes of men. For, as though it were a contemptible thing to be baptiſed with water according to the precept of Chriſt, there is inuented bleſſing, or rather inchaunting, to defile ỹ true halowing of ỹ water. Afterward was added a taper with chreſme: but the blowing ſemeth to open the gate to baptiſme. But although I am not ignorant, howe auncient is the beginning of this added packe: yet it is lawful both for me and all the godly to refuſe whatſoeuer things men haue preſumed to adde to the ordinance of Chriſt. When Satan ſaw that by the fooliſh light credite of the worlde at the verie beginnings of the Goſpell his deceits were eaſily receiued, he brake forth into groſſer mockeries. Hereupon ſpittle,

tle, & like trifles, were openly brought in with vnbrideled libertie to the reproch of baptiſme. By which experiences let vs learne that nothing is either holier, or better, or ſafer, than to be content with the authoritie of Chriſt alone. How much better therefore was it, leauing ſtagelike pompes, which daſell the eyes of the ſimple, and dull their mindes, ſo oft as anie was to be baptiſed, that he ſhould be preſented to the aſſemblie of the faithful, and be offered to God, the whole Church looking on as a witneſſe: & praying ouer him: that the confeſſion of faith ſhould be rehearſed, wherewith he that is to be catechiſed ſhould be inſtructed: that the promiſes ſhoulde bee declared which are contained in Baptiſme: that the inſtructed ſhoulde be baptiſed in the name of the Father, and the ſonne, and the holie Ghoſt: at length that he be ſent away with praiers and thankeſgiuing. So is nothing omitted that might make to the matter, and that the onely ceremonie which proceeded from God the author therof, ſhould moſt clearely ſhine, beeing not ouerwhelmed with anie forreine filthines. But whether he be wholy dipped which is baptiſed, & that thriſe or once, or whether he be but ſprinkled with water onely powred vpon him, it maketh very little matter: but that ought to be at libertie to Churches according to the diuerſitie of countries. Howbeit the verie worde of baptizing ſignifieth to dip, and it is certaine that the maner of dipping was vſed of the old Church.

Baptiſme not to be adminiſtred by priuate men.

20 This alſo pertaineth to the purpoſe, to knowe that it is done amiſſe if priuate men take vpon themſelues the adminiſtration of baptiſme. For as well the diſtribution of this as of the ſupper is a part of the eccleſiaſtical miniſterie. For Chriſt did not commaunde women, nor yet euerie ſort of men, that they ſhould baptize: but whom he had ordained his Apoſtles, to them he gaue this commandement. And when he commanded his diſciples to do that in the miniſtration of the Supper which they had ſeene him do, when he executed the office of a right diſtributer: he would without doubt, that they ſhoulde therein follow his example. As for this that in many ages paſt, yea and in a maner at the verie beginning of the Church, it hath beene receiued in vſe, ỹ lay men might baptiſe in peril of death, if the miniſter were not preſent in time. I ſee not with howe ſtrong a reaſon it may be defended. The very old fathers themſelues, which either helde or ſuffered this maner, were not ſure whether it were wel done. For *Auguſtine* ſeemeth to haue this doubt, when he ſaith: Although a lay man compelled by neceſſitie doe giue baptiſme, I can not tell whether a man may godlily ſaie that it ought to bee iterate. For if it be done when no neceſſitie compelleth, it is the vſurping of an other mans office: but if neceſſitie enforceth, it is either none or a veniall ſinne. Moreouer of women it was decreed without any exception in the Councell at *Carthage*, that they ſhoulde not preſume to baptize at all. But there is daunger, leaſt if hee which is ſicke ſhoulde die without baptiſme, hee ſhoulde bee depriued of the grace of regeneration. Not ſo, God pronounceth that hee adopteth our infantes to bee his owne, before they bee borne, when hee promiſeth that hee will be a God to vs and to our ſeed after vs. In this worde is conteined their ſaluation. Neither ſhall anie man dare to bee ſo reprochfull againſt God, to denie that his promiſe is of it ſelfe ſufficient to worke the effect thereof. Howe much harme that doctrine

Lib. contra epiſt. parm. 2. cap. 13. Cap. c.

being euil expounded, ỳ baptiſme is of neceſſitie to ſaluation, hath brought in, fewe doe marke: and therefore they take leſſe heede to themſelues. For where this opinion is growen in force, that all are loſt to whom it hath not happened to be waſhed with water, our ſtate is worſe thā the ſtate of ỳ old people, as though the grace of God were now more narrowly ſtrengthened than it was vnder the lawe. For Chriſt ſhall be thought to bee come, not to fulfill the promiſes, but to aboliſh them: foraſmuch as the promiſe which then was of it ſelfe effectuall enough to giue health before the eighth daie, now ſhould not be of force without helpe of the ſigne.

Women not authoriſed to baptiſe.

21 But howe the cuſtome was before that *Auguſtine* was borne, firſt is gathered of *Tertullian*, that it is not permitted to a woman to ſpeake in the Church, nor to teach, nor to baptiſe, nor to offer, that ſhee ſhoulde not claime to her ſelfe the executiō of any mans office, much leſſe of the prieſts. Of the ſame thing *Epiphanius* is a ſubſtantial witneſſe, where he reprocheth *Marcion*, that he gaue women libertie to baptiſe. Neither am I ignoraunt of their anſweare which thinke otherwiſe, that is, that common vſe much diffe-reth from extraordinarie remedy, when extreeme neceſſitie inforceth: but when he pronouncing that it is a mockerie to giue women libertie to baptiſe, excepteth nothing, it ſufficiently appeareth that he cōdemneth this corruption, ſo that it is by no color excuſable. Alſo in the third booke, where teaching that it was not permitted euen to the holy mother of Chriſt, he addeth no reſtrainte.

Lib.cont.Here.1

Sephora no preſident for womens taking vpon them to baptiſe.

22 The example of *Sephora* is vnſeaſonable alleaged. For whereas the Angell of God was appeaſed, after that ſhe taking a ſtone, circumciſed her ſonne, thereuppon it is wrongfully gathered that her doing was allowed of God. Otherwiſe it ought to bee ſaide, that the worſhipping which the nations that were brought out of *Aſſyria* raiſed vp, pleaſed God. But by other ſtrong reaſons it is prooued, that that which a fooliſh woman did, is wrongfully drawen to an example of imitation. If I ſhould ſay that it is a certaine ſingular caſe, which ought not to be made an example, & ſpecially ỳ ſith it is no where red that in olde time there was giuen to the prieſtes a ſpeciall cō-maundement to circumciſe, the order of circumciſion and Baptiſme is vnlike: this ſhoulde bee ſtrong enough to confute them. For the wordes of Chriſt are plaine: Goe ye, teach all nations, and baptiſe. When he ordeined the ſelfe ſame men publiſhers of the Goſpel, and miniſters of Baptiſme and none (as the Apoſtle witneſſeth) doeth take honour vppon himſelfe in the Church, but he that is called as *Aaron*: whoſoeuer without lawfull calling baptiſeth, he ruſheth into an other mans office. Euen in the ſmalleſt thinges, as in meate and drinke, whatſoeuer we enterpriſe with a doubtfull conſcience, *Paul* openly crieth out to be ſinne. Therefore in womens baptiſing is much more grieuouſly ſinne, where it is euident that they brake the rule appointed by Chriſte, foraſmuch as wee knowe that it is vnlawfull to plucke in ſunder thoſe things that God conioyneth. But al this I paſſe ouer. Onely I would haue the readers to note, that *Sephoraes* purpoſe was nothing leſſe, than to doe any ſeruice to God. Seing her ſonne to bee in danger, ſhe grudged, and murmured, and not without ſtomacking threwe the foreſkinne vpon the ground, ſhe ſo taunted her husbande, ỳ ſhe was alſo an-

Exod.4.25

Matt.28.19.

Heb.5.4.
Rom.14.23.

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gry with God. Finally it is plaine that al this came of a furiousneſſe of mind, becauſe ſhe murmured againſt God and her husband, for that ſhe was compelled to ſhed the bloud of her ſonne. Moreouer if ſhe had in al other things behaued her ſelfe well, yet herein is an vnexcuſable raſh preſumption ỳ ſhe circumciſed her ſonne, her husband being preſent, not any priuate man, but *Moſes* the principall prophet of God, than whom there neuer roſe any greater in *Iſraell*: which was no more lawfull for her to doe, than at this day it is for women in the ſight of the biſhoppe. But this controuerſie ſhall by and by be eaſily taken away by this principle, that infantes are not debarred from the kingdome of heauen, whō it happeneth to depart out of this preſent life before that it be granted them to be dipped in water. But it is alredy proued that no ſmall wrong is done to the couenant of God, if we do not reſt in it, as though it were weake of it ſelfe: where as the effect thereof hangeth neither vpon baptiſme, nor vpon any additions. There is afterward added to it a Sacrament like a ſeale, not that it bringeth effectualnes to the promiſe of God as to a thing weake of it ſelfe, but onely confirmeth it to vs. Wherupon foloweth, that the children of the faithfull are not therefore baptiſed, that they may then firſt be made the children of God, which before were ſtrangers from the Church, but rather that they be therefore receiued by a ſolemne ſigne into the Church, becauſe by the benefit of the promiſe they did already belong to the body of Chriſt. Therfore if in omitting the ſigne there be neither ſlouthfulneſſe, nor contempt, nor negligence, wee are free from all danger. It is therfore much more holie, to giue this reuerence to the ordinance of God, that we ſeeke ſacramentes from no where elſe, than where the Lord hath left them. When we may not haue them of the Church, the grace of God is not ſo bound to them, but that we may obtain them by faith out of the word of the Lord.

The xvi. Chapter.

That the Baptiſme of infants doth very well agree with the inſtitution of Chriſt and the nature of the ſigne.

BVt foraſmuch as in this age, certaine phrentike Spirites haue raiſed vp ſore troubles in the Church for the Baptiſme of infantes, and do not yet ceaſe to turmoile: I can not chooſe but I muſt ioyne here an addition to reſtraine their furiouſneſſe. If peraduenture it ſhall ſeeme to ſome man to bee very much too long, let him (I beſeech him) weigh with himſelf, that we ought ſo much to eſteeme the pureneſſe of doctrine in a moſt great matter, together with the peace of the Church, that nothing ought to be lothſomely receiued, which may auaile to procure them both. Beſide that, I ſo ſtudie to frame this diſcourſe, that it ſhalbe of no ſmall importance to the clearer declaration of the myſterie of Baptiſme. They aſſayle the baptiſme of infants with an argument indeede fauourable in ſhew, ſaying that it is grounded vpon no inſtitution of Chriſt, but that it was brought in only by the boldnes of men, and peruerſe curiouſneſſe, & then afterward with fonde eaſineſſe raſhly receiued in vſe. For a Sacrament, vnleſſe it reſt vpon a certaine foundation of the word of God, hangeth but by a threede. But what if, when the

The [illegible]ſing of infants not deuiſed and receiued onely by the raſhnes of men vvithout vvarrant frō God himſelfe.

matter is well considered, it shall appeare that the Lords holie ordinance is falsely and vniustly charged with such a slander? Let vs therefore search out the first beginning of it. And if it shall appeare, that it was deuised by the onlie rashnesse of men, then bidding it farewel, let vs measure the true obseruation of baptisme by the onely will of God. But if it shalbe prooued that it is not destitute of his certaine authoritie, we must beware, least in pinching the holie ordinances of God, we be also slanderous against the author himselfe.

The right consideration of baptisme grounded vppon the promise and spirituall mysterie thereof not vpō the outvvard ceremonie alone.

2 First it is a doctrine well enough knowen, and confessed among all the godly, that the right consideration of the signes, consisteth not onelie in the outward Ceremonies: but principally hangeth vpon the promise, and vpon the spirituall mysteries, for figuring whereof the Lord ordeineth the Ceremonies themselues. Therefore hee that will perfectly learne of what value baptisme is, to what ende it tendeth, finally what it is: let him not stay his thought vpon the element and bodily sight: but rather let him raise it vp to the promises of God, which are therein offered vs, and to the inward secrets which are therein represented vnto vs. He that knoweth these thinges, hath attained the sound trueth of baptisme, and the whole substance thereof as I may so call it: and thereby also he shalbe taught, what is the reason, & what is the vse of the outward sprinkling. Againe hee that contemptuously passing ouer these, shall haue his minde wholly fastened and bound to the visible Ceremonie, shall vnderstande neither the force nor propertie of baptisme: nor yet so much as this, what the water meaneth, or what vse it hath. Which sentēce is proued with so many & so cleere testimonies of scripture, that we neede not at this present to tarrie long about it. Therfore it remaineth nowe, that we seeke out of the promises giuen in baptisme, what is the force and nature of it The scripture sheweth, that the cleansing of sinnes, which we obteine of the bloud of Christ, is here first shewed: then the mortifying of the flesh, which standeth vpon the partaking of his death, by which the faithful are regenerate into newnesse of life, yea and into the fellowship of Christ. To this summe may be referred whatsoeuer is taught in the Scriptures concerning baptisme: sauing that beside this it is a signe to testifie religion before men.

The vse of circumcision vnder the lavv.

3 But forasmuch as before the institution of baptisme, the people of God had circumcision in stead therof: let vs see what these two signes differ the one from the other, and with what likenesse they agree together. Wherevpon may appeare what is the relation of the one to the other. Where the Lorde gaue circumcision to *Abraham* to be kept, he telleth him before, that he would be God to him and to his seede: adding, that with him is the flowing store and suffisance of all things, that *Abraham* shoulde account that his hand should be to him a spring of all good thinges. In which wordes the promise of eternall life is conteined, as Christ expoundeth it, bringing an argument from hence to proue the immortalitie of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the liuing. Wherfore *Paul* also shewing to the Ephesians from what destruction the Lorde had deliuered them, gathereth by this that they had not beene admitted into the couenant of circumcision, that they were without Christ,

Gen. 17. 10.

Matt. 22. 32
Luk. 20. 38.
Eph. 2. 12.

with-

without God, without hope, ſtrangers from the teſtaments of the promiſe: all which things the couenaunt it ſelfe conteined. But the firſt acceſſe to God, the firſt entrie to immortall life, is the forgiueneſſe of ſinnes. Whereupon is gathered, that this forgiueneſſe aunſwereth to the promiſe of baptiſme concerning our clenſing. Afterward the Lorde taketh couenant of *Abraham* that he ſhould walke before him in pureneſſe & innocencie of heart which belongeth to mortifying or regeneration. And that no man ſhould dout, that circumciſion is a ſigne of mortifying, *Moſes* in another place doth more plainly declare it, whē he exhorteth the people of *Iſrael*, to circumciſe the vncircumciſed skin of the heart, becauſe they were ſeuerally choſen to be the people of God out of all the nations of the earth. As God, where he adopteth the poſteritie of *Abraham* to his people, commaundeth them to be circumciſed: ſo *Moſes* pronounceth that the heartes ought to be circumciſed, declaring verily what is the trueth of this circumciſion. Then that no man ſhould endeuour toward it by his owne ſtrength, he teacheth that they neede the grace of God. All theſe thinges are ſo often repeated of the prophets, that I neede not to heape into this place many teſtimonies which do each where offer themſelues. We haue proued therefore, that in circumciſion a ſpiritual promiſe was vttered to the fathers, ſuch as in baptiſme is giuen: for as much as it figured to them the forgiueneſſe of ſinnes, & the mortifiyng of the fleſh. Moreouer as we haue taught that Chriſt is the foundation of baptiſme, in whome both theſe thinges remaine: ſo it is euident that he is alſo of circumciſion. For he is promiſed to *Abraham*, and in him the bleſſing of all nations. To the ſealing of which grace, the ſigne of cirmumciſion is added.

Deut. 10. 16.

Deut. 30. 6.

Thagreement and difference betweene circumciſion & baptiſme

4 Now we may eaſily ſee, what there is like in theſe two ſignes, or what there is differing. The promiſes, whereuppon wee haue declared that the power of the ſignes conſiſteth, is al one in both, namely of the fatherly fauor of God, of the forgiueneſſe of ſinnes, of life euerlaſting. Then, the thing figured alſo is all one and the ſame, namely regeneration. The foundation whereupon the fulfilling of theſe thinges ſtandeth, is al one in both. Wherefore there is no difference in the inward myſterie, whereby the whole force and propertie of the Sacramentes is to be weighed. The vnlikelines that remaineth, lieth in the outwarde Ceremonie, which is the ſmalleſt portion: whereas the chiefeſt part hangeth vpon the promiſe and the thing ſignified. Therefore we may determine, that whatſoeuer agreeth with circumciſion, doeth alſo belong to baptiſme, except the difference of the viſible Ceremonie. To this relation and compariſon, the Apoſtles rule leadeth vs by the hande, whereby wee are commanded to examine all expoſition of Scripture by the proportion of faith. And truely the trueth doth in this behalfe almoſt offer it ſelfe to be felt. For as circumciſion, becauſe it was a certaine token to the Iewes, whereby they were certified that they were choſen to bee the people and houſeholde of GOD and they againe on their behalfes profeſſed that they yeelded themſelues to GOD was their firſt entrie into the Church: ſo nowe alſo wee by baptiſme enter into profeſſion of God, that wee maie bee reckoned among his people, and mutually ſweare to his name. Whereby it appeareth out of controuerſie, that baptiſme

Rom. 12. 3.

is come into the place of circumcision, that it maye haue the same office with vs.

Infants beeing partakers of the spirituall grace may not be denied the outwarde signe of baptisme more than Jewish children circumcision.

5 Nowe if we list to search out, whether baptisme be lawfully communicate to infantes: shall wee not say that hee doth too much play the foole, yea dote, which will rest onely vpon the element of water, and the outwarde obseruation, but cannot abide to bende his minde to the spirituall mysterie? Whereof if there be any consideration had, it shall without doubte certainely appeare that Baptisme is rightfully giuen to infantes, as the thing that is due vnto them. For the Lorde in olde time did not vouchsafe to admit them to circumcision, but ỳ he made them partakers of al those thinges which were then signified by circumcision. Otherwise he should with meere deceites haue mocked his people, if he had fed them with deceitfull signes, which is horrible euen to be hearde of. For he pronounceth expresly, that the circũcision of a little infant should be instede of a seale to seale the promise of the couenant. But if the couenant remaine vnbroken and stedfast, it doth at this day no lesse belong to the children of Christians, than vnder the olde testament it perteined to the infantes of the Iewes. But if they bee partakers of the thing signified, why shall they be debarred from the signe? if they haue the trueth, why shall they be put backe from the figure? Although the outward signe cleaue fast together with the worde in the Sacrament, so that they can not be plucked in sunder: yet if they be seuerally considered, whether of them, I pray you, shall wee esteeme of more value? Truely sith wee see that the signe seruieth the worde, wee must say that it is vnder it, and must set it in the inferiour place. Sith therefore the worde of Baptisme is extended to infantes: why shall the signe, that is to say, the addition hanging to the worde, be debarred from them? This one reason, if there were no moe, were aboundantly enough to confute all them that will speake to the contrarie. That which is obiected, that there was a day certainely set for circumcision, is altogether but a shift. We graunt that wee bee not nowe bounde to certaine dayes, like the Iewes: but when the Lorde howsoeuer he certainely appointeth no day, yet declareth that hee is pleased that infants should with a solemne formall vsage bee receiued into his couenant: what seeke we more?

The children of Christian parentes being holy seede as Abrahams were, as necessarily the one bound to be baptised as the other to be circumcised.

6 Howbeit the scripture openeth vnto vs yet a certainer knowledge of the trueth. For it is most euident, that the couenant which the Lord once made with *Abraham*, is at this day no lesse in force to Christians, than it was in old time to the Iewish people: yea and that this word hath no lesse respect to Christians, than it then had respect to the Iewes. Vnlesse perhappes wee thinke, that Christ hath by his comming diminished, or cut short the grace of his father. Which saying is not without abhominable blasphemie. Wherfore as euen the children of the Iewes were called a holy seede, because beeing made heires of the same couenant they were made differing from the children of the vngodly: for the same reason euen yet also the children of Christians are accompted holy, yea although they bee the issue but of one parent faithfull: and (as the Apostle witnesseth) they differ frõ the vncleane seede of Idolaters. Nowe when the Lorde immediately after the couenant made with *Abraham*, commaunded the same to bee sealed in infantes

1. Cor. 7. 14.
Gen. 17. 12.

with

with an outward Sacrament: what cauſe will Chriſtians alleadge, why they ſhoulde not at this daie teſtifie and ſeale the ſame in their children? Neyther let any man obiect againſt me, that the Lorde commaunded his couenant to be confirmed with no other ſigne than of circumciſion, which is long agoe taken away. For wee haue in readineſſe to anſweare, that for the time of the olde teſtament he ordeined circumciſion to confirme his couenant: but circumciſion being taken away, yet alway remaineth the ſame maner of confirming which we haue common with the Iewes. Wherefore wee muſt alway diligently conſider what is common to both, & what they haue ſeuerall from vs. The couenaunt is common, the cauſe of confirming it is common. Onely the manner of confirming is diuerſe, becauſe circumciſion was that to them, in place whereof baptiſme hath ſucceeded among vs. Otherwiſe if the teſtimonie whereby the Iewes were aſſured of the ſaluation of their ſeed, be taken away from vs, it ſhould be brought to paſſe by the cõming of Chriſt, that the grace of God ſhould be darker and leſſe approoued by teſtimonies to vs, than it was before to the Iewes. If that cannot be ſaide without extreme ſlander of Chriſt, by whom the infinite goodneſſe of the Father hath more clearely and liberally than euer heretofore beene poured foorth vppon the earth, and declared to men: wee muſt needes graunt, that it is at the leaſt not more pinchingly to bee ſuppreſſed, nor to be ſet foorth with leſſe teſtimonie, than it was vnder the darke ſhadowes of the lawe.

7 Wherefore the Lorde Ieſus, minding to ſhewe a token whereby the worlde might vnderſtande that hee was come rather to enlarge than to limit the mercie of God, gently embraced children offered vnto him, rebuking the diſciples which went about to forbid them to come to him: forasmuch as they did leade thoſe, to whom the kingdome of heauen belongeth, away from him by whom alone the entrie is open into heauen. But (will ſome man ſay) what like thing hath baptiſme with this embracing of Chriſt? For neither is it reported that he baptiſed them, but that he receiued them. embraced them, and wiſhed them well. Therefore if we liſt to follow his example, let vs helpe infants with prayer, but not baptiſe them. But let vs weigh the doings of Chriſt ſomewhat more heedfully, than ſuch kind of men doe. For neither is this to be lightly paſſed ouer, that Chriſt commandeth infants to be brought vnto him, adding a reaſon why, becauſe of ſuch is the kingdom of heauen. And afterward he witneſſeth his will with deede, when embracing them he commendeth them to his Father with his prayer and bleſſing. If it be meete that infantes be brought to Chriſt, why is it not alſo meete that they be receiued to baptiſme, the ſigne of our communion and fellowſhip with Chriſt? If the kingdome of heauen be theirs, why ſhall the ſigne be denied them, whereby there is as it were an entrie opened into the Church, that beeing admitted into it they maie be adnumbred among the heires of the heauenly kingdome? How vniuſt ſhall we be, if we driue awaie them whom Chriſt calleth vnto him? if we ſpoyle them, whom hee garniſheth with his gifts? if we ſhut out them whom he willingly receiueth? But if wee will examine how much that which Chriſt there did, differeth from baptiſme, yet of how much greater price ſhall wee haue baptiſme, (where-

Infants embraced, prayed for, tearmed the heires of the kingdom of heauen by our Sauiour Chriſt, and therefore not to be excluded from baptiſme. Mat. 9. 13.

by wee teſtifie that infants are contained in the couenant of God) than receiuing, embracing, laying on of handes, and prayer, whereby Chriſt himſelfe being preſent: declareth that they both are his, and are ſanctified of him? By the other cauillations, wherby they labour to mock out this place, they do nothing but bewray their owne ignorance. For they gather an argument of this which Chriſt ſaith. Let litle ones come to me, that they were in age good bigge ones which were alreadie able to goe. But they are called of the Euangeliſtes, *brephe*, and *paidia*, by which wordes the Greekes doe ſignifie babes yet hanging on the breſtes. Therefore this worde (to come) is ſimply ſet for (to haue acceſſe.) Loe what ſnares they are compelled to make, which are growen hard againſt the trueth. Now where they ſay, that the kingdome of heauen is not giuen to them, but to ſuch as bee like them, becauſe it is ſaid to be of ſuch, not of them: that is no ſounder than the reſt. For if that be graunted, what maner of reaſon ſhall the reaſon of Chriſt be, whereby he meaneth to ſhew, that infantes in age are not ſtrangers from him? When he commaundeth that infantes be ſuffered to haue acceſſe vnto him, nothing is plainer than that verie infancie indeede is there ſpoken of. And that this ſhoulde not ſeeme an abſurditie, he by and by addeth: of ſuch is the kingdome of heauen. But if it muſt needes bee that infantes be comprehended herein, it muſt be plaine that by this worde (ſuch) are meant verie infants themſelues, and ſuch as be like them.

Though it bee not expreſly mentioned in ſcripture vvhat infants vvere baptiſed by the Apoſtles: yet vvhen they are reported to haue baptiſed families, vve haue no reaſon to think that the children in ſuche families vvere not baptiſed: no vvriter ſo olde that maketh not the baptiſme of infants as ancient as the Apoſtles times.

Act. 16. 15. & 23

8 Nowe there is no man that ſeeth not, that baptiſme of infantes was not framed by man, which is vpholden by ſo great approouing of Scripture. Neither doe they colourably enough play the fooles, which obiect that it is no where founde, that any one infant was baptiſed by the handes of the Apoſtles. For although it bee not expreſſely by name rehearſed of the Euãgeliſtes: yet becauſe againe they are not excluded, ſo oft as mention happeneth to be made of the baptiſing of any houſholde: who, vnleſſe hee bee madde, can reaſon thereupon that they were not baptiſed? If ſuch argumentes were of anie force, women ſhoulde be forbidden to partake of the Lordes ſupper, whom wee reade not to haue beene receiued vnto it in the time of the Apoſtles. But heere we bee content with the rule of faith. For when wee conſider, what the inſtitution of the Supper requireth, thereby alſo wee maie eaſily iudge to whom the vſe thereof ought to bee communicated. Which we obſerue alſo in baptiſme. For when we marke, to what end it was ordeined, we euidently eſpie, that it belongeth no leſſe to infantes, than to elder folkes. Therefore they cannot be depriued of it, but that the wil of the author muſt be manifeſtly defrauded. But whereas, they ſpread abroade among the ſimple people, that there paſſed a long row of yeares after the reſurrection of Chriſt, in which the baptiſme of infants was vnknowen: therin they moſt fowly do lie. For there is no writer ſo old, that doth not certainly referre the beginning thereof to the time of the Apoſtles.

The fruite that commeth by baptiſme both to children preſented, & to ſuch alſo as preſent them thereunto.

9 Nowe remaineth that we briefely ſhewe, what fruite commeth of this obſeruation, both to the faithfull which preſent their children to the Church to be baptiſed, and alſo to the infants themſelues that bee baptiſed with the holy water: that no man ſhoulde deſpiſe it as vnprofitable or idle. But if it come in any mans minde, vppon this pretence to mocke at the

baptiſme

baptiſme of infantes, he ſcorneth the commaundement of Circumciſion giuen by the Lorde. For what will they bring foorth to impugne the baptiſme of infantes, which may not alſo be throwen backe againſt Circumciſion? So the Lorde taketh vengeance of their arrogance, which doe by and by condemne that which they comprehend not with the ſenſe of their owne fleſh. But God furniſheth vs with other armures, whereby their fooliſhneſſe may be beaten flatte. For neither this his holy inſtitution, by which wee feele our faith to be holpen with ſingular comforte, deſerueth to be called ſuperfluous. For Gods ſigne communicated to a childe doeth as it were by an emprinted ſeale confirme the promiſe giuen to the godly parente, and declareth that it is ratified that the Lord wil be GOD not onely to him but alſo to his ſeede, and will continually ſhewe his good will and grace, not to him only, but alſo to his poſteritie euen to the thouſandth generation. Where when the great kindneſſe of GOD vttereth it ſelfe, firſt it yeeldeth moſt large matter to aduaunce his glorie, and ouerſpreadeth godly heartes with ſingular gladneſſe, becauſe they are therewithall more earneſtly moued to loue againe ſo godly a Father, whome they ſee to haue care of their poſteritie for their ſakes. Neither doe I regarde, if any man take exception, and ſaye that the promiſe ought to ſuffice to confirme the ſaluation of our children: foraſmuch as it hath pleaſed God otherwiſe, who as hee knoweth our weakeneſſe, willed in this behalfe ſo much to beare tenderly with it. Therefore let them that embrace the promiſe of Gods mercye to be extended to their children, thinke that it is their duetie to offer them to the Church to be ſigned with the ſigne of mercie, and thereby to encourage themſelues to a more aſſured confidence, becauſe they do with preſent eye behold the couenant of the Lord grauen in the bodies of their children. Againe, the children receiue ſome commodity of their baptiſme, that being engraffed into the body of the Church, they be ſomewhat the more cõmended to the other members. Then when they are growen to riper age, they be thereby not ſclenderly ſtirred vp to earneſt endeuour to worſhippe God, of whom they haue ben receiued into his children by a ſolemne ſigne of adoption, before that they could by age acknow him for their Father. Finally that ſame condemnation ought greatly to make vs afraide, that GOD will take vengeance of it, if any man deſpiſe to marke his ſonne with the ſigne of the couenant, becauſe by ſuch contempt the grace offred is refuſed and as it were foreſworne. Gen.17.14

10 Now let vs examine the argumentes, whereby certaine furious beaſts doe not ceaſe to aſſaile this holy inſtitution of God. Frſt becauſe they ſee that they be exceedingly neere driuen and hard ſtrained with the likeneſſe of baptiſme and Circumciſion, they labour to plucke in ſunder theſe two ſignes with great differẽce, that the one ſhould not ſeeme to haue any thing common with the other. For they ſaye that both diuerſe thinges are ſignified, and that the couenant is altogether diuerſe, and that the naming of the children is not all one. But while they goe about to prooue that firſte point, they alleage that Circumciſion was a figure of mortification and not of baptiſme. Which verily we do moſt willingly graunt them. For it maketh verie wel for our ſide. Neither do we vſe any other profe of our ſentence, thã that

The difference vvhich the enemies of baptiſme miniſtred vnto children doe put betvveene the thing ſignified by baptiſme & circumciſion ouerthrovveth them, their difference betvveene the one & the other couenant moſt falſe.

that baptiſme and circumciſion are ſignes of mortification. Hereupō we determine ỹ baptiſme is ſet in the place of circumciſion, that it ſhould repreſent vnto vs the ſame thing which in old time it ſignified to the Iewes. In affirming the difference of the couenant, with howe barbarous boldneſſe doe they turmoile & corrupt the ſcripture: & that not in one place alone, but ſo as they leaue nothing ſafe or whole? For they depaint vnto vs the Iewes ſo to be carnal ỹ they be liker beaſts than men: with whom forſooth the couenant made proceedeth not beyond the temporal life, to whom the promiſes giuē do reſt in preſent & bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefites of GOD, none otherwiſe than as they fatte a hearde of ſwine in a ſtie, that at length they ſhould periſh with eternal damnation. For ſo ſoone as we alleage Circumciſion and the promiſes annexed vnto it, they aunſwere that circumciſion was a literall ſigne, and the promiſes thereof were carnall.

Promiſes Spirituall and heauenly, not earthly and carnal onely made to the fathers in the olde teſtamēt. Coloſ.2.11

11 Truely if circumciſion was a literal ſigne, there is no otherwiſe to bee thought of baptiſme. For the Apoſtle in the ſeconde Chapter to the Coloſſians maketh the one no more ſpirituall than the other. For hee ſayeth that we are circumciſed in Chriſt, with a circumciſion not made with hand, putting away the body of ſinne that dwelled in our fleſh: which hee calleth the circumciſion of Chriſt. Afterwarde for declaration of that ſaying, hee adioyneth, that we be buried with Chriſt by baptiſme. What meaneth he by theſe words, but that the fulfilling and truth of baptiſme, is alſo the truth & fulfilling of circumciſion, becauſe they figure both one thing? For he trauaileth to ſhew, ỹ baptiſme is the ſame to chriſtians, which circumciſion had beene before to the Iewes. But foraſmuch as wee haue nowe euidently declared, that the promiſes of both the ſignes, and the myſteries that are repreſented in them, doe agree together, we wil for this preſent tarrie no longer vpon them. Onely I will put the faithful in minde, that though I holde my peace, they ſhould weigh with themſelues whether it bee taken for an earthly and literall ſigne, vnder which nothing is conteined but ſpirituall and heauenly. But that they ſhould not ſell their ſmokes to the ſimple, wee will by the way confute one obiection wherwith they colour this moſt ſhameleſſe lie. It is moſt certaine that the principal promiſes, wherein was conteined the couenant which in the Olde teſtament GOD ſtabliſhed with the Iſraelites, were ſpirituall, and tended to eternal life: and then agayne, that they were receiued of the father, ſpiritually, as it was meete, that they might thereof receiue affiaunce of the life to come, whereunto they longed with the whole affection of their heart. But in the meane time wee denie not, but that hee witneſſed his good will towarde them with earthlye and carnall benefites: by which alſo wee ſay that the ſame promiſe of ſpirituall thinges was confirmed. As when he promiſed euerlaſting bleſſednеſſe to his ſeruaunt *Abraham*, that he might ſette before his eyes a manifeſt token of his fauour, hee addeth an other promiſe concerning the poſſeſſion of the lande of *Chanaan*. After this manner we ought to vnderſtande all the earthly promiſes that are giuen to the Iewiſh nation, that the ſpirituall promiſe, as the head, whereunto they are directed, ſhould alway haue the chiefe

Gen.15.1.& 18

place.

place. But sith I haue more largely entreated of these thinges in the difference of the new and olde testament, therefore now I doe the more slightly knit it vp.

12 In the naming of the children they finde this diuersitie, that in the olde testament they were called the children of *Abraham*, which issued of his seede: but that now they are called by that name, which follow his faith: And that therefore that carnall infancie, which was by circumcision graffed into the fellowship of the couenant, figured the infants of the Newe testament, which are regenerat by the word of God to immortall life. In which wordes we beholde in deede a small sparkle of trueth: but herein these light spirites grieuously offend, that when they catch hold of that which first cõmeth to their hand, when they should go further and compare many things togither, they stand stifly vpon one word. Whereby it cannot otherwise be but that they must sometime be deceiued which rest vpon the sound knowledge of nothing. We graunt in deede that the carnall seede of *Abraham* did for a time hold the place of the spirituall seede which is by faith graffed into him. For we be called his children howsoeuer there is no naturall kinred betweene him and vs. But if they meane, as they plainly shewe that they doe, ỹ there was neuer spirituall blessing promised to the carnall seede of *Abrahã*, herein they are much deceiued. Wherefore we must leuel to a better mark, whereunto we are directed by the most certaine guiding of the Scripture. The Lord therfore promised to *Abraham*, that he should haue a seede, wherin all nations of the earth shalbe blessed: and therewithall assureth him, that he would be a God to him & his seed. Whosoeuer do by faith receiue Christ the author of blessing, are heires of this promise, and therfore are called the children of *Abraham*.

The supposed difference which the aduersaries of infantes baptisme doe put betweene the ancient circumcised, and the newe baptised seed of Abraham.

Gal.4.28.
Rom.4.12.

13 But although since the resurrection of Christ the bounds of the kingdome of God haue begun to be far and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from euery part to sit downe in the heauenly glory with *Abraham Isaac*, and *Iacob*: yet he had many ages before extended that same so great mercie to the Iewes. And because passing ouer all other, he had chosen out that onely nation, in which he woulde restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberalitie, Circumcision was giuen by the signe whereof the Iewes might be taught ỹ God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whome God hath once receiued into his charge? Wherefore the Apostle meaning to prooue that the Gentiles were the children of *Abraham* as well as the Iewes, speaketh in this maner: *Abraham* (saith he) was iustified by faith in vncircumcision. Afterward he receiued the signe of circumcision, the seale of righteousnesse of faith, that he shoulde be the father of all the faithfull, both of vncircumcision and of circumcision, not of them that glorie of only circumcision, but of them that followe the faith which our father *Abraham* had in vncircumcision. Do not wee see that both sortes are made egall in dignitie? For during the time appointed by the decree of god, he was the father of circumcision. When the wall beeing plucked downe (as the

The dignitie of Abrahams children, circumcised and vncircumcised equall.

Matt.8.11.
Exod.19.5.

Rom.4.10.

the Apoſtle writeth in an other place) by which the Iewes were ſeuered from the Gentiles, the entrie was made open to them alſo into the kingdome of God, he was made their father, and that without the ſigne of circumciſion, becauſe they haue baptiſme in ſteede of circumciſion. But where hee expreſſely by name denieth, that *Abraham* is father to them which are of circumciſion only, that ſame was ſpoken to abate the pride of certain, which omitting the care of godlineſſe, did booſt themſelues of onely ceremonies. After which manner at this day alſo their vanitie may bee confuted which ſeeke in baptiſme nothing but water.

The carnal and ſpirituall ſeede of Abraham heretofore vvith the eſtimation due to them both.

14 But another place of the Apoſtle out of the 9 Chapter of the Epiſtle to the Romanes ſhalbe alleaged to the conrrary, where he teacheth ỹ they which are of the fleſh, are not the children of *Abraham*: but they onely are counted his ſeede, which are the children of promiſe. For he ſeemeth to ſignifie, that the carnall kinred of *Abraham* is nothing, which yet we do ſet in ſome degree. But it is more diligently to be marked, what matter the Apoſtle there entreateth of. For, meaning to ſhewe to the Iewes how much the goodneſſe of God was not bound to the ſeede of *Abraham*, yea howe it nothing auaileth of it ſelfe, he bringeth foorth *Iſmael* and *Eſau* for example to prooue it: whome being refuſed, as if they were ſtrangers, although they were according to the fleſh the naturall offspring of *Abraham*, the bleſſing reſted in *Iſaac* and *Iacob*. Whereupon is gathered that which he afterward affirmeth, that ſaluation hangeth of the mercie of God, which he extendeth to whome it pleaſeth him: and that there is no cauſe why the Iewes ſhould ſtand in their own conceit, or boaſt vpon the name of the couenant, vnleſſe they keepe the lawe of the couenant, that is to ſay, do obey the word. Againe when he hath throwen them downe from vaine confidence of their kinred, yet becauſe on the other ſide he ſawe, that the couenant which was once made of God with the poſteritie of *Abraham*, could in no wiſe be made voide, in the 11. chapter, he argueth that the carnall kinred is not to be ſpoiled of his due dignitie: by the beneficiall meane whereof hee teacheth that the Iewes are the firſt and naturall heires of the Goſpel, but in reſpect that by their vnthankfulneſſe, they were forſaken as vnworthie: yet ſo that the heauenly bleſſing is not vtterly remoued from their nation. For which reaſon, howe much ſoeuer they were ſtubborne and couenant breakers, neuertheleſſe hee calleth them holy (ſo much honor he giueth to the holy generation, with whome God had vouchſaued to make his holy couenant) but calleth vs, if we be compared with them, as it were after born, yea or the vntimely borne children of *Abraham*, & that by adoption, not by nature: as if a twig broken off from his naturall tree, ſhould be graffed into a ſtrange ſtock. Therefore that they ſhould not be defrauded of their prerogatiue, it behoued that the Goſpel ſhould be firſt preached to them: for they be in ỹ houſholde of God as it were the firſt begotten children. Wherefore this honour was to be giuen them, vntil they refuſed it being offered them, and by their owne vnthankfulneſſe brought to paſſe that it was carried away to the Gentiles. Neither yet, with howe great obſtinacie ſoeuer they continue to make warre againſt the Goſpell, ought they to be deſpiſed of vs: if wee conſider that for the promiſes ſake, the bleſſing of GOD doeth yet ſtill remaine

remaine among them: as verily the Apostle testifieth that it shall neuer vterly depart from thence: because the giftes and calling of God are without repentance. Rom.11.29

15 Beholde of what force is the promise giuen to the posteritie of *Abraham*, and with what balance it is to be weied, Wherefore although in discerning the heires of the kingdom from bastards & strangers, we nothing dout that the onely election of God ruleth with free right of gouernment: yet we also therwithal perceiue, that it pleased him peculiarly to embrace the seed of *Abraham* with his mercy, and that the same mercy might bee the more surely witnessed, to seale it with circumcision. Nowe altogether like state is there of the Christian Church. For as *Paul* there reasoneth that the Iewes are sanctified of their parents: so in an other place he teacheth, that the children of christians receiue the same sanctification of their parentes. Whereupon is gathered, that they are worthily seuered from the rest, which on the other side are condemned of vncleanesse. Now who can doubt, but that it is most false which they do therupon conclude, ỳ say that the infants which in old time were circumcised, did onely figure spirituall infancie, which ariseth of the regeneration of the worde of God. For *Paul* doeth not so suttlely play the Philosopher, where he writeth ỳ Christ is the minister of Circumcision, to fulfill the promises which had ben made to the fathers, as if he said thus: Forasmuch as the couenant made with *Abraham* hath respect to his seede, Christ, to performe and discharge the promise once made by his Father, came to saluation to the nation of the Iewes. See you not howe also after the resurrection of Christ, he iudgeth that the promise of the couenant is to be fulfilled, not only by way of allegorie, but as the very words do sound to the carnal seede of *Abraham*. To the same entent serueth that which *Peter* in the second Chapter of the Actes, declareth to the Iewes, that the benefit of the Gospel is due to them and their seede by right of the couenant, and in the Chapter next following he calleth them the children of the Testament, that is to say heyres. From which also not much disaccordeth the other place of the Apostle aboue alleaged, where he accounteth and setteth Circumcision emprinted in infants, for a testimonie of ỳ communion which they haue with Christ. But if we harken to their trifles, what shalbe wrought by that promise, whereby the Lord in the second article of his law vndertaketh to his seruantes, ỳ he will be fauorable to their seede euen to the thousandth generation? Shal we here flee to allegories? But ỳ were too trifling a shift. Or shall we say ỳ this is abolished? But so the lawe shoulde be destroyed, which Christ came rather to stablish, so far as it turneth vs to good vnto life, Let it therefore be out of controuersie, ỳ God is so good & liberal to his, that for their sakes, he will haue also their children, whom they shall beget, to bee adnumbred among his people. *The like difference betweene the one and the other now in the christian Church.* 1.Cor.7.14 Rom.15.8 Act.2.39 Act.3.25 Ephe.2.21

16 Moreouer the differences which they go about to put betwene baptisme & circũcisiõ, are not only worthy to be laughed at, & voide of al colour of reason, but also disagreeing with themselues. For whẽ they haue affirmed that baptisme hath relation to the first day of the spiritual battel, but circũcision to the eight when mortification is already ended, by and by forgetting the same, they turne their song, & call circumcision a figure of the flesh to be *Absurd differences betweene baptisme and circumcision to exclude children from the one, though from the other they were not excluded.*

to be mortified, but baptisme they call buriall, into which none are to be put til they be alreadie dead. What dotages of phrentike men, can with so great lightnesse leape into sundry diuersities? For in the first sentence, baptisme must go before circumcisiō: by the other, it is thrust backe into ỹ later place. Yet is it no newe example, that the wits of men be so tossed vp and downe, when in steede of the most certaine worde of God they worship whatsoeuer they haue dreamed. We therfore say that that former difference is a meere dreame. If they listed to expound by way of allegorie vpō the eight day, yet it agreed not in that maner. It were much fitter, according to the opinion of the old writers, to referre the number of eight to the resurrection which was done on the eight day, whereupon we knowe that the newnes of life hangeth: or to the whole course of this present life, wherein mortification ought alway to go forward, til when life is ended, mortification it selfe may also bee ended. Howbeit God may seeme to haue minded to prouide for the tendernesse of age, in deferring circumcision to the eight day, because the wounde should haue ben more dangerous to the children new borne & yet red from their mother. How much stronger is that, that we being dead before, are buried by baptisme: when the Scripture expresly crieth to the contrarie that we are buried into death to this intent, that we should die, and from thenceforth should endeuour to this mortification? Nowe, a likewise handling it is, that they cauill that women ought not to be baptised, if baptisme must bee framed like to circumcision. For if it be most certaine ỹ the sanctifying of the seede of *Israel* was testified by the signe of circumcision: therby also it is vndoubted, that it was giuen to sanctifie both males and females. But the only bodies of male children were marked with it, which might by nature be marked: yet so that the women were by them after a certaine maner companions and partners of circumcision. Therefore sending far away such follies of theirs, let vs sticke fast in the likenes of baptisme and circumcisiō, which we most largly see to agree in the inward mysterie, in the promises, in vse, in effectualnesse.

Childrens vvant of vnderstanding no reason to keepe them from being baptised vvhich is the seale of that sanctitie vvherof they are capable.

17 They thinke also that they bring forth a most strong reason, why children are to be debarred from baptisme, when they alleage that they are not yet for age able to vnderstand the mysterie there signified. That is spirituall regeneration, which can not be in the first infancie. Therefore they gather, that they are to be taken for none other than the children of *Adam*, till they be growen to age meete for a second birth. But the truth of God echwhere speaketh against all these thinges. For if they be to be left among ỹ children of *Adam*, then they are left in death: forasmuch as in *Adam* we can doe nothing but die. But contrariwise Christ commandeth them to be brought vnto him. Why so? because he is life: Therfore that he may giue life to them, he maketh them partakers of himselfe: when in the meane time these fellowes driuing them far away do adiudge them to death. For if they say for a shift that infantes do not therfore perish if they be accounted the children of *Adam*, their errour is aboundantly confuted by witnesse of the scripture. For whereas it pronounceth that all do die in *Adam*, it foloweth that there remaineth no hope of life but in Christ. Therefore that we may be made heires of life, we must communicate with him. Againe when it is written in an other

1. Cor. 15. 22
Ephe. 2 3
Psal. 51. 7

place,

place, that by nature we are subiect to the wrath of God, and conceiued in sinne, whereunto damnation perpetually cleaueth: wee must depart out of our owne nature, before that the entry bee open to vs into the kingdome of God. And what can be more plainly spoken, than that flesh & bloud can not possesse the kingdome of God? Therefore let all be done away whatsoeuer is ours (which shall not be done without regeneration) then we shall see this possession of the kingdome. Finally if Christ say truely, when he reporteth that he is life, it is necessarie that we be graffed into him, that we may be deliuered out of the bondage of death. But (say they) howe are infantes regenerate, which are not endued with knowledge neither of good nor of euill? But we aunswere, that the worke of God is not yet no worke at all, although it be not subiect to our capacitie, Moreouer it is nothing doutful, that the infants which are to be saued (as verily of that age some are saued) are before regenerat of the Lorde. For if they bring with them from their mothers wombe the corruption naturally planted in them: they must be purged thereof, before that they be admitted into the kingdome of God, wherinto nothing entreth that is defiled or spotted. If they be borne sinners, as both *Dauid* and *Paul* affirme: either they remaine out of fauour and hateful to God, or they must needes be iustified. And what seeke we more, when the iudge himselfe openly affirmeth that the entrie into heauenly life is open to none but to them that be born again? And to put such carpers to silence, he shewed an example in *Iohn* the baptist, whom he sanctified in his mothers womb, what he was able to doe in the rest. Neither doe they any thing preuaile by the shift wherewith they here mocke, that that was but once done: whereupon it doth not by and by followe that the Lord is wont commonly to doe so with infantes. For neither do we reason after that maner: only our purpose is to shew, that the power of God is by them vniustly & enuiously limited within those narrowe boundes within which it suffreth not it selfe to bee bounde. Their other by shift is euen of as great weight. They alleage that by the vsuall maner of the Scripture, this word (from the wombe,) is asmuch in effect, as if it were said, from childhoode. But we may clearely see, ỹ the Angel when he declared the same to *Zachary*, meant an other thing: that is, that it which was not yet borne, should be filled with the holy Ghost. Let vs not therfore attempt to appoint a lawe to GOD, but that he may sanctifie whom it pleased him, as he sanctified this child, forasmuch as his power is nothing minished.

Reue. 21.27.
Eph. 2.3.
Psal. 51.7.
Iohn 3.3.
Luke. 1.15.

18 And truly Christ was therfore sanctified from his first infancy, that he might sanctifie in himselfe his elect out of euery age without difference. For as, to do away the fault of disobedience which had bin cõmitted in our flesh, he hath put on the same flesh vpon himselfe, that he might in it for vs and in our steede performe perfect obedience: so he was conceiued of ỹ holy Ghost that hauing the holinesse thereof fully poured into him in the flesh which he had taken vpon him, he might powre forth the same into vs. If we haue in Christ a most perfect paterne of al the graces which God continually sheweth to his children, verily in this behalfe also he shalbe a prose vnto vs, ỹ the age of infancy is not so farre vnfit for sanctification. But howsoeuer it be, yet this we holde out of controuersie, that none of the elect is called out of this

Christ in his infancie sanctified to shewe that Christian infants are capable of sanctitie.

preſent life, which is not firſt made holy & regenerate by the Spirit of God. Wheras they obiect to the contrary, that in the Scriptures ỹ Spirit acknowledgeth no other regeneration but of incorruptible ſeede, that is, of the word of God: they do wrongfully expounde that ſaying of *Peter*, wherein he comprehendeth only the faithful which had ben taught by preaching of the Goſpel. To ſuch in deed we grant that the word of the Lord is the only ſeed of ſpirituall regeneration: but we deny ỹ it ought thereupon to be gathered, that infantes can not be regenerate by the power of God, which is to him as eaſie and ready as to vs it is incomprehenſible and wonderful. Moreouer it ſhould not be ſafe enough for vs to take this away from the Lorde, that he may not be able to ſhewe himſelfe to be knowen to them by whatſocuer way he will.

1.Pet.1.23.

No abſurditie that infants haue ſome ſpark of that heauenly light here vvhereof in heauē the ful brightneſſe doth shine vnto them though they die in their infancie.

19 But faith, ſay they, is by hearing, whereof they haue not yet gotten the vſe, neither can they be able to knowe God, whom *Moſes* teacheth to be deſtitute of the knowledge both of good and euil. But they conſider not that the Apoſtle, when he maketh hearing the beginning of faith, deſcribeth only the ordinary diſtribution of the Lord & diſpoſition which he vſeth to keep in calling them that be his: but appointeth not to him a perpetuall rule, that he may not vſe any other way. Which way verily he hath vſed in the calling of many, to whome he hath giuen the true knowledge of himſelfe by an inwarde maner, by the enlightening of the Spirite, without any preaching vſed for meane thereof. But whereas they thinke it ſhalbe a great abſurdity, if any knowledge of God be giuen to infantes, from whom *Moſes* taketh away the vnderſtanding of good & euill. I beſeech them to anſwere me what danger is there if they be ſaide to receiue ſome part of that grace, whereof a little after they ſhall enioye the full plentifulneſſe. For if the fulneſſe of life ſtandeth in the perfect knowlede of God, when many of them, whō in their very firſt infancy death by and by taketh away, do paſſe into eternall life, truly they are receiued to behold ỹ moſt preſent face of God. Whom therefore the Lord wil enlighten with the ful brightneſſe of his light, why may he not preſently alſo, if it ſo pleaſe him, ſend out to ſhine vpō them ſome ſmall ſparcle therof: ſpecially if he do not firſt vncloth them of ignorance, before that he take them out of the priſon of the fleſh? Not that I mean raſhly to affirme that they be endued with the ſame Faith which we feel in our ſelues, or that they haue altogether like knowledge of faith: (which I had rather leaue in ſuſpenſe) but ſomwhat to reſtraine their fooliſh arrogance, which according as their mouth is puffed vp with fulnes, do boldly deny or affirme they care not what.

Deut.1.39.

Infantes not excluded from baptiſme more than from circumciſion for vvant of faith and repentance.

20 But that they may yet ſtande more ſtrongly in this point, they adde that baptiſme is a Sacrament of repentance and of Faith, wherfore ſith neither of theſe can befall in tender infancie, we ought to beware leaſt if they be admitted to the communion of baptiſme, the ſignification of it be made void and vaine. But theſe dartes are throwen rather againſt GOD than againſt vs. For it is moſt euident by many teſtimonies of Scripture, that circumciſion alſo was a ſigne of repentance, Moreouer it is called of *Paul* the ſeale of the righteouſneſſe of Faith. Let therefore a reaſon be required of God himſelfe why hee commaunded it to be marked in the bodies of infantes.

Rom.14.11.

For

For ſith baptiſme and circumciſion are both in one caſe, they can giue nothing to the one but that they muſt alſo therewithall graunt the ſame to the other. If they looke backe to their wonted ſtarting hole, that then by the age of infancie were figured ſpirituall infantes, the way is alreadie ſtopped vp againſt them. We ſay therefore, ſith God hath communicated to infants circumciſion a ſacrament of repentance and faith, it ſeemeth no abſurditie if they be made partakers of baptiſme: vnleſſe they liſt openly to rage againſt the ordinance of God. But both in all the doings of God, and in this ſelfe ſame doing alſo ſhineth wiſedome and righteouſneſſe enough, to beat downe the backebitings of the wicked. For though infants, at the ſame inſtant that they were circumciſed, did not comprehende in vnderſtanding what that ſigne meant: yet they were truely circumciſed into the mortification of their corrupt and defiled nature, in which mortification they ſhoulde afterwarde exerciſe themſelues when they were growen to riper age. Finally it is verie eaſie to aſſoile this obiection, with ſaying that they be baptiſed into repentance and Faith to come: which although they be not formed in them, yet by ſecrete working of the Spirit the ſeede of both lyeth hidden in them. With this aunſwere at once is ouerthrowen whatſoeuer they wreſt againſt vs which they haue fetched out of the ſignification of baptiſme. Of which ſort is that title wherewith it is commended of Paul, where he calleth it the waſhing of regeneration & of renewing. Whereupon they gather that it is to be giuen to none but to ſuch a one as is able to conceiue thoſe things. But we on the contrary ſide may anſwere, that neither was circumciſion which betokened regeneration, to be giuen to any other than to them that were regenerate. And ſo ſhall we condemne the ordinance of God. Wherefore (as we haue alreadie touched in diuerſe places) whatſoeuer arguments do tend to the ſhaking of circumciſion, they haue no force in the aſſayling of baptiſme. Neither do they ſo eſcape away, if they ſay that we ought to take that for determined and certaine, which ſtandeth vpon the authoritie of God, although there appeare no reaſon of it: which reuerence is not due to the baptiſme of infants, nor to ſuch other things which be not commended vnto vs by the expreſſe word of God: ſith they are ſtil faſt holden with this double argument. For the commaundement of God concerning infantes to be circumciſed, was either lawfull and ſubiect to no cauillations, or worthie to be found fault withal. If there were no inconuenience nor abſurdity in the commaundement of circumciſion, neither can there any abſurditie be noted in obſeruing the baptiſme of infantes. Tit. 3. 5.

21 As for the ſpot of abſurditie which in this place they go about to lay vpon it, we thus wipe it away. Whome the Lord hath vouchſaued to elect, if hauing receiued the ſigne of regeneration, they depart out of this preſent life before that they be come to riper age, he reneweth them with the power of his ſpirite incomprehenſible to vs, in ſuch manner as hee alone foreſeeeth to be expedient. If they chance to grow vp to age, whereby they may be taught the trueth of baptiſme, they ſhall hereby bee the more inkindled to the endeuour of renewiug, the token whereof they ſhall learne to haue bene giuen them from their firſt infancie, that they ſhoulde exerciſe themſelues in it throughout ỹ whole courſe of their life. To the ſame entẽt ought

No neceſſitie that the vnderſtanding ſhould goe before the receiuing of the holy myſterie of baptiſme.

that to be applied which *Paul* teacheth in two places, that by baptisme wee are buried together with Christ For he doth not meane thereby, that hee which is to be baptised, must be alreadie first buried together with Christ: but simplie declareth what doctrine is contained vnder baptisme, yea & that to them that be alreadie baptised: so that verie mad men would not affirme by this place that it goeth before baptisme. After this manner *Moses* and the prophets did put the people in minde what circumcision meant, wherewith yet they had beene marked while they were infantes. Of the same effect also is that which hee writeth to the Galathians, that they when they were baptised, did put on Christ. To what ende? verily that they should from thence forth liue to Christ, because they had not liued before. And although in the older sort the receiuing of the signe ought to follow ỹ vnderstanding of the mysterie: yet it shall be by and by declared that infantes ought to bee otherwise esteemed and accoũted of. And no otherwise ought we to iudge of the place of *Peter*, in which they thinke that they haue a strong hold: whē he saith that it is not a washing to wipe away the filthinesses of the body, but the witnesse of a good conscience before God, by the resurrection of Christ. They indeede do gather thereby, that nothing is left to the baptisme of infantes, but that it should be a vaine smoke, namely from which this truth is far distant. But they often offend in this errour, that they wil haue the thing in order of time to goe alway before the signe. For the trueth of circumcision also consisted of the same witnesse of good conscience. If it ought of necessitie to haue gone before, infantes shoulde neuer haue beene circumcised by the commaundement of God. But he shewing that the witnesse of a good conscience was contained vnder the trueth of circumcision, and yet therewithall also commaunding infants to be circumcised, doth in ỹ pointe sufficiently declare that circumcision is applied to the time to come. Wherfore there is no more present effectualnes to be required in baptisme of infantes, than that it should confirme and stablish the couenant made by the Lord with them. The rest of the signification of that Sacrament shall afterward follow at such time as God himselfe foreseeth.

Rom. 6.4
Colos. 2.12

Gal. 3.27

1. Pet. 3.21

Baptisme of infantes proued by allegatiõs brought to disproue it, as that it is ministred to the forgiuenes of sinnes, that the Church is therewith clensed of the Lorde in the worde of life, that thereby wee are graffed into the bodie of Christ.

Ephe. 5.26

22 Nowe I thinke there is no man, that doeth not clearely see that all such reasons of theirs are mere misconstruings of scripture. As for the rest that be of a neere kinde to these, we will lightly runne through them by the way. They obiect that baptisme is giuen vnto the forgiuenes of sinnes: which when it is graunted, will largely make for defence of our sentence. For sith we be borne sinners, we do euen form our mothers wombe neede forgiuenes and pardon. Now seing the Lord doth not cut off, but rather assure to that age the hope of mercy: why shoulde we take from them the signe which is much inferiour than the thing it selfe? Wherefore that which they goe about to throw against vs, we thus throw backe against themselues: infantes haue remission of sinnes giuen them, therefore they ought not to haue the signe taken from them. They alleadge also this out of the Epistle to the Ephesians: that the Church is cleansed of the Lorde, with the washing of water in the worde of life. Than which there coulde nothing be alleadged more fit to ouerthrow their errour: for thereupon groweth an easie proofe of our side. If the Lord will haue ỹ washing wherwith he cleanseth his church

to

to be testified by baptisme: it seemeth not rightfull that it shoulde want the testimonie of it in infantes, which are rightfully accompted parte of the Church, forasmuch as they be called heires of the heauenly kingdome. For *Paul* speaketh of the whole Church, where he saieth that it was cleansed with the baptisme of water. Likewise of this that in an other place he saieth that we be by baptisme graffed into the body of Christ, wee gather that infantes, whom he reckeneth among his members, ought to be baptised, least they be plucked away from his body. Beholde with what violence with so many engines they assault the fortresses of our faith. 1.Cor.12.13

23 Then they come downe to the practise and custome of the time of the Apostles, wherein none is found to haue beene admitted to baptisme, but he which hath before professed faith and repentance. For where *Peter* was asked of them that were minded to repent, what was needful to be done he counselled them first to repent, and then to be baptised, into the forgiuenesse of sinnes. Likewise *Philip*, when the Eunuch required to be baptised, aunswered that he might be baptised if he beleeued with al his heart. Hereby they thinke that they may winne, that it is not lawfull that baptisme bee graunted to any, but where faith and repentance goe before. Truely if wee yeelde to this reason, the first of these two places where is no mention made of faith, wil proue that repentance alone sufficeth: & the other place, wherin repentance is not required, wil proue that faith onely is enough. I thinke they will aunswere that the one place is holpen with the other, and therefore must be ioyned together. I say also likewise, that other places must bee laid together which make somewhat to the vndoing of this knot: forasmuch as there be many sentences in scripture, the vnderstanding wherof hangeth vpon the circumstãce of the place. As this presently is an example. For they to whom *Peter* and *Philip* spake these things were of age sufficient to haue practise of repentance and to conceiue faith. We earnestly deny that such ought to be baptised, vntill after perceiuing of their conuersion and faith, at least so farre as it may be searched out by the iudgement of mẽ. But, that infantes ought to be accompted in an other number, it is more than euident enough. For in old time if any man did ioyne himselfe into communion of religion with *Israel*, it behoued that hee shoulde first bee taught the couenant of the Lord, & instructed in the law, before that hee were marked with circumcision, becaus in birth he was a straunger from the people of *Israell*, with whome the couenant had beene made with circumcision stablished.

The apostles in not baptising anie come vnto yeares of discretion vvithout repentance & professiõ made of their faith, meant not hereby to teach that none shold be baptised but onely such as vvere of yeares to doe this.

Act.2.37

Act.8.37

24 As also the Lord, when he adopteth *Abraham* to himselfe, doth not begin at circumcision, hiding in the meane time what he meaneth by that signe: but first he declareth what couenant he intendeth to make with him, and then after faith giuen to the promise, hee maketh him partaker of the Sacrament. Why doth in *Abraham* the sacrament folow faith, & in *Isaac* his sonne it goeth before al vnderstanding? Because it is meet that he, which being in ful growen age is receiued into fellowship of the couenãt, from which he had beene hitherto a stranger, should first learne the conditions thereof: but an infant begotten of him needed not so, which by right of inheritance according to the forme of the promise is euen from his mothers wombe cõtained in the couenant. Or (that the matter may bee more clearely and

As faith in Abraham vvent before circumcisiõ but in his seede circumcision before faith, so it is vvith baptisme in christian men and children.

Gen.15.1

Gen.17.16

briefely ſhewed) if the children of the faithfull, without the helpe of vnderſtanding, are partakers of the couenant, there is no cauſe why they ſhoulde be debarred from the ſigne for this that they cannot ſweare to the forme of the couenant. This verily is the reaſon, why in ſome places God affirmeth that the infantes which are iſſued of the Iſraelites, are begotten and borne to him. For without doubt he eſteemeth as his children the children of the to whoſe ſeede hee promiſeth that he will bee a Father. But he which is vnfaithfull, iſſued of vngodly parentes, till hee bee by faith vnited to God, is iudged a ſtraunger from the communion of the couenant. Therefore it is no maruell if he be not partaker of the ſigne, the ſignification whereof ſhoulde be deceitfull and voyde in him. To this effect *Paul* alſo writeth, that the gētiles ſo long as they were drowned in their idolatrie, were out of the Teſtament. With this ſhort ſumme, (as I thinke) the whole matter may be clearly opened: that they which in growen age, embrace the faith of Chriſt, foraſmuch as they were hitherto ſtrangers from the couenaunt, are not to bee marked with baptiſme, but whereas faith and repentance come betweene, which onely can open them the entrie into fellowſhip of the couenant: but the infantes that are iſſued of Chriſtians, as they are receiued of God into the inheritance of the couenāt, ſo ſoone as they be borne, ſo ought to be receiued to baptiſme. Hereunto muſt that bee applied which the Euangeliſt ſpeaketh of, that they were baptiſed of *Iohn* which confeſſed their ſinnes. Which example at this day alſo we thinke meete to be kept. For if a Turke offer himſelfe to baptiſme, he ſhould not be raſhly baptiſed of vs, namely not till after confeſſion whereby he may ſatisfie the Church.

Gen. 16.20 and 23.37

Ephe. 2.12

Matt 3.6

The vvordes of Chriſt concerning birth of vvater & the ſpirite nothing leſſe than a proofe that actual regeneration muſt preſētly alvvaies concur vvith baptiſme.

25 Moreouer they bring foorth the words of Chriſt, which are rehearſed in the third Chapter of *Iohn*, whereby they thinke that a preſent regeneration is required in baptiſme. Vnleſſe a man be borne againe of water & the ſpirite, he cannot enter into the kingdome of God. Loe (ſay they) howe baptiſme is by the Lordes owne mouth called regeneration. Then therfore whom it is more than enough knowen to be vnable to receiue regeneration by what colour we do admit to baptiſme which cannot be without regeneration? Firſt they are deceiued in this that they think that in this place mētion is made of baptiſme, becauſe they heare the name of water. For after ỹ Chriſt had declared to *Nicodemus* the corruption of nature, & taught him, ỹ men muſt be borne of new, becauſe *Nicodemus* dreamed of a bodily newe birth, he there ſhewed the manner how God doth regenerate vs, namely by water and the Spirite: as though he ſhould ſaie by the ſpirite which in cleanſing and watering faithfull ſoules, doeth the office of water. Therefore I take water and the ſpirite ſimplie for the ſpirite, which is water. Neither is this a newe forme of ſpeech, for it altogether agreeth with the ſame which is in the thirde Chapter of *Mathewe*: Hee that followeth me, it is he that baptiſeth in the holy Ghoſt & fire. Therfore as to baptiſe in the holy Ghoſt and fire, is to giue the Holy Ghoſt, which hath the office and nature of fire: ſo to be borne againe of water and the ſpirite, is nothing elſe but to receiue that power of the holy ſpirite which doth the ſame thing in the ſoule that water doeth in the bodie. I knowe that other doe otherwiſe expounde it: but I am out of doubt that this is the naturall meaning: becauſe the purpoſe of

John. 3.5

Matt. 3.11

Chriſt

Christ is none other, but to teach that al they must put off their own nature which aspire to the heauenly kingdome. Howebeit if we list to cauill vnsauorily as they do, it were easie for vs (when we haue granted as they woulde haue it) to inferre vpon them that baptisme is before faith and repentance: for asmuch as in the wordes of Christ it goeth before the spirit. It is certaine that this is vnderstanded of spiritual giftes: which if they come after baptisme, I haue obtained what I require. But leauing cauillations, we must hold fast the plaine exposition, which I haue brought, that no man till hee haue beene renewed with liuing water, that is, with the spirite, can enter into the kingdome of God.

Al vnbaptised not to be adiudged to eternal death.

26 Now hereby also it is euident that their fained inuention is to bee hissed out, which adiudge all the vnbaptised to eternall death. Therefore let vs according to their request imagine baptisme to bee ministred to none but to them that bee growen in age: What will they say, shall become of a Childe, which is rightly and well instructed with the introductions of godlines, if when the day of baptising is at hande, he happen to bee taken away with sudden death beside al mens hope? The Lordes promise is cleare, that whosoeuer hath beleeued in the sonne, shall not see death, nor shal come into iudgement, but is alreadie passed from death into life: and it is no where found that he euer damned him that was not yet baptised. Which I woulde not haue so taken of me as though I meant that baptisme might freely bee despised (by which despising I affirme that the Lords couenant is defiled: so much lesse can I abide to excuse it) onely it is enough for mee to prooue, that it is not so necessarie, that he should be immediately thought to be lost, from whom power is taken away to obtaine it. But if wee agree to their fained deuise, we shall damne al them without exception, whome any chance withholdeth from baptisme, with how great faith soeuer (by which Christ himselfe is possessed) otherwise they are endued. Moreouer they make all infantes guiltie of eternal death, to whome they denie baptisme, which by their owne confession is necessarie to saluation. Nowe let them looke howe trimly they agree with the wordes of Christ, by which the kingdome of heauen is adiudged to that age. But, to graunt them euerie thing so muche as pertaineth to the vnderstanding of this place, yet they shal gather nothing thereof, vnles they ouerthrow the former doctrine which we haue stablished concerning the regeneration of infantes.

Iohn. 5. 24

Matt. 19. 14

The baptisme of infātes not dispreued by the commaundement which Christ gaue to teach and baptise, nor by the promise of saluation which he maketh to euerie one that beleeueth and is baptised.

27 But they glorie that they haue the strongest hold of all in the verie institution of baptisme, which they fetch out of the last Chapter of *Mathewe*: where Christ sending foorth his Apostles to al nations, giueth them the first commaundement to teach them, and the second to baptise them. Then also out of the last of *Marke* they adioine this, He that beleeueth and is baptised, shall be saued. What seeke we further (say they) when the Lords owne wordes doe openly sound, that we must first teach ere we baptise, and do assigne to baptisme the seconde state after Faith? Of which order the Lorde also shewed an example in himself, which would be baptised not til ỹ thirtith yeare. But here, O good God, howe many waies doe they both entangle themselues, and bewray their owne ignorance? For herein they now more than childishly erre, that they fetch the first institution of Baptisme from

Matt. 28. 19
Marke. 16. 16
Matt. 3. 13
Luke. 3 23

thence, which Christ had frō the beginning of his preaching giuen in charge to his Apostles to minister. Therefore there is no cause why they should affirme that the law and rule of Baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to beare with thē for this fault, yet how strong is this manner of reasoning? Truely if I listed to dallie with them, there is not a little lurking hole, but a most wide field offereth it selfe open for vs to escape them. For when they sticke so fast to the order of words, that they gather that because it is saide, Go, preach and baptise, Againe, he that beleeueth and is baptised, therefore they must preache before that they baptise, & beleeue before ẏ they require baptisme: why may not wee againe aunswere them with saying that we must baptise before that we must teach the keeping of those thinges that Christ hath commaunded namely sith it is said, baptise ye, teaching them to keepe whatsoeuer thinges I haue commanded you? which same things we haue noted in that saying of Christ which hath ben euen now alleadged concerning the regeneration of water and the Spirit. For if it be so vnderstoode as they woulde haue it, verily in that place baptisme must be before spirituall regeneration, because it is named in ẏ first place, For Christ doth teach that we must be regenerate, not of the spirite & water, but of water and the spirite.

Mar. 16. 15

28 Nowe this inuincible reason whereupon they beare themselues so bolde, seemeth to be somewhat shaken: but because trueth hath defence enough in simplicitie, I wil not escape away with such light arguments. Therefore let them take with them a ful aunswere. Christ in this place giueth the chiefe commaundement concerning preaching of the Gospell, whereunto he adioineth the ministerie of baptisme as an addition hanging vpon it. Againe he speaketh none otherwise of baptisme, but so far as the ministration of it is vnder the office of teaching. For Christ sendeth the Apostles to publish the Gospell to all the nations of the worlde, that they shoulde from echwhere with the doctrine of saluation gather together into his kingdome men that before were lost. But whom, or what manner of men? It is certaine that there is no mention but of thē that are able to receiue teaching. Afterwarde he addeth that such, when they are instructed, ought to be baptised, adioyning a promise, that they which beleeue and are baptised shall be saued. Is there in all that saying so much as one syllable of infantes? What forme therfore of reasoning shal this be wherwith they assaile vs: they which are of growen age, must first be instructed, that they may beleeue, ere they be baptised: therefore it is vnlawful to make baptisme common to infantes? Although they would burst themselues, they shal prooue nothing else by this place but that the gospel must be preached to them that are of capacitie able to heare it, before that they be baptised, forasmuch as he there speaketh of such only. Let them hereof, if they can make a stoppe to debarre infantes from baptisme.

The Gospel by Christes appointment to be preached to men of capacitie & they to beleeue before they be baptised: but not infants therefore to be vnbaptised till they come vnto yeeres of habilitie to heare and beleeue.

Children no more excluded from baptisme by commaundement giuen that no men should be baptised before they beleeue, than from meate by thapostles iniunction that none should eate that laboureth not.

2. Thes. 3. 10

29 But that euen blinde men also may with groping finde out their deceites, I will point them out with a verie cleare similitude. If anie man cauill that infantes ought to haue meate taken from thē, vpon this pretence that the Apostle suffereth none to eate but them that labor, shall he not bee worthie that all men should spit at him? Why so? Because he with difference

draw-

draweth that to al men, which was ſpoken of one kinde & one certaine age of men. No whit handſomer is their handling in this preſent cauſe. For that which euerie man ſeeth to belong to one age alone, they drawe to infantes, ỹ this age alſo may be ſubiect to the rule which was made for none but them that were more growen in yeares. As for the example of Chriſt, it nothing vpholdeth their ſide, He was not baptiſed before that he was thirtie yeares olde. That is indeede true: but there is a reaſon thereof readie to be ſhewed: becauſe he then purpoſed by his preaching to lay a ſound foundatiõ of baptiſme, or rather to ſtabliſh the foundation which had beene before laide of *Iohn*. Therefore when he minded with his doctrine to inſtitute baptiſme, to procure ỹ greater authoritie to his inſtitution, he ſanctified it with his owne bodie, and that in ſuch fitneſſe of time as was moſt conuenient, namely whẽ he began his preaching. Finally, they ſhall gather nothing elſe hereof, but that baptiſme toke his original & beginning at the preaching of the Goſpel. If they liſt to appoint the thirteeth yeare, why do they not keepe it, but doe receiue euerie one to baptiſme as he hath in their iudgement ſufficiently profited? yea & *Seruettus* one of their maſters, when he ſtiffely required this time, yet began at the 21. yeare of his age to boaſt himſelfe to bee a prophet. As though he were to be ſuffred that taketh vpon himſelf the place of a teacher in the church, before that he be a member of the church. Luke. 3. 23

30 At the laſt they obiecte, that there is no greater cauſe why baptiſme ſhould be giuen to infants, than the Lords ſupper, which yet is not graunted them. As though the ſcripture did not euery way expreſſe a large difference. The ſame was in deede vſually done in the olde Church, as it appeareth by *Cyprian* and *Auguſtine*: but that maner is worthily growen out of vſe. For if we conſider the nature and propertie of baptiſme, it is truely an entrie into the Church, and as it were a forme of admiſſion, whereby we are adnumbred into the people of God, a ſigne of our ſpirituall regeneration by which we are borne againe into the children of God: whereas on the other ſide the Supper is giuen to them that be more growen in age, which hauing paſſed tender infancie, are nowe able to beare ſtrong meate. Which difference is verie euidently ſhewed in the ſcripture. For there the Lorde ſo much as pertaineth to baptiſme, maketh no choiſe of ages. But hee doeth not likewiſe giue the ſupper to all to take part of it, but only to them which are fit to diſcerne the body & bloud of the Lorde, to examine their owne conſcience, to declare the Lords death, to weigh the power therof. Woulde wee haue anie thing plainer, than that which the Apoſtle teacheth whẽ he exhorteth that euerie man ſhould proue & examine himſelfe, and then eate of this bread & drinke of this cup? Therefore examination muſt goe before, which ſhould in vaine be looked for of infants. Againe, hee that eateth vnworthily, eateth & drinketh damnation to himſelfe, not diſcerning the Lords body. If none can partake worthily but they that can well diſcerne the holineſſe of the Lords bodie, why ſhould we giue to our tender children, poyſon in ſteede of liuely foode? What is that commaundement of the Lorde, yee ſhall doe it in remembrance of mee? what is that other which the Apoſtle deriueth from the ſame, So oft as ye ſhall eate of this bread, yee ſhall declare the Lordes death till he come? What remembrance (I beſeech you) ſhall wee require

The ſcripture ſhewveth reaſon vvhy the Lordes Supper ſhould not be giuen vnto infantes, but vvhy baptiſme ſhould not none.

1. Cor. 11. 28

at our infants of the thing which they neuer attained with vnderstanding, what preaching of the crosse of Christ, the force and benefite whereof they do not yet comprehende in minde? None of these thinges is prescribed in baptisme. Therefore betweene these two signes is great difference: which we note also in like signes in the olde testament; Circumcision, which is knowen to answere to our baptisme, was appointed for infants. But the passouer into whose place the Supper hath now succeeded, did not receiue all maner of gestes without difference, But was rightly eaten of them onely that might by age enquire of the signification of it. If these men had remaining one crumme of sound braine, woulde they be blinde at a thing so cleare and offring it selfe to sight.

Twentie argumentes of Seruetus against the baptisme of children answered.

31 Although it grieueth me to lode the readers with a heape of trifles: yet it shalbe worth the trauaile briefely to wipe away such gay reasons as *Seruetus* not the least of the Anabaptistes, yea the great glorie of that company, thought himselfe to bring when he prepared himselfe to conflict. Hee alleageth, that Christes signes as they be perfect, so doe require them that be perfect or able to conceiue perfection. But the solution is easie: that the perfection of baptisme, which extendeth euen to death, is wrongfully restrained to one point of time. I say yet further, that perfection is foolishly required in man at the first day, whereunto baptisme allureth vs al our life lõg by continuall degrees. He obiecteth that Christes signes were ordained for remembrance, that euerie man shoulde remember that he was buried togither with Christ. I answere that that which hee hath fained of his owne head, needeth no confutation: yea ỹ which he draweth to baptisme, *Paules* wordes shewe to be proper to the holy Supper, that euerie man should examine himselfe: but of baptisme there is no where any such thing. Whereupon wee gather that they bee rightly baptised which for their smalnesse of age, are not yet able to receiue examination. Whereas he thirdly alleageth, that al they abide in death which beleeue not the sonne of God, and that the wrath of God abideth vppon them: and therefore that infantes which cannot beleeue lie in their damnation: I aunswere that Christ there speaketh nõt of the generall giltinesse wherewith all the posteritie of *Adam* are enwrapped, but onely threatneth the despisers of the Gospel, which doe proudly and stubbornly refuse the grace offred them. But this nothing pertaineth to infants. Also I set a contrarie reason against them: that whomsoeuer Christ blesseth, hee is discharged from the curse of *Adam* and the wrath of God: Sith therefore it is knowen that infantes are blessed of him, it followeth that they are discharged from death. Then he falsely citeth that which is nowhere read, that whosoeuer is borne of the spirite, heareth the voice of the spirit. Which although we graunt to be writtren, yet shall prooue nothing else but that the faithfull are framed to obedience, according as the spirite worketh in them. But that which is spoken of a certaine number, it is faultie to drawe indifferently to all. Fourthly, he obiecteth: because that goeth before which is naturall wee must tarrie ripe time for baptisme which is spiritual. But although I graunt that al the posteritie of *Adam* begotten of the flesh doe from the verie wombe beare their owne damnation, yet I denie that that withstandeth but that God may presently bring remedie.

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Iohn. 3. 36

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1. Cor. 15. 46

For

For neither ſhal *Seruetus* proue that there were many yeres appointed by God that the ſpirituall newneſſe of life may beginne. As *Paul* teſtifieth, although they which are borne of the faithfull are by nature damned: yet by ſupernaturall grace they are ſaued. Then he bringeth foorth an allegorie, that *Dauid* going vp into the towre of *Sion*, did leade neither blind men nor lame men with him but ſtrong ſouldiours. But what if I ſet a parable againſt it, wherein God calleth to the heauenly banket blinde men and lame men: howe will *Seruetus* vnwinde himſelfe out of this knot? I aske alſo whether lame and maimed men had not firſte beene ſouldiours with *Dauid*. But it is ſuperfluous to tary longer vpon this reaſon, which the readers ſhal find by the holy hiſtorie to be made of meere falſehoode. There followeth an other allegorie, that the Apoſtles were fiſhers of men, not of little children. But I aske, what that ſaying of Chriſt meaneth, that into the net of the Goſpel are gathered all kindes of fiſhes. But becauſe I like not to play with allegories, I aunſwere that when the office of teaching was enioyned to the Apoſtles, yet they were not forbidden from baptiſing of infantes. Howbeit I would yet know, whē the Euangeliſt nameth thē *Anthropous*, men, (in which worde is comprehended al man kinde without exception) why they ſhoulde deny infantes to be men. Seuenthly he alleageth, that ſith ſpirituall thinges agree with ſpirituall, infantes which are not ſpirituall, are alſo not meete for baptiſme. But firſt it is plainely euident howe wrongfully they wreſt the place of *Paul*. There is entreated of doctrine: when the Corinthians did too much ſtande in their owne conceite for vaine ſharpeneſſe of witte, *Paul* rebuketh their ſluggiſhneſſe, for that they were yet to be inſtructed in the firſt introductions of heauenly wiſedom. Who can thereof gather that baptiſme is to be denied to infants, whom being begotten of the fleſh God doth by free adoption make holy to himſelfe? Whereas he ſaith, that they muſte be fedde with ſpirituall meate, if they be newe men, the ſolution is eaſie, that by baptiſme they are admitted into the flocke of Chriſte, and that the ſigne of adoption ſuffiſeth them, till being growen to age they be able to beare ſtrong meate: that therefore the time of examination which GOD expreſly requireth in the holy Supper, muſt be tarried for. Afterwarde hee obiecteth that Chriſt calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that bee already prepared to celebrate the remembrance of his death. Whereupon followeth that infantes whom he vouchſafed to embrace, do ſtay in a ſeueral and proper degree by themſelues til they growe to age, and yet are not ſtrangers. Whereas hee ſaith, that it is monſtruous that a man after that he is borne, ſhould not eat: I aunſwere that ſoules are otherwiſe fed than by the outwarde eating of the Supper: and that therefore Chriſte is neuertheleſſe meate to infantes, although they abſtaine from the ſigne. But of baptiſme the caſe is otherwiſe, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good ſtewarde diſtributeth meate to the houſholde in due time. Which although I willingly graunt: yet by what right will he appoint vnto vs the certaine time of baptiſme, that he may prooue that it is not giuen to infantes out of time. Moreouer hee bringeth in that commaundement of Chriſt to the Apoſtles, that they ſhould make haſt into the harueſt,

1.Cor.7.14
5
2.Sam.5.8
Luke.14 21
6
Matt.4.19
Matt.13.47
7
1.Cor.2.13
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Matt.24.46
10
Iohn.4.35

while

while the fieldes waxe white. Verily Christ meaneth this onely, that the Apostles seeing the fruite of their labour present, should the more cheerefully prepare themselues to teach. Who shal therefore gather that the only time
11 of harueſt is the ripe time for baptisme? His eleuenth reason is, that in the
Act.12.26 first Church Christians and disciples were all one: but we see nowe that hee fondely reasoneth from the part to the whole. Disciples are called men of ful age, which had beene alreadie throughly taught, & had professed Christ: as it behoued that the Iewes vnder the lawe should be the disciples of *Moses*: yet no man shal thereof rightly gather, that infantes were strangers, whom the Lorde hath testified to be of his household. Beside these he alleageth,
12 that all Christians are brethren, in which number infantes are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heauen, but they that are the members of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infantes are ioyned in common with full growen men, and that the absteining for a time from the Supper withstandeth not but that they pertaine to the bodie of the Church. Neither did the theefe that was conuerted on the Crosse, cease to be brother of the godly, although
13 he neuer came to the Supper. Afterwarde he addeth, that none is made our brother but by the Spirite of adoption, which is giuen only by the hearing of faith. I aunswere, that he still falleth backe into the same deceitfull argument, because he ouerthwartly draweth that to infants which was spoken onely of growen men. *Paul* teacheth there that this is Gods ordinarie manner of calling to bring his elect to the faith, when he stirreth vp to them faithfull teachers, by whose ministerie & trauaile he reacheth his hand to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infants into Christ? Where he obiecteth that *Cor-*
14 *nelius* was baptised after that he had receiued the holy Ghost: howe wrong-
Act.10.24 Act.8.27. fully he doeth out of one example gather a general rule, appeareth by the Eunuch and the Samaritanes, in whome the Lorde kept a contrarie order, that baptisme went before the giftes of the holy Ghost. The fifteenth reason
15 is more than fooliſh. Hee saieth that wee are by regeneration made gods:
Iohn.1.35 & that they be gods to whom the worde of God is spoken, which accordeth not to children that be infantes. Whereas he faineth a Godheade to the faithful, that is one of his dotages, which it pertaineth not to this presente place to examine. But to wrest the place of the Psalme to so contrarie a sense, is a point of desperate shamelesnesse. Christ saieth, that Kinges and Magistrates are called of the prophet gods, because they beare an office appointed them of God. But, that which concerning the speciall commandement of gouernaunce is directed to certaine men, this handsome expositor draweth to the doctrine of the Gospel, that he may banishe infantes out of the
16 Churche. Againe he obiecteth, that infantes can not be accounted newe men, because they are not begotten by the worde. But I doe nowe agayne repeate that which I haue often saide, that to regenerate vs doctrine is the vncorruptible seede, if wee be fitte to receiue it: but when by reason of age there is not yet in vs aptnesse to learne, God keepeth his degrees of rege-
17 nerating. Afterwarde he commeth backe to his allegories, that in the lawe

sheepe

sheepe and a goat were not offred in sacrifice so soone as they came out of the wombe. If I listed to drawe figures to this purpose, I could likewise redily obiect against him, that all first begotten thinges were consecrate to God so soone as they had opened the wombe: then, that a lambe must be killed at a yeeres age. Whereupon followeth that manlye strength is not to be tarried for, but rather that the newe and yet tender issues are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ, but they that haue beene prepared of *John*. As though *Johns* office were not enduring but for a time. But, to omit this, truely that same preparation was not in the children whome Christ embraced & blessed. Wherefore let him go with his false principle. At length he calleth for patrones *Trismegistus* and the *Sibylles*, to proue that holy washings pertaine not but to them that are of growen age. Lo how honorably he thinketh of the baptisme of Christ, which hee reduceth to the ceremonies of the Gentiles, that it may be no otherwise ministred than pleaseth *Trismegistus*. But wee more esteeme the authoritie of God, whome it hath pleased to make infants holy to himselfe, and to admitte them with the holy signe, the force whereof they did not yet by age vnderstand. Neither doe we count it lawfull to borrowe out of the cleansinges of the Gentiles anie thing that may change in our baptisme the euerlasting and inuiolable lawe of God, which he hath stablished concerning circumcision. Last of all, he maketh this argument: that if it be lawefull to baptise infants without vnderstanding, then baptisme may enterlude-like and in sport be ministred of boies when they play. But of this matter let him quarel with God by whose commandement circumcision was common to infants before that they had attained vnderstanding. Was it therefore a playing matter, or subiect to the follies of children, that they might ouerthrow the holy ordinance of God? But it is no marueile that these reprobate spirites, as though they were vexed with a phrensie, doe thrust in all the grossest absurdities for defence of their errours: because God doth with such giddinesse iustly take vengeance of their pride and stubbornnesse. Verily I trust I haue made plaine with how feeble succors *Seruetus* hath holpe his silly brethren the Anabaptistes.

Exod.13.2
Exod.12.5
18
19
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32 Nowe I thinke it wilbe doutfull to no sober man, howe rashly they trouble the Church of Christ, that moue brawles & contentions for the baptisme of infants. But it is profitable to consider, what Satan goeth about with this so great suttletie: euen to take away from vs the singular fruit of affiance and spiritual ioy which is to be gathered hereof, and to diminishe as muche also of the glorie of the goodnesse of God. For howe sweete is it to godlye minds, to be certified not onely by worde, but also by sight to be seene with eies, that they obtaine so much fauour with the heauenly father, that hee hath also care of their posteritie? For here it is to be seene, howe he taketh vpon him the person of a most prouident father of household towarde vs, which euen after our death doeth not lay away his carefulnesse of vs, but prouideth and foreseeth for our children. Ought we not here after the exãple of *Dauid* with all our heart to leape vp vnto thankesgiuing, that by suche shewe of his goodnes, his name may be sanctified? This, verily Satan intendeth, in assailing with so great armies the baptisme of infantes: namely, that

The drift of Satã in stirring vp contentiot about the baptisme of infantes.

Psal.48.11

this

this testifiyng of the grace of God being taken away, the promise which by it is present before our eies, may at length by litle & litle vanish away. VVherupon should growe not only a wicked vnthankefulnesse towarde the mercie of God, but also a certaine slothfulnesse in instructing our children to godlinesse. For by this spurre wee are not a litle pricked forwarde to bring them vp in the earnest feare of God and in the keeping of his lawe, when we consider that euen immediatly from their birth, he taketh and acknowledgeth them for his children. VVherefore vnlesse we list enuiously to darken the bountifulnesse of God, let vs offer to him our children, to whome he giueth a place among them that be of his familie and housholde, that is to saye, the members of the Church.

The xvii. Chapter.

Of the holy Supper of Christ: and vvhat it auaileth vs.

The sacrament of the supper of Christ instituted to testifie that our soules are not onely once made alyue, but continually kept and nourished by Christ as by foode.

AFter that God hath once receiued vs into his familie, and not onely to take vs as his seruants, but as his children: that he may fulfil the office of a most good father, and careful for his issue, the taketh also vppon him to nouri h vs throughout the whole course of our life. And not contented therwith, it pleased him by a pledge giuen to assure vs of this continuall liberalitie. To this ende therefore he hath giuen his Church an other Sacrament by the hand of his onely begotten Sonne, namely a spirituall banket, wherein Christ testifieth himselfe to be the quickning bread, wherewith our soules are fed to true and blessed immortalitie. But forasmuch as the knowledge of so great a mysterie is verie necessarie, and according to the greatnesse thereof, requireth a diligent declaration: and Satan, that he might bereaue the Church of this inestimable treasure, hath long ago spread mistes, and since that time darkenesse, to obscure the light of it, and then hath stirred strifes and battailes that might estrange the mindes of the simple from tasting of this holie foode, and hath also in our time attempted the same craft: therefore when I shall haue briefely knit vp the summe for the capacitie of the vnlearned, I wil vndo those knottes, wherewith Satan hath endeuoured to snare the worlde. First, bread and wine are signes, which represent vnto vs the inuisible foode, which we receiue of the flesh and bloude of Christ. For as in baptisme God againe begetting vs doth graffe vs into the felowship of his Church, and by adoption doeth make vs his owne: so wee haue saide that he perfourmeth the office of a prouident father of housholde, in this that he continually ministreth vs meate, that he sustaineth and preserueth vs in that life whereunto he hath by his worde begotten vs. Nowe the onely meate of our soule is Christ, and therefore the heauenly Father calleth vs to him, that being refreshed with common partaking of him, wee may from time to time gather liuely force, vntill we attaine to heauenly immortalitie. But forasmuch as this mysterie of the secrete vniting of Christe with the godly is by nature impossible to be comprehended, hee giueth the figure and image thereof in visible signes most fit for our smal capacitie: yea, as it were by earnest and tokens giuen, he maketh it so assured vnto vs as if it were seene with our eies, because this so familiar a similitude entreth

euen

euen to the grosseſt mindes. that soules are so fed with Christ, as bread and wine doe susteine the bodily life. Nowe therefore wee haue it declared, to what ende this mystical all blessing tendeth, namely to assure vs, that the bodie of the Lorde was so once offred for vs, that we nowe eate it, and in eating it do feele in vs the effectual working of that onely sacrifice. that his bloude was so once shed for vs, that it is vnto vs continual drinke. And so sound the words of the promise there adioyned. Take, this is my bodie, which is deliuered for you. The body therefore which was once offred vp for our saluation, we are commanded to take and eate: that when we see our selues to be made partakers of this, we may certainely determine that the power of his death which bringeth life shalbe effectuall in vs. Whereupon also he calleth the cup, the couenant in his bloud. For after a certaine maner it reneweth, or rather continueth the couenant which he hath once stablished with his bloud, so much as pertaineth to the confirming of our faith, so oft as he teacheth vnto vs that holy bloud to be tasted of.

Matt. 26. 26
Mar. 14. 17.
Luke. 22. 19
1. Cor. 11. 24

2 A great fruit verily of affiance and sweetnesse may godly soules gather of this sacrament, because they haue a witnesse, that we are growen together into one body with Christ, so that whatsoeuer is his we may cal ours. Hereupon followeth that we may boldly promise vnto our selues, that euerlasting life is ours, whereof he is heire: and that the kingdome of heauen, whereinto he is now entred, can no more fal away from vs than from him: againe that we cannot now be condemned by our sinnes, from the giltines whereof he hath acquited vs, when he willed them to be imputed to himself as if they were his owne. This is the marueilous exchange, which of his immeasurable bountifulnes he hath made with vs: that he being made with vs the sonne of man, hath made vs with him the sonnes of God: that by his comming downe into earth, he hath made vs a way to goe vp into heauen: that putting vpon him our mortalitie, he hath giuen vs his immortalitie: & taking on him our weakenes, he hath strengthened vs with his power: that taking our pouertie to himselfe, he hath conueyed his riches to vs: that taking to him the weight of our vnrighteousnes, wherwith we were oppressed, he hath clothed vs with his righteousnesse.

The exchaunge vvhich Christ hath made by taking that vppon him vvhich vvas ours, & cõmunicating that vvhich is his to vs confirmed by this sacrament.

3 Of all these things we haue so ful a witnessing in this sacrament, that we must certainly determine, that Christ is truely giuen vs, as if Christ himselfe were set present before our eies, and handled with our hands. For this worde can neither lie to vs, nor mocke vs: Take, eate, drinke: this is my bodie which is deliuered for you: this is the bloud, which is shed into the forgiueneſse of sinnes. Whereas he commaundeth to take, he signifieth that it is ours. Whereas he commaundeth to eate, he signifieth that that is made one substance with vs. Wheras he saith of the bodie, that it is deliuered for vs: of the bloud, that it is shed for vs: therein he teacheth that both are not so much his as ours: because hee tooke and laid away both, not for his commoditie, but to our saluation. And truely it is to be diligently marked, that the chiefe and in a manner whole pith of the sacrament standeth in these wordes. Which is deliuered for you, which is shed for you. For otherwise it should not much profit vs, that the body and bloud of our Lorde are nowe distributed, vnlesse they had beene once giuen foorth for our redemption and

Christ truely giuẽ & made ours in this sacrament the vvhole pith vvhereof in a maner standeth herein, that for vs the body and bloud of Christ vvere offered vvhich vve receiue represented vnder breade and vvine to teach that they are to the soule the same vvhich these visible creatures to the bodie.

and ſaluation. Therefore they are repreſented vnder bread and wine, that we ſhould learne that they are not onely ours, but alſo ordained for the nouriſhment of ſpiritual life. This is it that wee before ſaide, that from the corporall thinges which are ſhewed foorth in the ſacramentes, we are by a certaine proportionall relation guided to ſpirituall things. So when bread is giuen vs for a ſigne of the bodie of Chriſt, we ought by & by to conceiue this ſimilitude: As bread nouriſheth, ſuſteineth, and maintaineth the life of our bodie: ſo the body of Chriſt is the onely meate to quicken and giue life to our ſoule. When we ſee wine ſet foorth for a ſigne of his bloud: wee muſte call to minde what vſes wine bringeth to the bodie, that we may conſider that the ſame are brought to vs ſpiritually by the bloud of Chriſt: thoſe vſes be, to cheriſh, to refreſh, to ſtrengthen, to make mery. For if wee ſufficiently weigh, what the deliuering of this holy bodie, what the ſhedding of this holy bloud, hath profited vs: wee ſhal plainely perceiue that theſe things which are ſpoken of bread and wine, according to ſuch proportionall relation doe verie well accorde with them towarde vs when they are communicated vnto vs.

The higheſt conſideration in this ſacrament is of the promiſe vvher by Chriſt hath teſtified his flesh to be meat and his bloud to be drinke in deede.

4 Therefore the chiefe partes of the Sacrament are not ſimply and without higher conſideration to reach to vs the bodie of Chriſt: but rather y ſame promiſe, whereby he teſtifieth, that his fleſh is verily meat, & his bloud is drinke, with which we are fed into eternall life: wherby he ffirmeth himſelfe to be the bread of life, of which who ſo eateth, he ſhall liue for euer: to ſeale (I ſay) and confirme that promiſe: and for bringing the ſame to paſſe, to ſend vs to the croſſe of Chriſt, where that promiſe hath beene truely perfourmed, and in all pointes fulfilled. For wee do not wel and healthfully eate Chriſt but crucified, when we do with liuely feeling conceiue the effectualnes of his death. For whereas he calleth himſelfe the bread of life, he did not borrow that name of the ſacrament, as ſome do wrongfully expound it: but becauſe he was giuen vs ſuch of the father, and perfourmed himſelfe ſuch, when being made partaker of our humaine mortality, he made vs partners of his diuine immortalitie: when offring himſelfe for ſacrifice, he tooke our accurſednes vpon himſelfe, that he might fill vs with bleſſing: when with his death he deuoured and ſwallowed vp death: when in his reſurrection hee raiſed vp this our corruptible fleſhe which he had put on, to glorie and vncorruption.

This ſacrament maketh not Chriſt to be the bread of life, but teſtifieth vnto vs that hee is ſo to ſuch as receiue him in the due eſtimation of theſe myſteries vvhereby he is receiued, to receiue him to eate his flesh & to drinke his bloud, an effect of beliefe and a thing to be diſtinguished frō faith.

5 It remaineth that by appliance all the ſame may come to vs. That is done, both by the Goſpell, and more clearely by the holy Supper, where both he offreth himſelfe to vs with all his good things, and we receiue him by faith. Wherefore the ſacrament maketh not that Chriſte firſt beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it giueth vnto vs the taſt and ſauour of that bread, then it maketh vs to feele the ſtrength of that bread. For it promiſeth vs, that whatſoeuer Chriſt did or ſuffred, the ſame was done to giue life to vs. Then, that this giuing of life is euerlaſting, by which we may without ende be nouriſhed, ſuſteined, and preſerued in life. For as Chriſt ſhould not haue beene to vs the bread of life, vnleſſe hee had beene borne and had died for vs, vnleſſe he had riſen againe for vs:

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so nowe he should not be the same vnlesse the effectualnesse and fruite of his birth, death and resurrection, were an euerlasting and immortall thing. All which Christ hath very well expressed in these wordes. The bread which I will giue, is my flesh, which I will giue for ỹ life of the world. By which words without doubt he signifieth, that his body should therfore be to vs for bread, to the spiritual life of the soule, because it should be giuen forth to death for our saluation: and that it is deliuered to vs to eate of it, when by faith he maketh vs partakers of it. Once therefore he gaue it, that he might bee made bread, when he gaue forth himself to be crucified for the redemption of the world: daily he giueth it, when by the worde of the Gospell he offereth it vnto vs to be receiued, so farre as it was crucified: where he sealeth that deliuerance with the holy mysterie of the Supper: where he inwardlie fulfilleth that which he outwardly betokeneth. Nowe herein wee must beware of two faultes, ỹ neither doing too much in abasing the signes, we seeme to plucke them from their mysteries to which they are in a maner knitte fast: nor that being immeasurable in aduauncing the same, wee seeme in the meane time somewhat to darken the mysteries themselues. That Christ is the breade of life, wherewith the faithfull are nourished into eternall saluation, there is no man but he granteth, vnlesse he be altogether without religiō. But this point is not likewise agreed vpon among all men, what is the manner of partaking of him, For there be that in one worde define, that to eate the flesh of Christ and to drinke his bloud, is nothing else but to beleeue in Christ himself. But I thinke that Christ meant some certainer and higher thing, in that notable sermon where he commendeth to vs the eating of his flesh, namely, that we are quickened by the true partaking of him: which also he therefore expressed by the wordes of eating and drinking, least any man shoulde thinke, that the life which we receiue of him is conceiued by bare knowledge onely. For as not the sight, but the eating of bread suffiseth the body for nourishment: so it behoueth that the soule be truely & throughly made partaker of Christ, that by the power of him it may be quickened into a spirituall life. But in the meane time we confesse ỹ there is no other eating, but of faith: as there can no other be imagined. But this is the difference betweene my wordes & theirs, that with them to eate is only to beleeue: but I say ỹ the flesh of Christ is eaten with beleeuing, because by faith he is made ours, and I say that eating is the fruite and effect of faith. Or, if you wil haue it plainer, with them eating is faith: and I thinke it rather to followe of faith. In wordes verily the difference is but small: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our heartes by faith: yet no man will expounde this dwelling to be faith: but all men doe perceiue that there is expressed a singular effect of faith, for that by it the faithful doe obtaine to haue Christ dwelling in them. After this maner, the Lorde meant, in calling himselfe the bread of life, not onely to teach that in the faith of his death and resurrection, saluation is reposed for vs: but also that by true partaking of himselfe it is brought to passe, that his life passeth into vs, and becommeth ours: like as bread, when it is taken for foode, ministreth liuelinesse to the body.

Iohn.6.51

Ephe.3.17

Iohn.6.52

The meaning of saint Augustine and saint Chrysostome when they speake of the participation of the body of Christ.

6 Neither did *Augustine*, whome they bring in for their patrone, in anye other

other meaning write that we eate by beleeuing, than to shewe that this eating is of faith, not of the mouth. Which I also denie not: but yet therwithall I adde, that we do by faith embrace Christ, not appearing a farre of, but making himselfe one with vs, that he may be our head, and we his members. Yet doe not I vtterly disalowe that manner of speaking: but onely I denie it to be a full declaration, if they meane to define what it is to eate the flesh of Christe. Otherwise I see that *Augustine* hath oft vsed this forme of speeche: as when he sayeth in the third booke of Christian doctrine, Vnlesse ye eate the flesh of the sonne of man: this is a figure teaching that wee must communicate with the passion of the Lorde, and must sweetely and profitably lay vppe in remembraunce that for vs his flesh was crucified and wounded. Againe when he sayeth that the three thousande men which were conuerted at *Peters* sermon, did drinke the bloude of Christ by beleeuing, which they hadde shedde by cruell dealing. But in many other places he honorably setteth out that benefite of faith, that by it our soules are no lesse refreshed with the communicating of the flesh of Christe, than our bodies are with the bread which they eate. And the same is it which in a certaine place *Chrysostome* writeth, that Christe doeth not onely by fayth, but also in deede make vs his body. For he meaneth not that we doe from any other where than from faith, obtaine such a benefite: but this onely he meaneth to exclude, that none when hee heareth faith to bee named, should conceiue a naked imagination. As for them that wil haue the Supper to be only a marke of outward profession, I do now passe them ouer: because I thinke ỹ I haue sufficiently confuted their error, when I entreated of sacramentes generally. Onely this thing let the readers marke, that when the cup is called the couenant in the bloude, there is a promise expressed that may be of force to confirme faith. Whereupon followeth, that vnlesse wee haue respect to God, and embrace that which he offreth, we do not rightly vse the holy Supper.

Hom. in Ioh. 31. and 40.

Act. 2.41.

Hom. 60.

Luke. 22.20.

They straine the communion of Christ too narrowly who make it nothing but the participation of his spirite onely.

7 Moreouer they also do not satisfie me, which acknowledging that we haue some communion with Christ, when they mean to expresse it, do make vs partakers onely of the spirite, without making any mention of flesh and bloude. As though all those thinges were spoken of nothing, that his flesh is verily meate, that his bloud is verily drinke: that none hath life, but hee that eateth that flesh, and drinketh that bloude: and such other sayinges that belong to the same ende. Wherefore if it be certaine that the ful communicating of Christ proceedeth beyond their description, as it is to narowly strained: I will now goe about to knit vp in fewe words, howe large it is and how farre it extendeth it selfe, before that I speake of the contrary fault of excesse. For I shall haue a longer disputation with the excessiue teachers, which, when according to their owne grossenesse they frame a maner of eating and drinking ful of absurditie, doe also transfigure Christ stripped out of his flesh into a fantasie: if yet a man may with any wordes comprehende so great a mysterie, which I see that I can not sufficiently comprehende with minde: and therefore I do willingly confesse it, that no man should measure the highnes therof by the smal proportion of my childishnesse. But rather I exhorte the readers, that they doe not restrain the sense

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of their minds within these two narrow boũds: but endeuour to rise vp much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I haue traueiled to say all, thinke that I haue yet said but litle in respect of the worthinesse thereof. And although the minde can do more in thinking than the tongue in expressing: yet with greatnesse of the thing, the minde also is surmonted and ouerwhelmed. Finally therefore nothing remaineth, but that I must breake forth into admiration of ỹ mysterie, which neither the minde can suffice to thinke of, nor the tongue to declare. Yet after such maner as I can, I will set foorth the summe of my sentence: which as I nothing doubt to be true, so I trust that it wil not be disallowed of godly heartes.

8 First of all, we are taught out of the scripture, that Christ was from the beginning that life bringing worde of the Father, the fountaine and originall of life, from whence all thinges euer receiued their hauing of life. Wherefore *Iohn* sometime calleth him the worde of life, and somtime writeth that life was in him: meaning that he euen then flowing into all creatures, powred into them the power of breathing & liuing. Yet the same Iohn addeth afterward, that the life was then & not till then openly shewed, whẽ the Sonne of God taking vpon him our flesh, gaue himselfe to be seene with eyes and felt with hands. For though he did before also spread abroade his power into the creatures: yet because man, being by sinne estraunged from God, hauing lost the communion of life, sawe on euerie side death hanging ouer him: that he might recouer hope of immortalitie, it behooued that he shoulde be receiued into the communion of that worde. For howe small a confidence maiest thou cõceiue thereof, if thou heare ỹ the word of God in deede, from which thou art most farre remoued, conteineth in it selfe the fulnesse of life, but in thy selfe and rounde about thee nothing offereth it selfe and is present before thine eyes but death? But since that fountaine of life beganne to dwell in our flesshe, nowe it lieth not a farre off hidden from vs, but presently deliuereth it selfe to be partaken of vs. Yea and it maketh the very flesshe, wherein it resteth, to bee of power to bring life to vs, that by partaking thereof wee may be fedde to immortalitie. I am (saith hee) the bread of life, ỹ am come down from heauen. And the bread which I will giue is my flesh, which I will giue for the life of the worlde. In which wordes hee teacheth not onely that he is life, in respect that hee is the eternall worde of GOD which came downe to vs from heauen, but that in comming downe he powred the same power into the flesshe which he did put on, that from thence the communicating of life might flowe foorth vnto vs. Hereupon also these things nowe follow, that his flesh is verily meat, and his blood is verilie drinke, with which sustenances the faithfull are fostered into eternall life. Herein therefore consisteth singular comfort to the godly, ỹ nowe they finde life in their owne flesh. For so they doe not onely with easie passage atteine vnto it, but haue it of it selfe laid abroad for them & offering it selfe vnto them. Onely let them hold open the bosome of their heart ỹ they may embrace it being present, and they shall obteine it.

Christ from the beginning the fountaine of life, by taking our flesh maketh it of power beeing fed on to be sustenãce that fostereth vnto immortalitie.

Iohn 6. 48. and 58.

9 But although the flesh of Christ haue not so great power of it selfe, that it can giue life to vs, which both in the owne first estate of it was sub-

The flesh of Christ being (though not

of it self) as vnwasted fountain from vvhence life flovveth, he that vvill liue must of necessitie be partaker thereof, and haue fellovvship vvith it.

Iohn. 5. 19.

ject to mortalitie, and now being endued with immortalitie, liueth not by it selfe: yet it is rightfully called life bringing, which is filled with fulnesse of life to powre it into vs. In which meaning I do with *Cyril* expounde that saying of Christ: as the father hath life in himselfe, so hee hath also giuen to the sonne to haue life in himselfe. For there he properly speaketh of his giftes, not which he from the beginning possessed with the father, but with which he was garnished in the same flesh in which he appeared. Therefore hee sheweth that in his manhoode also dwelleth the fulnesse of life, that whosoeuer partaketh of his flesh and bloode, may therewithall also enioy the partaking of life. Of what sort that is, we may declare by a familiar example. For as out of a fountaine water is sometime dronke, sometime is drawen, sometime by sorrowes is conueied to the watering of groundes, which yet of it selfe doeth not ouerflow into so many vses, but from the verie spring it selfe which with euerlasting flowing yeldeth and ministreth vnto it from time to time newe abundance: so the flesh of Christ is like a riche and vnwasted fountaine which powreth into vs the life springing from the Godhead into it selfe. Nowe who seeth not that the communion of the flesh and bloode of Christ is necessarie to all that aspire to heauenly life? Hereunto tendeth that saying of the Apostle, that the Church is the body of Chist and the fulfilling of it: and that hee is the heade out of which the whole body coupled and knit together by iointes maketh encrease of the body: that our bodies are the members of Christ. All which thinges we vnderstand to be impossible to be brought to passe, but that hee must wholy cleaue to vs in Spirit and body. But that most neere fellowship whereby we are coupled with his flesh, hee hath yet set out with a more glorious title, when he said that we are members of his bodie, and are of his bones and of his flesh. At the last, to declare it to be a matter greater than all wordes, he concludeth his saying with an exclamation, This is (saith hee) a great secret. Therefore it should be a point of extreeme madnesse to acknowledge no communion of the faithfull when the flesh and bloode of the Lorde, which the Apostle declareth to bee so great, that he had rather wonder at it than expresse it.

Ephe. 5. 30.

The body & blond of Christ truely giuen vs, & not bare and naked figures thereof in the Sacrament.

10 Let the summe bee, that our soules are so fedde with the flesh and bloode of Christ, as breade and wine do maintaine and susteine the bodily life. For otherwise the proportionall relation of the signe shoulde not agree, vnlesse soules did finde their foode in Christ. Which can not be done, vnles Christ doe truely growe into one with vs, and refresh vs with the eating of his flesh and drinking of his bloud. But although it seeme incredible, that in so great distance of places the flesh of Christ reacheth to vs that it may be meate to vs: let vs remember howe much the secrete power of the spirite surmounteth aboue all our senses, and howe foolishe it is to go about to measure his vnmeasurableneesse by our measure. That therefore which our minde comprehendeth not, let our faith conceiue, that the spirit truly knitteth in one those thinges that are seuered in places. Nowe that same holy communicating of his body and bloud, whereby Christe powreth his life into vs, euen as if hee pearced it into our bones and marowes, hee in the

supper also testifieth and sealeth: and that not with setting before vs a vain or voide signe, but bringing foorth there the effectuall working of his spirit whereby he fulfilleth that which he promiseth. And verily he there offreth & deliuereth the thing signified to all them that sit at that spirituall banket: although it be receiued with fruit of the faithful only, which receiue so great bountifulnesse with true faith and thankfulnesse of mind. After which maner the Apostle saide, that the bread which we breake is the communion of the bodie of Christ: and that the cuppe which we hallowe with the worde and praiers to that purpose, is the communion of his bloud. Neither is there any cause why any mã should obiect, that it is a figuratiue speech, by which the name of the thing signified is giuen to the signe. I graunt verily that the breaking of the bread is a signe, not the thing it selfe. But this being admitted, yet we shal rightly gather of the deliuerance of the signe, that the thing it selfe is deliuered. For vnlesse a man will cal God a deceiuer, he can neuer be so bolde to saye that he setteth before vs an emptie signe. Therefore if by the breaking of bread the Lord doeth truely represent the partaking of his body, it ought to be out of dout that he truly performeth & deliuereth it. And this rule is alway to be holden of the godly, that so oft as they see the signes ordained of the Lord, they certainly thinke and perswade themselues that the trueth of the thing signified is there present. For to what purpose should the Lord deliuer to thee into thy hand the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visible signe is giuen vs, to seale the gift of an inuisible thing: when we receiue the signe of the bodie, let vs no lesse certainely beleeue that the body it selfe also is giuen vs. 2. Cor. 10. 16

11 I say therefore (which both hath bin alway receiued in the Churche, & all they teach at this day that thinke right) that the holy mysterie of the Supper consisteth of two thinges: that is to say of the bodily signes, which beeing set before our eies do represent vnto vs inuisible thinges according to the capacitie of our weakenesse: and of spirituall truth, which is by those signes both figured and deliuered. Of what sort that is, when I meane to shewe it familiarly, I vse to set three thinges: the signification, the matter which hangeth of ỹ signification, ỹ vertue or effect which foloweth of both. The signification consisteth in the promises, which are after a certaine maner wrapped together with the signe. The matter of substance I call Christ with his death & resurrection. By effect I vnderstand the redemption, righteousnesse, sanctification, and eternall life, and whatsoeuer other benefites Christ bringeth vs. Now although al these thinges haue respect to faith: yet I leaue no place to this cauillatiõ: as though when I say that Christ is receiued by faith, I would haue him conceiued with vnderstanding onlie & imagination. For the promises offer him, not that we shoulde sticke fast in the sight alone and in bare knowledge: but that we should enioy the true communicating of him. And trulie I see not how any man may haue confidence that he hath redemption and righteousnesse in the crosse of Christ, & life in his death, but principally standing vpon the true communion of Christe himselfe. For those good thinges shoulde not come to vs, vnlesse Christ first made himselfe ours. I say therfore, that in the mystery of the Supper, by the

Christ himselfe by faith, euen his bodie and bloud truely participated, in this sacrament.

signes of bread and wine Christ is truely deliuered to vs, yea and his body & bloud, in which he hath fulfilled al obedience for purchasing of righteousnes to vs: namely that first we should grow together into one body with him: and then being made partakers of his substance, we may also feele his power in the communicating of all his good things.

A locall presence of the body of Christ not needeful vnto this that we may enioy the partaking of it which the spirite of Christe perfourmeth without such grossenesse.

12 Now I come down to the excessiue mixtures, which superstition hath brought in. For herein Satan hath played with marueilous suttletie, that withdrawing the mindes of men from heauen, he might fill them with peruerse errour, as though Christ were fastened to the element of breade. And first we must not dreame such a presence of Christ in the sacrament, as the crastesmen of the court of Rome haue fained: as though the body of Christ were made present with presence of place, to be handled with hands, to bee broosed with teeth, and swallowed with mouth. For this forme of recantation Pope Nicholas endited to *Berengarius*, to be a witnesse of his repentance: namely with words so farre monstruous, that the author of the glose crieth out ỹ there is danger, if the readers do not wisely take heed to themselues, least they should sucke out of them an heresie worse than was that of *Berengarius*. In the seconde distinction, in the Chapter beginning thus, *Ego Berengarius*. But *Peter Lombarde*, although he trauaile much in excusing the absurditie, yet more inclineth to the contrarie sentence. For as we nothing doubt that it hath limits according to the perpetuall nature of the bodie of men, & is holden in heauen, into which it was once receiued, vntill he returne to iudgement: so to drawe it backe vnder these corruptible elementes or to imagine it present euery where, wee account it to be vtterly vnlawful. Neither verily is it so needful to this that we may enioy the partaking of it: for asmuch as the Lord giueth vs this benefit by his Spirit that we be made one with him in body, Spirit, and soule. The bonde therefore of this conioyning is the spirit of Christ, by the knitting whereof we be coupled together, & as it were a certain conduit, by which whatsoeuer Christ himselfe both is and hath, is conueyed to vs. For if we behold the sunne shining foorth with his beames vpon the earth after a certain manner to cast forth his substance vnto it to engender, nourish, and quicken the fruites thereof: why should the extending of beames of the spirit of Christ be inferiour to conuey the communion of his flesh and bloud into vs? Wherefore the Scripture, when it speaketh of our partaking with Christ, referreth ỹ whole force thereof to the Spirite. Yet in steede of many, one place shalbe sufficient. For *Paul* in the eight chapter to the Romanes, sayth that Christ dwelleth in vs none otherwise than by his spirite: whereby yet he taketh not away that communion of his flesh and bloud of which we nowe speake, but teacheth that the Spirite alone worketh that wee possesse whole Christ and haue him dwelling in vs.

Chryso. Ser. de spiritu sancto.

The manner of presence which the schoolemen haue deuised in this sacrament.

13 The schoolemen thought more shamefastly which were withholden with horrour of so barbarous vngodlinesse. Yet they also themselues do nothing but mocke with suttler deceites. They graunt that Christ is not contained there by way of circumscription nor after a bodily manner: but afterward they inuent a way, which neither themselues do vnderstand, nor they can declare to other: yet it is such as falleth to this point that Christe must

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be ſought in the forme of breade as they call it. For what is it? When they ſay that the ſubſtance of bread is turned into Chriſt, do they not faſten him to the whitenes which they there leaue? But (ſay they) he is ſo conteined in the Sacrament, that he abideth in heauen: and we determine no other preſence but of habitude. But whatſoeuer wordes they bring in to clooke it with a deceitfull colour, this is the ende of all, that that is by conſecration made Chriſt, which before was bread: that from thenceforth Chriſt lieth hid vnder that colour of bread. Which alſo they are not aſhamed in plaine words to expreſſe. For theſe be the wordes of *Lombarde*: that the body of Chriſt, which in it ſelfe is viſible, when the conſecration is ended, lieth hidden and is couered vnder the forme of bread. So the forme of that bread is nothing elſe but a viſour, that taketh away the ſight of the fleſh frō the eies. Neither neede we many coniectures, to finde what ſnares they minded to lay with theſe wordes, ſith the thing it ſelfe plainely ſpeaketh it. For it is to be ſeene with howe geat ſuperſtition in certaine ages paſt, not onely the common ſort of men, but alſo the verie cheefe of them haue beene holdē, and at this day be holden in popiſhe Churches. For hauing little care of true faith (by which alone we both come into the fellowſhip of Chriſt, and doe cleaue together with him (ſo that they haue a carnal preſēce of him, which they haue framed beſide the worde, they thinke that they haue him preſent enough. Therefore in a ſumme, we ſee that this hath bene gotten by this wittie ſubtlety that bread was taken for God. Lib.4. diſt.

14 From hence proceeded ỹ ſame fained tranſubſtantiation, for which at this day they fight more earneſtly than for all the other articles of their faith. For the firſt builders of that local preſence coulde not vnwinde themſelues from this doubt howe the bodie of Chriſt ſhould be mingled with the ſubſtance of breade, but that by and by manie abſurdities did thruſt themſelues in place. Therefore they were driuen of neceſſitie to flee to this inuention, that there is made a turning of breade into the body: not that the body is properly made to God, but becauſe Chriſt ỹ he might hide himſelfe vnder the forme, bringeth the ſubſtance to nothing. But it is marueilous, ỹ they fel to ſo great ignorance, yea ſenſeleſſe dulneſſe, that not onely ỹ ſcripture but alſo the conſent of ỹ olde Church fighting againſt it, they brought abroad that monſter. I grant indeede that ſome of ỹ olde writers ſometime vſed the name of turning: not for that they would deſtroy the ſubſtance in ỹ outward ſignes, but that they might teach that the bread dedicate to ỹ myſterie differeth farre from common bread and is nowe other. But ech where they all plainely declare, that the holy ſupper conſiſteth of two partes, an earthly part, and a heauenly: and the earthly part they do without controuerſie expound to be bread and wine. Truely whatſouer they babble, it is plaine that in confirming of this doctine they want the defence of antiquitie, which they oftentimes preſume to ſet againſt the euident word of God. For it is not ſo long agoe ſince it was inuented, it was verily vnknowen not only to thoſe better ages, in which ỹ purer doctrine of religion yet floriſhed, but alſo euen when that ſame pureneſſe was much defiled. There is none of the old writers ỹ doth not in expreſſe words confeſſe ỹ the holy ſignes in the Supper are bread and wine: although, as we haue ſaide, they ſometime ſet

Trāſubſtantiation deſtitute of antiquitie to defende it.

it out with diuers titles, to aduance the dignitie of ỹ mysterie. For whereas they say ỹ in the consecration is made a secrete turning, that now it is an other thing then bread and wine: I haue euen nowe giuen warning ỹ they do not thereby meane ỹ the things themselues, are brought to nought, but that they are now to be otherwise esteemed than commō meates, which are appointed onely to feede the belly: forasmuch as in them is deliuered to vs the spirituall meate and drinke of the soule. This we also denie not. If (say these men) there be a turning, it must needes be that there is of one thing made an other thing. If they meane that there is some thing made which before was not, I agree with them. If they will drawe it to that their owne imagination, let them answere me what chāge they thinke to be made in baptisme. For herein the fathers also do determine a marueilous turning, whē they say that of a corruptible element is made a spritual washing of ỹ soule, yet none of them denieth that water remaineth. But (say they) there is no such thing in baptisme, as is ỹ in the Supper. This is my body. As though the question were of those wordes, which haue a meaning plaine enough: and not rather of that worde of turning, which ought to signifie no more in the Supper thā in baptisme. Therefore farewell they with these snares of syllables, whereby they doe nothing else but bewray their owne hungrinesse. For otherwise the signification would not agree together vnlesse the trueth which is there figured, had a liuely image in outward signe. Christes will was by the outward signe to testifie that his flesh is meate. If hee did set before vs onely an empty imaginatiue forme of bread not true bread, where were the correlatiō or similitude which should lead vs from the visible thing to the inuisible? For, that all thinges may agree together, the signification shall extende no further, but that we be fedde with the forme of the flesh of Christ. As, if in baptisme the forme of water shoulde deceiue our eyes, it shoulde not bee to vs a certaine pledge of our washing: yea by that deceitful shewe there should be giuen vs an occasion of wauering. Therefore the nature of the sacrament is ouerthrowen, vnles in the maner of signifying ỹ earthly signe aunswere to ỹ heauenly thing. And therefore we loose the trueth of this mysterie, vnlesse true bread represent to vs the true body of Christ. I repeate it againe: Sith ỹ Supper is nothing else, than a visible testifying of that promise which is in ỹ sixt Chapter of *Iohn*, namely that Christ is the bread of life, which came downe from heauen: there must be visible bread vsed for a meane whereby ỹ same spirituall bread may be figured: vnles we will that we loose all the fruit which in this behalfe God tenderly granteth to susteine our weakenes. Now by what reason shoulde *Paul* gather, that alwe are one body and one bread, which doe together partake of one bread, if there remained onely an imaginatiue forme and not rather a naturall trueth of bread?

1. Cor. 10, 17.

The visible elements in this sacrament changed not in respect of their nature but of their vse onely.

15 But they could neuer haue beene so fowly beguiled with the deceits of Satan, but because they were already bewitched with this errour, that the body of Christ inclosed vnder bread was by the bodily mouth set downe into the belly. The cause of so brutish imagination was, that consecration signified as much among them as a magicall enchauntment. But this principle was drawen to them, that bread is a sacrament to none but to men, to whome the worde is directed: like as ỹ water of baptisme is not changed in

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it selfe, but so soone as the promise is adioyned, it beginneth to be that to vs which it before was not. This shall better appeare by exampl- of a like Sacrament. The water springing out of the rocke in the desert was to the fathers a token & signe of the same thing, which the wine doth figure to vs in the Supper. For *Paule* teacheth that they dr unk the same spiritual drink. But it was a cõmon watering for the beasts & cattell of the people. Wherupon it is easilie gathered, that in earthlie elements, when they are applied to a spiritual vse, there is made no other turning but in respect of men, in so much as they are to them seales of the promises. Moreouer sith Gods purpose is (as I often repeate) as it were by handsome chariots to list vs vp to himselfe, they do by their waywardnes wickedly disapoint the same, which do in deede call vs to Christ, but lurking inuisiblie vnder bread. For it is not possible that the minde of men, vncombring it selfe from the immeasurableneſſe of places, should attaine to Christ euen aboue the heauens. That which nature denied them, they attempted to amend with a more hurtfull remedie: that abiding in earth, we shoulde neede no heauenlie neerenes of Christ. Loe, this is the necessity, that compelled them to transfigure the bodie of Christ. In *Bernards* time, although a harder maner of speaking was growen in vse, yet transubstantiation was not then knowne. And in all ages before that, this similitude did flie about in euerie mans mouth, that ther is with bread & wine a spiritual thing ioyned in this mysterie. Of the words they aunswere, as they thinke, wittilie: but bringing nothing fit for this present cause. The rod of *Moses* (say they) beeing turned into a serpent, although it did get the name of a Serpent, yet keepeth still the old name, & is called a rod. So in their opinion it is as probable, that although the breade passe into a newe substance, it may be abusiuely and yet not vnaptly called that which it appeareth to the eies. But what likelihoode or neerenesse find they betweene a cleare miracle, and their fained illusion, of which no eye in earth is witnesse? The Magitians had mocked with deceites, so that the Aegyptians were persuaded, that they excelled in diuine power to change creatures aboue the order of nature. *Moses* came foorth, and driuing away all their deceites, shewed that the inuincible power of God was on his side, because his own rod consumed al the rest. But forasmuch as that was a turning discernable with eyes, therefore as we haue sayde, it pertaineth nothing to this present cause: and in a little time after, the rod visibly returned into his own form. Beside that it is not knowne, whether that sudden turning was of substaunce or no. Also the alluding to the rods of the Magycians is to bee considered, which the Prophet therefore woulde not call Serpents, least hee should seeme to signifie a turning where none was: becauſe those deceiuers had done nothing but cast a myst before the eyes of the beholders. What likenes herewith haue these formes of speech, The bread which we breake, So oft as ye shall eate this bread, They communicated in breaking of bread, & such other? It is certaine that their eyes were onely deceiued with the enchauntment of the Magicians. As concerning *Moses*, the matter is more dourtful, by whose hand it was no more hard for God to make of a rod a Serpent, & againe of a Serpent to make a rod, than to cloth Angels with fleshly bodies, and by and by after to vncloth them. If the nature of this mystery

Exod. 17. 6. 1. Cor. 10. 4.

Exod. 4. 3. & 7. 10.

1. Cor. 10. 16. & 11. 26. Act. 2. 4.

were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truly nor fitly promised vs that in the Supper the flesh of Christ is truely to vs for meate, vnlesse the true substance of the outward signe agree with it. And (as one errour groweth of an other) the place of *Ieremie* is so foolishly wrested to prooue transubstantiation, that it irketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaning that by the crueltie of his enemies, his bread was infected with bitternesse. As *Dauid* with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vineger. These men will haue it that the body of Christ was by way of allegorie fastened to ỹ crosse. But some of the olde fathers thought so. As though we ought not rather to pardon their ignorance, & to burie their shame, than to adde shamelesnes to compell them yet still to fight like enemies with the naturall meaning of the Prophet.

Ier. 11. 19

Psal. 69. 22

16 Other, which see that the proportionall relation of the signe and the thing signified, can not be ouerthrowen, but that the trueth of the mystery must fall, do confesse that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffreth no change in it selfe, but hath vnder it selfe the body of Christ enclosed. If they did so declare their meaning, that when the bread is deliuered in the mysterie, there is adioyned the deliuering of the bodie, because the trueth is vnseuerable from the signe: I would not much striue with them. But because they placing the body in the bread, do faine to it a being euery where contrary to the nature thereof, and in adding vnder the bread, they will haue it lie there hidden: it is necessarie a little while to drawe such suttleties out of their dennes. For my mind is not yet as of set purpose to go through with al this point: but only that I may lay the foundations of the disputation which shall by and by followe in place fit for it. They will therefore haue the body of Christ to be inuisible & immeasurable, that it may be hid vnder the bread: because they thinke they do not otherwise communicate with him than if he descend into the bread: but they comprehend not the maner of descending, whereby he lifteth vs vpward to himselfe. They lay vpon it all the colours that they can: but when they haue said all, it sufficiently appeareth, that they stay vpō the local presence of Christ. Whence commeth that euen because they can abide to conceiue no other partaking of the flesh & bloud, but which consisteth either of ioyning & touching of place, or of some grosse enclosing.

The errour of consubstantiation & the cause vvhereof it riseth.

The flesh of Christ by some grosly extended as vvide as heauen and earth, by others suttelly imagined to be because glorious therefore free from the naturall properties of thinges corporal.

17 And, that they may obstinatly defende the errour once rashly conceiued, some of them sticke not to say, that the flesh of Christ had neuer any other measurings, but so farre & wide as heauen & earth is broad. Whereas he was borne a childe out of the wombe, whereas he grewe, whereas hee was spread abroad on the crosse, whereas he was enclosed in the sepulchre, the same was done by a certain dispensation, that he might be borne & die, and performe the other dueties of man. Whereas after this resurrection he was seene in his wonted forme of body, wheras he was taken vp to heauen, whereas last of all also after his ascension he was seene of *Stephen* and *Paul*: it was done by the same dispensation, that it might appeare to the sight of men ỹ he was made a king in heauen. What is this else, but to raise vp *Mar-*

Act. 1. 3. 9 and 7. 55. & 9. 3

tion out of hel. For no man can dout that the body of Christ was a fantasie or a fantastical thing, if he was of such state. Some slip away somwhat more suttelly, with saying that this body which is giuen in the sacrament is glorious and immortal: and that therfore it is no absurditie, if it be contained in many places, if in no place, if with no forme, vnder the Sacrament. But I aske what maner of body Christ gaue to the disciples, the daie before that he suffred: do not the wordes sound that he gaue the same mortall bodie, which was within a litle after to be deliuered? Hee had alreadie before (say they) shewed his glorie to be seene to three of the disciples. That is true indeede, but his will was by that brightnesse to giue them a taste of immortalitie for an houre. In the meane time they shall not there finde a double bodie, but that one body which Christ did beare, garnished with newe glorie. But when he distributed his bodie at his first supper, the time was nowe at hand, when he being striken of God, and humbled should lie without glorie as a leprous man: so farre is it off that he then would shew foorth the glorie of his resurrection. And how great a windowe is here opened to *Marcion*, if the bodie of Christ was seene in one place mortall & base, and in an other place was holden immortal & glorious? Howbeit if their opinion take place, the same happeneth daily: because they are compelled to confesse that the bodie of Christ being visible in it selfe, lieth hid inuisibly vnder the signe of bread. And yet they that vomit out such monstruousnes are so not ashamed of their owne shame, that they do vnprouoked hainously raile at vs, because we do not subscribe to them.

Mat. 17. 2

Esa. 53. 4

18 Now if they list to fasten the body & bloud of the Lorde to bread & wine: the one shall of necessitie be plucked in sunder from the other. For as the bread is deliuered seuerally from the cup, so the body vnited to ỹ bread must needes be diuided from the bloud enclosed in the cup. For when they affirme that the bodie is in the bread & the bloud in the cup: and the bread & wine are by spaces of place distant the one from the other: they can by no shift escape, but that the body must be seuered from the bloud. But whereas they are wont to alleage, that by accompaning (as they faine) in the body is the bloud, & likewise in the bloud is the body, ỹ verily is too trifling: forasmuch as the signes in which they are enclosed, are so seuered. But if we bee lifted vp with our eies & minds to heauē, ỹ we seke Christ there in the glorie of his kingdom: as the signes do allure vs to him whole, so vnder the signe of bread, we shalbe fed with his body, vnder the signe of wine we shall seuerally drinke his bloud, ỹ at length we may enioy him whole. For although he hath taken away his flesh from vs, & in his body is ascended vp into heauen, yet he sitteth at the right hand of the father, that is to say he reigneth in the power, and maiestie, & glorie of the father. This kingdome is neither bounded with any spaces of place, nor compassed about with any measurings, but ỹ christ may shew forth his might wher soeuer it pleaseth him both in heauen & in earth: but that he may shew himselfe present with power & strength: but that he may alway be at hande with thē that be his, breathing his life into thē, may liue in them, strengthen them, quicken them, preserue them safe, euen as if he were present in body: finally, but that he may feede them with his owne bodie, the communion whereof hee doeth by the

The bodie and bloud of Christ though not fastned vnto, yet spirituallie delinered in the bread & wine of the holy Eucharist.

power

power of his ſpirite powre into them. After this maner the body and bloude of Chriſt is deliuered to vs in the Sacrament.

The true maner of Chriſtes preſence, and the ſubſtantiall communicating of his bodie and blood in the Lordes ſupper made hatefull to the vvorld by the vniuſt iudgements of men.

19 But we muſt appoint ſuch a preſence of Chriſt in the ſupper, as may neither faſten him to the element of bread, nor ſhut him vp in the bread, nor by any meane compaſſe him in, (for it is plaine that all theſe thinges abate his heauenly glorie) finally ſuch as may neither take from him his owne meaſure, nor diuerſly draw him in many places at once, nor fain to him ſuch an vnmeaſurable greatneſſe as is ſpreade abroade throughout heauen and earth, for theſe thinges are plainelie againſt the truth of the nature of manhoode. Let vs (I ſay) neuer ſuffer theſe two exceptions to be take away from vs. The one, that nothing be abated from the glorie of Chriſt, which is done, when he is brought vnder the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by fayning, applyed to his body, that agreeth not with the nature of man: which is done, whē it is either ſaid to be infinite, or is ſet in many places at once. But theſe abſurdities being taken away, I willingly receiue whatſoeuer may auaile to expreſſe the true and ſubſtantiall communicating of the bodie and bloud of the Lord, which communicating is deliuered to the faithfull vnder the holy ſignes of the ſupper: and ſo that they may be thought not to receiue it by imagination only or vnderſtanding of minde, but to enioy it in deede to the foode of eternall life. Why this ſentence is ſo hatefull to the worlde, and all defence taken away from it by the vniuſt iudgementes of many, there is no cauſe at all, but for that the diuel hath with horrible bewitching madded their mindes. Truely that which we teach, doth in al points verie well agree with the Scriptures: it containeth neither any abſurditie, nor darkenes, nor doutfulneſſe: it is not againſt true godlineſſe and ſound edification: finally, it hath nothing in it, that may offend, ſauing that in certaine ages paſt, whē that ignorance and barbarouſneſſe of Sophiſters reigned in the Church, ſo cleare light and open truth hath beene vnworthily oppreſſed. Yet becauſe Satan at this day alſo trauaileth by troubleſome ſpirites to ſpot it with al the ſlaunders and reproches that he can, and bendeth himſelfe to no other thing with greater endeuour: it is profitable the more diligently to defende and reſcue it.

The vvordes of Chriſtes inſtitution, in vvord holde, in deede peruerted and forſaken by the authors of vvel of tranſubſtantiation as of ſubſtantiation.

Mat. 26. 26
Mar. 14. 22
Luke. 22. 17
1. Cor. 11. 24

20 Now before that wee goe any further, we muſt entreate of the ſelfe inſtitution of Chriſt: ſpecially becauſe this is the moſt glorious obiectiō that our aduerſaries haue, that we depart from the wordes of Chriſt. Therefore, that we may be diſcharged of the falſe cauſe of malice wherewith they burden vs, our fitteſt beginning ſhall be at the expoſition of the words. Three Euangeliſtes and *Paul* rehearſe, that Chriſt tooke bread: when he had giuen thankes he brake it, gaue it to his diſciples and ſaide, Take, eate, this is my bodie which is deliuered, or broken for you. Of the cuppe *Matthew* and *Marke* ſay thus: This cuppe is the bloud of the newe Teſtament, which ſhall be ſhedde for many vnto forgiueneſſe of ſinnes. But *Paul* and *Luke* ſay thus: This cuppe is the newe teſtament in my bloode. The patrones of tranſubſtantiation will haue by the pronoune (this) the forme of bread to be ſignified, becauſe the conſecration is made in the whole content of the ſentence, and there is no ſubſtance that can be ſhewed. But if they bee holden

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with religious care of the wordes, because Christ testified, that that which he reached into the disciples handes, was his body: truely this their deuise, that that which was bread is nowe the bodie, is most farre from the propet meaning of them. That which Christ tooke into his handes and gaue the Apostles, he affirmeth to be his body: but he tooke bread: who therefore can not vnderstand that bread is yet shewed? and therefore there is no greater absurditie, than to remoue that to the forme, which is spoken of the breade. Other, when they expounde this word (is) for (to be transubstantiate,) doe flee to a more enforced and violently wrested glose. Therefore there is no cause why they shoulde pretende that they be mooued with reuerence of words. For this was vnheard of among al nations and languages, that the word (is) should be taken in this sense, namely for to be turned into another thing. As for them that leaue bread in the supper, and affirme that there is the body of Christ, they much differ among themselues. They which speake more modestly, although they precisely exact the letter. This is my bodie, yet afterward swarue from their preciseneſſe, and saye that it is as much in effect as that the body of Christ is with bread, in bread, and vnder bread. Of the matter it selfe which they affirme, we haue alreadie touched somewhat, and we shall by and by haue occasion yet to speake more. Now I dispute onely of the words, by which they say they are restrained that they cannot admit bread to be called the bodie, because it is a signe of the bodie. But if they shunne all figures, why do they leape away from the plaine shewing of Christ, to their owne maners of speaking farre differing from it? For there is great difference betweene this that bread is the bodie, and this that the bodie is with bread. But because they sawe it to be impossible, that this simple proposition might stande, that bread is the bodie: they haue attempted to scape away by those formes of speache, as it were by crooked turninges. Some more bolde sticke not to affirme that euen in proper speaking, bread is the bodie, and by this meane they truely proue themselues to be literall men. If it be obiected, that therefore the bread is Christ, and is God: this verily they will denie, because it is not expressed in the wordes of Christ. But they shall nothing preuaile by denying it: forasmuch as all doe agree that whole Christ is offred vs in the supper. But it is an intollerable blasphemy, that it be without figure spoken of a fraile and corruptible element, that it is Christ. Nowe I aske of them, whether these two propositions bee both of one effect, Christ is the sonne of God, and bread is the body of Christe. If they graunt that they are diuerse, (which we will enforce them to graunt whether they will or no) then let them answere whence commeth the difference. I thinke they will bring none other but that the breade is after the sacramentall manner called the body. Whereupon followeth, that Christe words are not subiect to the common rule, nor ought to be tried by Grammer. Also I aske of all the precise and stiffe requirers of the letter, where Luke and *Paul* do call the Cup the Testament in the bloude, whether they do not expresse the same thing which they did in the first part, where they call breade the bodie. Truely the same religion was in the one part of the mysterie that was in the other: and because shortnesse is darke, longer speach doth better open the meaning. So oft therefore as they shall affirme

Luk.22.20. 1.Cor.11.25.

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by one worde, that the bread is the body: I will out of moe wordes bring a fit exposition, that it is the Testament in the body. For why? Shal wee neede to seeke a more faithful or surer expositor than *Paul* and *Luke*? Neither yet do I tende hereunto, to diminish any thing of that communicating of the bodie of Christ which I haue confessed: onely my purpose is to confute that foolishe waiwardnesse, whereby they doe so hatefullie brawle about wordes. I vnderstande, by the authoritie of *Paul* and *Luke*, that the bread is the body of Christ, because it is the couenant in the body. If they fight against this, they haue warre not with me, but with the spirite of God. Howsoeuer they crie out that they be touched with reuerence of the wordes of Christ, wherby they do not figuratiuely vnderstande those thinges that are plainely spoken: yet this is not a pretence rightful enough, why they should so refuse all the reasons which we obiect to the contrarie. In the meane time, as I haue alreadie giuen warning, it is conuenient to learne, what maner of thing this is, The testament in the body and bloud of Christ: because the couenant stablished with the sacrifice of death, should otherwise not profit vs, vnlesse there were adioyned that secret communicating whereby we growe into one with Christ.

Figuratiue speech vsual, & vnto signes the names of things signified giuen vvhen sacramentall mysteries are entreated of: vvhich thing S. Augustine plainly teacheth.

21 It remaineth therefore that for the affinitie which the things signified haue with their signes, we confesse that the selfname of the thing was giuen to the signe: figuratiuely in deede, but doe without a most fit proportionall agreement. I leaue allegories and parables, lest any man should quarell that I seeke startingholes, and wander out of the present purpose. I say that this is a speech by figure of transnomination which is commonly vsed in the Scripture, when mysteries are entreated of. For neither cā you otherwise vnderstand that which is said: that circumcision is a couenant: that the lambe is the passeouer: that the Sacrifices of the law are expiations: finally that the rocke, out of which water flowed in the desert, was Christ: vnlesse you take it to be spokē by way of transferring of names. Neither are names transferred onely from the higher name to the lower: but contrariwise the name of the visible signe is also giuen to the thing signified: as when it is said that God appeared to *Moses* in the bushe: when the arke of couenant is called God, and the face of God: & the doue is called the holy Ghost. For though the signe differ in substance from the thing signified: because this is spirituall and heauenly, & that is corporall and visible: yet because it doeth not only figure the thing which it is holily appointed to represent, as a naked and emptie token, but doth also truly deliuer it in deede: why may not the name of the thing rightly accorde with it? If signes deuised by men, which are rather images of things absent, than markes of things present, which selfe absent things, they doe often times deceitfully shadowe, are yet sometime garnished with the titles of the thinges: then those thinges that are ordeined of God, doe by much greater reason borrowe the name of those things, of which they alway both beare a sure and not deceitfull signification, and haue the trueth adioyned with them. There is therefore so great likenesse and neerenes of the one to the other, that it is easie to draw their names to & fro. Therfore let our aduersaries cease to heap vnsauourie scoffings against vs, in calling vs Tropists, because we expound ỹ sacramētal

Exod 3.2.
Psa. 84.8. & 42.3
Matt. 3.16.

maner

maner of ſpeaking after the common vſe of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they haue al a certaine cõmunitie together. As therfore the Apoſtle teacheth, ỹ the ſtone out of which ſpiritual drinke did ſpring to ỹ Iſraelites, was Chriſt, becauſe it was a viſible ſigne, vnder which that ſpirituall drinke was truly in deede but not diſcernably to the eye perceiued: ſo bread is at this day called the body of Chriſt, forasmuch as it is a ſigne whereby the Lorde offereth to vs the true eating of his body. Neither did *Auguſtine* otherwiſe think or ſpeake leaſt any man ſhould deſpiſe this as a new inuention If (ſaith he) the ſacraments had not a certaine likenes of thoſe things whereof they are ſacramentes, they ſhould not be ſacraments at al. And of this likeneſſe oftentimes they take the names of the things themſelues. As therefore after a certaine maner the ſacrament of the body of Chriſt, is the bodie of Chriſt: the ſacrament of the bloud of Chriſt: is the bloud of Chriſt: ſo the Sacrament of faith is faith. There be in him many like places, which it were ſuperfluous to heap together, ſith that one ſuffiſeth: ſauing that the readers muſt be warned that the holy mã teacheth the ſame thing in the epiſtle to *Enodius*. But it is a trifling ſhift to ſay, that where *Auguſtine* teacheth, that when transferring is often and commonly vſed in myſteries, he maketh no mentiõ of the Supper: becauſe if this ſhift were receiued, we might not reaſon from the generalty to the ſpecialtie, neither were this a good argumẽt: Euerie feeling creature hath power of mouing, therefore an oxe & an horſe haue power of mouing. Howbeit long diſputation hereof is in an other place ended by the words of the ſame holy man, where he ſaith, that Chriſt ſticked not to cal it his body, when he gaue the ſigne of his body. Againſt *Adimãtus*, the Manichean, in the twelft Chapter, And in an other place, vpon the thirde Pſalme. Maruelous (ſaith he) is the patience of Chriſt, that he receiued *Judas* to the banket, wherein he committed and deliuered to his diſciples the figure of his bodie and bloud.

Epiſt. 23. ad Boniface.

22 But if ſome preciſe man, being blind at all the reſt, do ſtand only vpon this worde (this is) as though it ſeuered this myſterie from al other, the ſolution is eaſie. They ſay that the vehemence of the ſubſtantiue verbe (is) is ſo great that it admitteth no figure. Which if wee graunt to them: euen in the words of *Paul* is reade the ſubſtantiue verbe, where he calleth bread the communicating of the bodie of Chriſt. But the communicating is an other thing than the bodie it ſelfe. Yea commonly where Sacramentes are entreated of, we finde the ſame worde vſed. As: This ſhall bee to you a couenant with me. This Lambe ſhall bee to you a paſſouer. To rehearſe no moe: when *Paul* ſaith that the rocke was Chriſte, why doe they take the ſubſtantiue verbe in that place to be of leſſe vehemence than in the ſpeech of Chriſt? Let them alſo anſwer, where *John* ſaith, the holye Ghoſt was not yet, becauſe Ieſus was not yet glorified, of what force the ſubſtantiue verbe is in that place. For if they abide faſtened to their rule, the eternall eſſence of the holy Ghoſte ſhall bee deſtroyed, as though it tooke beginning at the aſcenſion of Chriſt. Finally let them aunſwere, what meaneth that ſaying of *Paul*, that Baptiſme is the waſhing of regeneration and renuing, which it is euident to bee vnprofitable to many. But nothing is ſtronger

The force of the ſubſtantiue verbe in the wordes of conſecration.

1. Cor. 10. 4.

1. Cor. 10. 16.

Gen. 17. 13
Exod. 12. 43
1. Cor. 10. 4.

Iohn. 7. 39

Tit. 3. 5.

to

1.Cor.11.12

to confute them, than that saying of *Paul*, ỳ the church is Christ. For bringing a similitude of the bodie of man, he addeth, So is Christ: in which place he vnderstandeth the only begotten son of God, not in himselfe, but in his members. Hereby I thinke I haue obtained that to sound witted and vncorrupted men the sclaunders of our enimies, are lothsome, when they spread abroade, that we withdraw credite from the words of Christ: which we do no lesse obediently embrace than they, & do weigh them with more godlie reuerence. Yea their negligent careles̄nes sheweth that they do not greatly care what Christ meant, so ỳ it giue them a buckler to defend their obstinacie: like as our earnest searching ought to be a witnes how much we esteem the authoritie of Christ. They odiously spread abroad, that naturall sense of man withholdeth vs frō beleeuing that which Christ hath vttered with his owne holy mouth: but how maliciously they burden vs with this slaunder, I haue a great part already made plaine, and hereafter it shall more clearely appeare. Therefore nothing withholdeth vs from beleeuing Christ whē he speaketh, nor from obeying so soone as he doth but with becke will this or that. Only this is the question, whether it be vnlawfull to enquire of the naturall meaning.

The wordes and syllables of christs speech not so precisely to be stoode vpon, that all expositiō be reiected which being sound and sober bringeth light, but no discredit vnto the speaker.

23 These good masters, that they may seeme wel lettered, do forbid men to depart be it neuer so litle from the letter, But I on the other side, when the scripture nameth God a warlike man, because I see that without figurative translation it is too rough a maner of speaking, do not doubt that it is a comparison taken from men. And truely vpon none other pretence in the olde time the anthropomorphits troubled the true teaching fathers, but that catching fast hold of these sayinges, The eies of God doe see, It went vp to his eares, His hand stretched out, The earth his footestole, they cryed out that God had his body taken from him, which the Scripture assigneth vnto him. If this lawe be receiued, outragious barbarousnesse shall ouerwhelme the whole light of faith. For what monsters of absurdities may not phrentike men picke out, if it be graunted them to alleage euerie small title to stablish their opinions? That which they obiect, that it is not likely, that when Christ prepared for his Apostls a singular comfort in aduersities, he did then speak in a riddle or darkely, maketh of our side. For if it had not come in the mindes of the Apostles, that bread was figuratiuely called the body, because it was the signe of the body, they had without dout ben troubled with so monstruous a thing. Almost at the same moment *Iohn* reporteth that they did sticke in perplexitie at euerie of the least difficulties. They which striue among themselues, how Christ will go to the father: and doe moue question, how he will goe out of the world: they which vnderstande nothing of those thinges that are spoken concerning the heauenly father, till they see him: how would they haue ben so easie to beleeue that which all reason refuseth, that Christ sitteth at the borde in their sight, and is enclosed inuisible vnder bread? Whereas therefore they in eating the breade without doubting, testified their consent, hereby appeareth that they tooke Christs words in the same sense that wee doe, because they remembred that which ought not to seeme strange in mysteries, that the name of the thing signified is transferred to the signe. Therefore it was to the disciples, as it is to vs, a certaine and

cleare

cleare comfort, entangled with no riddle. Neither is there anie other cause why some shoulde depart from our exposition, but becausse the inchauntment of the diuel hath blinded them, namely that they should faine darkenesse to themselues, where the exposition of an apte figure offereth it selfe. Moreouer if we precisely stand vpon the wordes, Christ shoulde wrongfully haue spoken in one place seuerally an other thing concerning ỹ bread than he speaketh of the cup He calleth the bread his body, hee calleth the wine his bloud: either it shal be a confused vaine repetition, or it shall bee such a partition as shall diuide the body from the bloud. Yea it shall as truly be saide of the cup, This is my body, as of the bread it selfe, and it may likewise interchangeably be saide, that the bread is the blood. If they answere that we must consider to what ende or vse the signes were ordained: I grant it in deed: but in the meane time they shal not vnwind themselues, but that their errour must draw this absurditie with it, that the bread is the bloode, and the wine is the body. Nowe I wote not what this meaneth, when they grant the bread and the body to be diuerse thinges, yet to affirme that the one is spoken of the other properly & without any figure as: if a man should say that a garment is indeede a thing differing frō a mā, & yet that it is properly called a man. In the meane while as though their victorie consisted in obstinacie and railing, they say that Christ is accused of lying, if an exposition be sought of the wordes. Nowe it shalbe easie for vs to shew to the readers how vniust wrong these catchers of syllables do to vs, when they fill ỹ simple with this opinion, ỹ we withdraw credit from the wordes of Christ, which we haue proued to be furiously peruerted and confounded by them, but to be faithfully and rightly expounded by vs.

The vnmeasurable power of God not at all diminished by them vvho refuse the doctrine of consubstantiation.

24 But the slander of this lie cannot be vtterly purged, til an other crime be wiped away. For they spread abroad, ỹ we be so addicted to natural reasō, that we giue no more to the power of God, than ỹ order of nature suffereth and common sense teacheth. From so malicious slanders I appeale to the verie doctrine it selfe which I haue declared: which doeth clearely enough shew, ỹ I do not measure this mystery by the proportion of mans raason, nor do make it subiect to the lawes of nature. I beseech you, haue we learned out of naturall philosophie, ỹ Christ doth so from heauen feede our soules & bodies with his flesh, as our bodies are nourished with bread & wine? Whence commeth this power to flesh, ỹ it may giue life? All men will say that it is not done naturally. It will no more please mans reason, ỹ the flesh of Christ reacheth to vs, that it may be food vnto vs. Finally whosoeuer hath tasted of our doctrine, shalbe rauished into admiration of the secrete power of God. But these good men that be so zealous of it, forge to themselues a miracle, which being taken away, God himselfe vanisheth with his power. I desire to haue ỹ readers once againe warned, ỹ they diligētly wey what our doctrine bringeth, whether it hang vpon common sense, or with the winges of faith, surmounting the world, climbeth vp beyond it into the heauēs. We say that Christ as wel with the outward sign as with his spirit, descendeth to vs, that he may truely quicken our soules with the substance of his flesh and of his blood. In these fewe wordes he that perceiueth not to bee contained many miracles, is more than senseless: forasmuch as there is nothing more beside

nature

nature, than that ſoules ſhould borowe ſpirituall and heauenly life, of the fleſh which tooke her beginning of the earth, & which was ſubiect to death. Nothing is more incredible, than that thinges diſtant and a ſunder by the whole ſpace of heauen and earth, ſhould in ſo great diſtance of places not onely be conioyned, but alſo vnited, that ſoules may receiue foode of the fleſhe of Chriſt. Therefore let wayward men ceaſe to procure hatred to vs, by a filthy ſlaunder, as though we did enuiouſly reſtraine any thing of the immeaſurable power of God. For they do either too fooliſhly erre or too maliciouſly lie. For it is not heere in queſtion what God could, but what he would. We affirme ẏ to be done which pleaſed him. But it pleaſed him, that Chriſt ſhould be made like to his brethren in all things, except ſinne. What maner of thing is our fleſh? Is it not ſuch as cõſiſteth of the certain meaſure of it, as is contained in place, as is touched, as is ſeene? And why (ſay they) may not God make, that one ſelfe ſame fleſhe may occupie many and diuers places, may be contained in one place, may be without meaſure and forme? Thou madde man, why requireſt thou of the power of God to make fleſh at one ſelfe time to be & not to be fleſh? Like as if thou ſhouldeſt inſtantly require, him to make at one ſelfe time the light to be both light and darkenes. But he willeth light to be light, darkeneſſe to be darkeneſſe, fleſh to be fleſh. He ſhall in deede when it pleaſeth him, turne darkenes into light, and light into darkeneſſe. but when thou requireſt that light and darkeneſſe may not differ, what doeſt thou elſe but peruert the order of the wiſdome of God? Therefore fleſhe muſt be fleſh: and Spirit Spirite, euerie thing in ſuch lawe and condition as God hath created it. But ſuch is the condition of fleſh, that it muſt be in one yea and that a certaine place, and conſiſt of her meaſure & of her forme. With this condition Chriſt tooke fleſh vpon him, to which (as *Auguſtine* witneſſeth) he hath giuen indeed vncorruption and glory, but he hath not taken from it nature and trueth.

Heb.4.15.

Ep. ad Dard.

They that make Chriſt to lurke inuiſible vnder bread, are neither thereunto led by the vvordes of Chriſt, nor holpen therein by Gods alrightineſſe.

25 They anuſwere, that they haue the word, whereby the will of God is made plaine: namely if it be granted them to baniſh out of the Church ẏ gift of expoſitiõ, which may bring light to the word, I grant ẏ they haue ẏ word: but ſuch as in olde time the Anthropomorphites had, when they made God hauing a body: ſuch as *Marcion* & the Manachees had, when they fained the body of Chriſt to be, either heauenly or fantaſticall. For they alleadged for teſtimonies, The firſt *Adam* was of the earth earthly, the ſeconde *Adam* is of heauen, heauenly: Againe, Chriſt abaced himſelfe, taking vpon him the forme of a ſeruaunt, & was founde in likenes as a man. But the groſſe eaters think that there is no power of God, vnles with the monſter forged in their braines the whole order of nature be ouerthrowẽ: which is rather to limite God, when we couet with our fained inuẽtions to prooue what he can doe. For out of what word haue they taken ẏ the body of Chriſt is viſible in heauen, but lurketh inuiſible in earth vnder innumerable litle peeces of bread? They wil ſay ẏ neceſſitie requireth this ẏ the body of Chriſt ſhould be giuẽ in the ſupper. Verily becauſe it pleaſed them to gather a fleſhly eating out of the words of Chriſt: they being caried away by their owne foreiudgement, were driuen to neceſſitie to coine this ſuttletie, which the whole ſcripture crieth out againſt. But ẏ any thing is by vs diminiſhed of the power of god, is

1.Cor.15.47

Phil.2.7

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so false ỹ by our doctrine the praise of it is very honorablie set out. But forasmuch as they alway accuse vs, that we defraud God of his honour, when we refuse that which according to cõmõ sense is hard to be beleeued, although it haue bin promised by the mouth of Christ: I make againe the same aunswere that I made euen now, that in the mysteries of faith we doe not aske counsel of common sense, but with quiet willingnesse to learne, and with the spirit of meekenesse, which *Iames* cõmendeth, we receiue the doctrin come from heauen. But in that when they perniciously erre, I denie not that we follow a profitable moderation. They hearing the wordes of Christ, This is my body, imagine a miracle most farre from his mind. But when out of this fained inuẽtion arise fowle absurdities, because they haue alredy with headlong hast put snares vpon themselues, they plunge themselues into the bottomlesse depth of the almightinesse of God that by this meane they may quench the light of trueth. Hereupon commeth that proude precisenes: We will not knowe howe Christ lieth hid vnder the breade, holding our selues contented with this saying of his, This is my body. But we, as we doe in the whole Scripture, doe with no lesse obedience than care, studie to obteine a sounde vnderstanding of this place: neither do we with prepostrous heate rashly and without choise catch holde of that which first thrusteth it selfe into our mindes: but vsing diligent musing vpon it, we embrace the meaning which the spirite of God ministreth: and standing thereupon we do frõ aloft despise whatsoeuer earthly wisdome is set against it. Yea we holde our mindes captiue that they may not be bolde so much as with one litle word to carpe against it: and do humble them, that they may not dare to rise vp against it. Hereupon sprung vp the exposition of the wordes of Christ, which to be by the continuall vsage of the scripture common to all Sacraments, all they that haue ben thought but meanely exercised therein, do knowe. Neither doe we, after the example of the holy Virgin, thinke it lawfull for vs, in a hard matter to enquire how it may be done. Iam. 1. 21. Luk. 1. 34.

Christ proued by scripture not to be on earth according to the presence of the flesh, but onely by maiestie prouidence and grace.

26 But because nothing shall more auaile to confirme the faith of the godly than whẽ they haue learned that the doctrine which we haue taught is taken out of the worde of God, and standeth vpon the authoritie therof: I will make this also euident with as great briefenes as I can. The body of Christ, since the time that it rose againe, not *Aristotle* but the Holy Ghost teacheth to be limited, and that it is comprehended in heauen vntil the last day. Neither am I ignorãt that they boldly mocke out those places that are alleadged for this purpose. So oft as Christ saith that he will depart, leauing the worlde, they answere that that departing is nothing else but a changing of mortall state. But after this manner, Christ shoulde not set the Holie Ghost in this place to supplie (as they call it) the want of his absence: forasmuch as he doeth not succeede into this place, nor Christ himselfe doth descende againe out of the heauenly glory to take vpon him the state of mortall life. Truely the comming of the Holy Ghost, and the ascending of Christ are thinges set as contrary: therefore it cannot be that Christ should according to the flesh dwell with vs after the same manner that hee sendeth his spirite. Moreouer hee in plaine wordes expresseth, that hee will not be alway with his disciples in the worlde. This saying also they thinke Iohn 14. 22. and 28. Matt 26. 11.

that they doe gaily wipe away, as though Christ saide that he will not alway be poore and miserable or subiect to the necessities of this fraile life, But the circumstance of the place crieth plainely to the contrarie, because there is not intreated of pouertie and neede, or of the miserable state of earthly life, but of worship and honour. The anointing pleased not the disciples, because they thought it to be a superfluous & vnprofitable cost, and neere vnto riotous excesse, therefore they had rather that the price thereof which they thought to be ill wasted, had beene bestowed vpon the poore. Christ answereth that he shal not alway be present that he may be worshipped with such honour. And none otherwise did *Augustine* expounde it, whose wordes bee
Tract. in Ioh. 50. these which are nothing doubtful. When Christ said, Ye shal not alway haue me, he spake of the presence of his body. For according to his maiestie, according to his prouidéce, according to his vnspeakeable and inuisible grace,
Matt. 28. 20. this was fulfilled which he saide, behold, I am with you euen to the ending of the world. But according to the flesh which the word tooke vnto him, according to this that he was borne of the Virgin according to this ỹ he was taken of the Iewes, that he was fastened to the tree, that he was take downe from the crosse, that he was wrapped in linnen clothes, ỹ he was laid in the graue, that he was manifestly shewed in the resurrection, this was fulfilled, Yee shall not alway haue me with you. Why so? Because he was conuersant according to the presence of his bodie fourtie dayes with his disciples, and while they accompanied him in seeing not in following he ascended. He is not here: for he sitteth there at the right hand of the Father. And yet hee is here: because he is not gone away in presẽce of Maiestie. Otherwise according to the presence of maiestie we haue Christ alway: and according to the presence of the flesh it is rightly saide, But me ye shall not alway haue. For according to the presence of the flesh, the Church had him a fewe daies: nowe shee holdeth him by faith, but seeth him not with eyes. Where (that I may note this also briefly) he maketh him present to vs three waies, by maiestie, prouidence, and vnspeakeable grace, vnder which I comprehend this maruellous communion of his bodie and blood: if so that we vnderstande it to be done by the power of the holy Ghost, not by that fained enclosing of his bodie vnder the element. For our Lord hath testified, that he hath flesh and bones which may be felt and seene. And to goe away and Ascende do not signifie to make a shewe of one ascending and going away, but to doin deede that which the wordes sounde. Shall we then (will some man say) assigne to Christ some certaine coast of heauen? But I answere with *Augustine*
Lib. de fide sym. ca. 16. that this is a most curious and superfluous question, if so that yet wee beleeue that he is in heauen.

Ascending sophisticallie expounded to be nothing else but cõueiance out of sight.
Actes 1. 9.
Mar. 16. 16.
Luk. 24. 51.

27 But what doeth the name of ascending so oft repeated? doth it not signifie a remooving from one place to an other? They denie it: because after their opinion, by height is onely signified maiestie of Empire. But what meaneth the verie manner of ascending? was he not in sight of his disciples looking on, lifted vp on high? Do not the Euangelistes plainely declare that he was taken vp into the heauens? These wittie Sophisters do answere that with a cloud set betweene him and them he was conueied out of their sight, that the faithfull might learne that from thence foorth he should not bee

be visible in the world. As though, to make credit of his inuisible presence, he ought not rather to vanish away in a moment, or as though the cloud ought not rather to compasse him before ỳ he stirred his foot. But when he is caried vp on high into the aire, & with a cloud cast vnderneath him, teacheth ỳ he is no more to be sought in the earth: we safelie gather, that now he hath his dwelling place in the heauens: as *Paul* also affirmeth, and from thence biddeth vs to looke for him. After this maner the Angels warned the disciples, ỳ they in vain gazed vp into heauē: because Iesus which is taken vp into heauen, shall so come as they haue seene him go vp. Here also the aduersaries of sound doctrine start away with a pleasant shift as they thinke, saying that he shall then come visible, which neuer went out of the earth but that he abideth inuisible with them that be his. As though the Angels did there signifie a double presence, & do not simplie make the disciples witnesses of his going vp seeing it with their eyes, ỳ no doubting might remain: euen as if they had said: hee in your sights beholding it, beeing taken vp into heauen, hath claimed to himselfe the heauenly empire: it remaineth that ye patiently abide in expectation, till hee come againe the iudge of the world: because he is now entred into heauen, not that hee may alone possesse it, but that he may gather together with him you and all the godly. Phil. 3. 10.

28 But forasmuch as the defenders of this bastard doctrine are not ashamed to garnish it with the consenting voices of the olde writers and specially of *Augustine*: I will in fewe wordes declare how peruersly they go about it. For whereas their testimonies haue beene gathered together of learned and godly men, I will not do a thing already done: let him that will, seeke them out of their workes. I will not heape together, neither out of *Augustine* himselfe, all that might make to the purpose: but will bee content to shewe by a fewe that he is without controuersie whole on our side. As for this that our aduersaries, to writhe him from vs, doe alleage that it is commonlie read in his bookes, that the flesh and bloude of Christ is distributed in the supper, namely the sacrifice once offered in the crosse: it is but trifling: sith he also calleth it either thanksgiuing, or the sacramēt of the body. But in what sense he vseth the wordes of flesh and bloud, we needе not to seeke w̄ long cōpassing about: forasmuch as hee declareth himselfe, saying that sacraments take their names of the likenes of the things which they signify: and that therfore after a certain manner the sacrament of the body is ỳ body. Wherwith accordeth another place which is wel enough known, The Lord sticked not to say, This is my body, when he gaue the signe of it. Againe they obiect, that *Augustine* writeth expreslie, that the body of Christ falleth to the grounde, and entreth into the mouth: euen in the same sense, that he affirmeth it to be cōsumed, because he ioineth them both together. Neither doth that make to the contrarie, which he saith, that when the mysterie is ended the bread is consumed: because he had a little before saide: sith these thinges are knowen to men, forasmuch as they are done by men, they may haue honour as things: but as maruellous things, they may not. And to no other end tendeth that which our aduersaries do too vnaduisedly draw to themselues: that Christ did (after a certain manner) beare himselfe in his owne handes, when he reacheth the mysticall breade to the disciples.

Augustine vvrested and abused by the mainteiners of consubstantiation.

Ad Bonifac. Epist. 25.

Contra Adama. Mani. Lib. 12.

Lib. 5. de trin. c.

ciples. For by enterlacing this aduerbe of likeneſſe (after a certain maner) he ſufficiently declareth, that he was not truely nor reallie encloſed vnder
In Pſal. 33. the bread. And no maruel: ſith in another place he plainlie affirmeth that bodies, if ſpaces of places be taken from them, ſhalbe no where: & becauſe they ſhall be no where, they ſhall not be at all. It is a hungrie cauillation, to ſay that in that place is not entreated of the Supper, in which God vttereth ſpeciall power: becauſe the queſtion was moued concerning the fleſhe of Chriſt, and the holie man of ſet purpoſe aunſwering ſaith: Chriſt gaue immortalitie to his fleſh, but tooke not nature from it. After this form it is not to be thought that he is ech where ſpread abroad: for we muſt beware that
Epiſt. ad Dardan. we do not ſo affirme the Godhead of the man, that we take away the trueth of the bodie. And it followeth not, that that which is in God muſt bee eche where as GOD is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: ech where, by this that he is God: in heauen, by this that he is man. What a negligence had it beene, not to except the myſterie of the ſupper being a thing ſo earneſt and weightie, if there had beene in it any thing againſt the doctrine which he entreated of. And yet if a man doe heedefully reade that which followeth within a little after, he ſhall finde that vnder that general doctrine, the ſupper is alſo comprehended, that Chriſt the onelie begotten ſonne of GOD, and the ſame the ſon of man, is eche where whole preſent as God: that he is in the temple of God (that is in the Church) GOD as it were there dwelling, and in ſome certain place of heauen by reaſon of the meaſure of his true body. We ſee howe, to the vniting of Chriſt with the Church, he doeth not drawe his bodie out of Heauen: which ſurelie hee woulde haue done, if the bodie of Chriſt were not truelie meate to vs vnleſſe it were encloſed vnder bread. In
Tract. 50. in Ioh. an other place defining howe the faithfull do nowe poſſeſſe Chriſte. Thou haſt him (ſaith he) by the ſigne of the croſſe, by the ſacrament of Baptiſme, by the meate and drinke of the altar. How rightlie he reckoneth a ſuperſtitious vſage among the ſignes of the preſence of Chriſte, I doe not nowe diſpute: but hee that compareth the preſence of the fleſh to the ſigne of the croſſe, ſufficiently ſheweth that he faineth not a two bodied Chriſt, that the ſame he may lurke hidden vnder the bread, which ſitteth viſible in hea-
Matt. 26. 11. uen. If this need plainer declaration, it is by and by after added in the ſame place, that according to the preſence of maieſty, wee alway haue Chriſte that according to the preſence of the fleſhe, it is rightly ſaide, Mee ye ſhall
Matt. 28. 20. not alway haue. They aunſwere, that this is alſo added, that according to an vnſpeakable and inuiſible grace, it is fulfilled which is ſaide of him, I am with you, euen vnto the ending of the worlde. But that is nothing for their aduantage: becauſe this is at length reſtrained to his maieſtie, which is euer in cõpariſon ſet againſt the body, & his fleſh by expreſſe name is made different from his grace & power. As in an other place the ſame cõpariſon of cõtraries is red in him, that Chriſt by bodily preſence left the diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plain ỳ the ſubſtãce of the fleſh is diſtinguiſhed from the power of the ſpirit, which conioineth vs with Chriſt, though we be otherwiſe farre ſeuered by diſtance of places. The ſame manner of ſpeaking he oftentimes vſeth, as when he ſaith: He is

to come againe to the quicke & the dead with bodily presence, according to the rule of Faith & sound doctrine. For with spirituall presence he was also to come to them, and to abide with the whole Church in the worlde vntill the ending of the worlde. Therefore this speech is directed to the beleeuers whome hee had alreadie begonne to saue with bodily presence, & whome hee was to leaue with bodily absence: that he might with his Father saue them with spirituall presence. To take bodily for visible is but trifling: sith he setteth also the body in comparison against the diuine power: and adding (to saue with the Father) he clearely expresseth that he doth powre abroad his grace from heauen to vs by his spirite.

29 And sith they put so much confidence in this lurking hole of inuisible presence, goe too let vs see howe well they hide themselues in it. First they shall not bring foorth one syllable out of the scriptures, whereby they may proue that Christ is inuisible: but they take that for confessed which no man that hath his sounde wit will graunt them, that the body of Christ can not otherwise bee giuen in the Supper but being couered with the visor of bread. And this is the verie point about which they strine with vs, so farre is it off from having the place of a principle. And when they so babble, they are compelled to make a double bodie of Christ: because after their opinion it is in it selfe visible in heauen, but inuisible in the supper after a special maner of dispensation. But howe trimly this agreeth, it is easie to iudge both by other places of scripture, and by the witnesse of *Peter*. *Peter* saith that Christ must be holden or cõteined in heauen, til he come againe. These me teach that he is euery where, but without forme. They take exception and say that it is vniust dealing, to make the nature of a glorified bodie subiect to the lawes of common nature. But this aunswere draweth with it that doting error of *Seruetus*, (which is worthily to bee abhorred of all the godlie) that the bodie was swallowed vp of the Godheade. I doe not say that they thinke so. But if this bee reckoned among the qualities of a glorified bodie, to fill al things after an inuisible manner, it is euident, that the bodilie substance is destroyed, and that there is lefte no difference of the godheade and the nature of man. Againe if the bodie of Christ bee of so manie fashions and diuerse, that it is seene in one place, and is inuisible in an other: where is the verie nature of a bodie which consisteth of his measured proportions? and where is vnitie? Much more rightly doeth *Tertullian* say, which affirmeth that the body of Christ was a true and naturall bodie, because in the mysterie of the Supper the figure of it is set before vs for a pleadge and assurance of the spirituall life. And verilie Christ sayde of his glorified body, see and feele, for a Spirite hath not flesh and bones. Loe by Christes owne mouth the trueth of the flesh is prooued, because it can bee felte and seene, Take away these thinges, then it shall cease to bee flesh. They still flee to their denne of dispensation which they haue framed to themselues. But it is our parte so to embrace that which Christ absolutely pronounceth, that that which he meaneth to affirme may be of force with vs without exception. Hee prooueth himselfe to bee no Ghost, because hee is visible in his flesh. Let that be taken away which hee claimeth as proper to the nature of his bodie: must they not

The body of Christ by glorie not made inuisible, which phansie concerning Christ hath no maner of ground in scripture.

Act. 3. 21.

Luk. 24. 39.

then be faine to coine a newe definition of a body? Nowe whither soeuer they turne themselues about, their fained dispensatiō hath no place in that
Phil.3.21. place of *Paul* where he saith, that we looke for a Sauiour from heauen which shall fashion our base body like to his glorious bodie. For we may not hope for a like fashioning in those qualities which they faine to Christ, that euery one should haue an inuisible and vnmeasurable body. Neither shall there be found any man so dul witted whom they may make to beleeue so great an absurditie. Let them not therefore ascribe this gift to Christes glorified bodie, to be at once in many places, and to be conteyned in no space. Finally let them either openly denie the resurrection of the flesh, or let them grant that Christ being clothed with heauenly glorie, did not put off his flesh, who shal make vs in our flesh fellowes and parteners of the same glorie, when we shall haue the resurrection common with him. For what doeth the scripture teach more plainely, than that as Christ did put on our true flesh when he was borne of the Virgin, and suffered in our true flesh when hee satisfied for vs: so he receiued againe also the same true flesh in rising againe, and caried it vp to heauen? For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as *Tertullian* saith) he caried the earnest of our resurrection into the heauens with him. Now how weake and fraile shoulde that hope be, vnlesse this our selfe flesh had beene raised vp with Christ and entred into the kingdome of heauen? But this is the proper trueth of a bodie, to be conteined in space, to consist of his measured proportions, to haue his forme. Therefore away with this foolish deuise, which doeth fasten both the minds of men & Christ to the bread. For to what purpose serueth the secret presence vnder bread, but that they which couet to haue Christ ioyned with thē, may rest in that signe? But the Lorde himselfe willed vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselfe to bee touched of the
Ioh.20.27. women vntill he had gone vp to his Father. When hee seeth *Marie* with godlie zeale of reuerēce to make hast to kisse his feet, there is no cause why he shoulde disallowe and forbid this touching till he haue beene taken vp into heauen, but becawse he will be sought no where elsse. Whereas they obiect that he was afterwarde seene of *Stephen*, the solution is easie. For neyther was it therefore necessarie that Christ should chang place, which could
Act.7.56. Act.9.4. Matt.28.6. Ioh.20.19. giue to the eyes of his seruaunt such sharpenesse of sight as might pearce
Matt.14.25. through the heauens. The same also is to be saide of *Paul*. Whereas they obiect that Christ came out of the Sepulchre being shut: and entred in among the disciples, the dores being shut: that maketh neuer a whitte more for maintenance of their error. For as the water like a fast pauement made a way to Christ walking vpon the lake: so it is no maruell, if at his comming the hardnes of the stone yeledd it selfe. Howbeit it is more proueable, that by his commandement the stone was remoued, and by and by after passage giuen him returned into his place. And to enter the dores being shut, is not asmuch in effect as to pearce through the whole substaunce, but by diuine power to open an entrie for himselfe, that hee sodenly stoode among the disciples, verilie after a maruellous manner, when the dores were fast lock-
Luk.44.3.1 ked. That which they alleadge out of *Luke*, that Christ sodenly vanished away

away from the eyes of the disciples with whom he went to *Emaus*, profiteth them nothing, and maketh for vs. For, that he might take away the sight of him selfe from them, he was not made inuisible, but onely went out of sight. As when he went in iourny together with them (as the same *Luke* witnesseth) he did not put on a newe face, that he might not be knowen, but held their eyes. But these fellowes do not only transforme Christ, that hee may be conuersant in earth, but in diuers places they make him diuerse and vnlike himselfe. Finally, in so trifling they do not by one word in deede, but by a circumstance, make of the flesh of Christ a spirit: and not contented therwith, they put vpon it altogether contrarie qualities. Whereupon of necessitie followeth that it is double. Luc. 24.16.

30 Now although we graunt them that which they prate of the inuisible presence, the vnmeasurablenes shall not be yet proued, without which they shall in vaine attempt to enclose Christ vnder bread. Vnlesse the body of Christ may bee euerie where at once, without any compasse of place, it shall not be likely that he lyeth hidden vnder bread in the supper. By which necessity they brought in the monstrous being euery where. But it is shewed by strong and plaine witnesses of Scripture, that it was limitted about by the measure of the body of a man: and then that by his ascending he hath made it plain that he is not in all places, but that when he passeth into one place, he leaueth the other that hee was in before. Neither is the promise which they alleage, to be drawen to the body, I am with you euen to the ending of the world. First the continual conioyning can not stand, vnlesse Christ dwel in vs corporallie without the vse of the Supper. Therefore there is no iust cause why they shoulde so sharply brawle about the wordes of Christ, that they may in the Supper enclose Christ vnder bread. Againe the text it selfe proueth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his disciples inuincible helpe, whereby he may defend and sustein them against all the assaultes of Satan and the world. For when he inioyned them a hard charge: least they should dout to take it in hand, or should fearefully execute it, he strengtheneth them with affiance of his presence: as if he had said, that his succour shall not faile them, which shalbe impossible to be ouercome. Vnlesse they listed to confounde all thinges, ought they not to haue made distinction of the manner of presence. And verily some had rather with great shame to vtter their ignorance, than to yeeld neuer so litle of their errour. I speake not of the Papistes: whose doctrine is more tolerable, or at the least more shamefast. But contentiousnes so carrieth some away, that they say that by reason of the natures vnited in Christ, whersoeuer the Godhead of Christ is, there is also his flesh, which cannot be seuered from his Godhead. As though that same vniting haue compounded of those two natures I wote not what mean thing which was neither God nor man. So in deede did *Eutyches* and after him *Seruetus*. But it is plainely gathered out of the Scripture, that the only one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that *Eutiches* was rightfully condemned, they will bee ashamed to denie: it is marueile that they marke not the cause of his condemning, that taking away the difference betweene the natures, enforcing the vnitie

Though the intuisibilitie of the body of Christ were graunted, yet the vnmeasurablenes thereof, which beeing denied taketh away the presence of Christ in or vnder the bread, was both condemned in the heresie of Eutiches and hath in Scripture no colour of proofe.

Mat. 2.20.

vnitie of perſon, he made of God man, and of man God. What madneſſe therfore is it, rather to mingle heauen and earth togither, than not to draw the bodie of Chriſt out of the heauenly ſanctuarie? For whereas they bring for themſelues theſe teſtimonies, None is gone vp to heauen but he that is come downe the ſonne of man which is in heauen. Againe, The ſonne which is in the boſome of the Father, he ſhall declare them: it is a point of like ſenſleſſe dulneſſe, to deſpiſe the communicating of properties which was in olde time not without cauſe inuented of the holie Fathers. Truely, whē the Lord of glorie is ſaid to be crucified, *Paul* doth not meane that he ſuffred any thing in his Godhead: but becauſe the ſame Chriſt which being an abiect and deſpiſed in the fleſh did ſuffer, was both God and Lord of glorie. After this maner alſo the Sonne of man was in heauen: becauſe the ſelfe ſame Chriſte, which according to the fleſh did dwell the Sonne of man in earth, was God in heauen. In which ſort he is ſaid to haue deſcended from the ſaid place according to his Godhead: not that the Godhead did forſake heauen to hide it ſelf in the priſon of the bodie: but becauſe, although it filled all things, yet in the verie manhood of Chriſt it dwelled corporally, that is to ſay naturally and after a certaine vnſpeakeable maner. It is a common diſtinction in ſchooles, which I am not aſhamed to rehearſe: that although whole Chriſt be euery where, yet not ỹ whole that is in him is euery where. And I would to God the Schoolemen themſelues had well weyed the pith of this ſaying: for ſo ſhoulde the vnſauory inuention of the fleſhly preſence of Chriſt haue bin met withall. Therefore our mediatour, ſith hee is whole euery where, is alway at hand with his, & in the ſupper after a ſpeciall maner giueth himſelf preſent: but yet ſo, that whole he is preſent, not the whol that he is: becauſe, as it is ſaid, in his fleſh he is conteined in heauen till hee appeare to iudgement.

Iohn. 3. 13
Iohn 1. 18

1. Cor. 2. 8

Chriſt preſent in the ſupper though he deſcend not to preſent his body viſible in bread.

31 But they are farre deceiued, which conceiue no preſence of the fleſh of Chriſt in the ſupper, vnleſſe it be made preſent in bread. For ſo they leaue nothing to the ſecrete working of the Spirit, which vniteth Chriſt himſelfe vnto vs. They thinke not Chriſt preſent, vnleſſe he come downe to vs. As though if he did lift vs vp to him, we ſhould not aſwell enioy his preſence. Therefore the queſtion is onely of the manner: becauſe they place Chriſt in the bread, but we thinke it not lawfull for vs to pluck him out of Heauen. Let the readers iudge whether is the righter. Onely let this cauillation be driuen away, that Chriſt is taken away from his ſupper, vnleſſe he be hidden vnder the couer of bread. For ſith this myſterie is heauenly, it is no need to draw Chriſt into the earth, that he may be ioyned to vs.

The manner of the preſence of Chriſt in the Sacrament incomprehenſible inexplicable.

32 Now if any man doe aske me of the manner, I will not be aſhamed to confeſſe, that it is a higher ſecret than ỹ it can be either comprehēded with my witte, or vttered with my words: and, to ſpeake it more plainely, I rather feele it, than I can vnderſtand it. Therefore I doe herein without controuerſie embrace the trueth of God, in which I may ſafely reſt. He pronounceth ỹ his fleſh is the meate of my ſoule, & his bloud is the drink. With ſuch food I offer my ſoule to him to be fedde. In his holy Supper he commaundeth me vnder the ſignes of breade and wine to take, eate, and drink his bodie & bloud. I nothing doubt that both he doeth truely deliuer them,

and

and I doe receiue them. Onely I refuse the absurdities, which appeare to bee either vnworthy of the heauenly maiestie of Christ, or disagreeing from the trueth of his nature of manhood: forasmuch as they must also fight with the worde of God, which also teacheth that Christ was so taken vp into the glorie of the heauenly kingdome that it lifteth him vp aboue all estate of the worlde, and no lesse diligently setteth foorth in his nature of man, those thinges that are properly belonging to his true manhoode. Neither ought this to seeme incredible, or not consonant to reason, because as the whole kingdom of Christ is spiritual, so whatsoeuer he doth with his Church, ought not to be reduced to the reason of this world Or, that I may vse the wordes of *Augustine*, this mysterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I say) is the presence of the bodie, as the nature of the Sacrament requireth: which we say here to excell with so great force, and great effectualnesse, that it not onely bringeth to our mindes vndouted trust of eternall life, but also assureth vs of the immortalitie of our flesh. For it is now quickned of his immortal flesh, & after a certaine maner communicateth of his immortalitie. They which are caried aboue this with their excessiue speches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we nowe speake of a sacrament, al the partes whereof ought to be referred to faith. But we do no lesse deintily and plentifully feede faith with this partaking of the body which wee haue declared, than they that plucke Christ himselfe out of heauen. In the meane time I plainely confesse, that I refuse ỹ mixture of the flesh of Christ with our soule, or the powring out of it such as they teach: because, it suffiseth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doeth power into vs his owne life, although the verie flesh of Christ doeth not enter into vs. Moreouer it is no doubt that the proportion of faith, whereby *Paul* willeth vs to examine all exposition of Scripture, doeth in this behalfe verie well agree with me. As for them that speake against so euident a trueth, let them looke after what rule of faith they fashion themselues. He that doth not confesse that Iesus Christ is come in the flesh, is not of God. These men, although they cloke it, or make it not, doe spoile him of his flesh.

Luk.24.26

Iren.lib.4.ca.34

Rom.12.3

2.Iohn.7

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flesh of Christ vnder breade. But there is no smal wrong done to the holy Ghost, vnlesse we beleue that it is brought to passe by his incomprehensible power, that wee communicate with the flesh and bloud of Christ. Yea if the force of the mysterie, such as it is taught of vs, and as it was knowen to the olde Church fiue hundred yeres ago, were weighed according to the worthines of it, there was enough and more whereupon we might be satisfied: the gate had beene shut against manie foule errours, out of which haue beene kindled many horrible dissensions wherewith both in old time and in our age the Church hath bene miserably vexed, while curious men doe enforce an excessiue maner of presence, which the scripture neuer sheweth. And they turmoile about a thing soundly and rashly conceiued, as if the enclosing of Christ vnder bread were (as

Our communicating of Christ in the sacrament spirituall not carnall, such as receiueth Christ himselfe not the effectes of his grace only, otherwise sacramental then Lombard and after him others haue dreamed, who thinke his flesh eaten without taste, without faith.

(as the prouerbe is) the prowe and poupe of godlineſſe. It principally behoued to knowe, howe the bodie of Chriſt, as it was once deliuered for vs, is made ours: howe we are made partakers of his bloude that was ſhedde: becauſe this is to poſſeſſe whole Chriſt crucified, that we may enioy al his good things. Now theſe things, in which was ſo great importance, being omitted yea neglected & in a maner buried, this only crabbed queſtiō pleaſeth them how the body of Chriſt lieth hid vnder bread or vnder the fourme of bread. They falſly ſpreade abroad that whatſoeuer we teach concerning ſpirituall eating, is contrarie to the true and reall eating, as they call it: becauſe wee haue reſpecte to nothing but to the manner, which among them is carnall, while they encloſe Chriſt in bread: but to vs it is ſpirituall, becauſe the ſecret power of the ſpirite is the bond of our conioyning with Chriſt. No truer is that other obiection, that we touch onely the fruit or effect which the faithful take of the eating of the fleſh of Chriſt. For wee haue ſaide before, that Chriſt himſelfe is the ſubſtance of the Supper: and that thereupon followeth the effecte, that by the ſacrifice of his death we are cleanſed from ſinnes, by his bloud we are waſhed, by his reſurrection we are raiſed vp into hope of the heauenly life. But the fooliſh imagination, whereof *Lombarde* was the author, hath peruerted their mindes, while they thinke that the eating of the fleſh of Chriſt is the Sacrament. For this ſaith he: The Sacrament and not the thing are the fourmes of breade and wine: the Sacrament and the thing, are the fleſh and bloud of Chriſte: the thing and not the Sacrament, is the myſticall fleſhe. Againe within a litle after. The thing ſignified and contained, is the proper fleſhe of Chriſt: the thing ſignified and not contained, is his myſticall bodie. Whereas he maketh difference beetweene the fleſh of Chriſt, and the effectuall power of nouriſhing, wherwith it is endued, I agree: but whereas he faineth it to be a ſacrament, yea and contained vnder bread, it is an error not to be ſuffred. Hereupon hath growen the falſe expoſition of ſacramentall eating, becauſe they haue thought that wicked men alſo and euil doers doe eate the fleſh of Chriſt, howe much ſo euer they be ſtraungers from him. But the fleſh of Chriſt, it ſelfe in the myſterie of the Supper is no leſſe a ſpirituall thing than eternall ſaluation. Whereupon we gather, that whoſoeuer be voyde of the ſpirit of Chriſt, can no more eate the fleſh of Chriſt, than they can drinke wine wherewith is ioyned no taſt. Truely Chriſt is too hainouſly torne in ſunder, when that dead body and which hath no liuely ſtrength, is giuen foorth in common to vnbeleeuers: and his expreſſe wordes are directly againſt it. Whoſoeuer eateth my fleſhe and drinketh my bloude, abideth in me, and I in him. They aunſwere that in that place is not entreated of the ſacramentall eating: which I graunt, ſo that they will not now and then ſtumble againſt the ſame ſtone, in ſaying that the fleſhe it ſelfe is eaten without fruite. But I woulde knowe of them, howe long they holde it when they haue eaten it. Heere, in my iudgement, they ſhall haue no way to get out. But they obiecte, that nothing can be withdrawen or faile of the promiſes of God by the vnthankefulneſſe of men. I graunt in deede, and I ſaye that the force of the myſterie remaineth whole, howſoeuer wicked men doe, as much as in them lyeth, endeuour to make it voide. Yet it is one thing to be offered, and an other thing

Li. 4. Diſt. 8

Ioh. 6. 56

thing to be receiued. Christ reacheth this spirituall meate and offreth this spiritual drinke to all men, some do greedily eate of it, some do lothingly refuse it: shall these men refusing make the meat and the drinke to loose their nature? They wil say that their opinion is holpen by this similitude, namely, that the flesh of Christ, though it be vnsauorie, is neuertheless his flesh. But I denie that it can be eaten without the tast of faith: or (if we list rather to speake as *Augustine* doeth) I say that men beare away no more of this Sacrament, than they gather with the vessel of faith. So nothing is abated from the Sacrament, yea the trueth and effectualnesse thereof remaineth vnminished, although the wicked depart emptie from the outwarde partaking of it. If they againe obiect that this worde, this is my bodie, is diminished, if the wicked receiue corruptible bread and nothing else: we haue a solution readie, that God will not be acknowen true in the receiuing it selfe, but in the stedfastnesse of his owne goodnesse, when he is readie to giue, yea liberally offreth to the vnworthie that which they refuse. And this is the fulnesse of the Sacrament, which the whole world cannot breake, ỹ the flesh and bloud of Christ is no lesse giuen to the vnworthie than to the chosen faithfull ones of God: but therewithal it is true, that as water lighting vpon a harde stone, falleth away, because there is no entrie open into the stone: so the wicked do with their hardnesse driue backe the grace of God that it cannot pearce into them. Moreouer, that Christ should bee receiued without faith, is no more agreeing with reason, than seede to budde in the fire. Whereas they aske, how Christ is come to damnation to some, vnlesse they receiue him vnworthily, it is a verie colde question: for asmuch as wee no where read, that men do procure death to themselues by vnworthily receiuing Christ, but rather by refusing him. Neither doth Christs parable helpe them, where he saith that seede groweth vp among thornes, and afterward being choked is marred: because hee there entreateth, of what value the faith is which endureth but for a time, which they doe not thinke to be necessarie to the eating of Christes flesh and drinking of his bloud, that in this behalfe do make *Iudas* egally fellow with *Peter*. But rather by the same parable their errour is confuted, where Christ saith that some seede falleth in the high way, other some vpon stones, and neither of them taketh roote. Whereupon followeth that to the vnbeleeuers their own hardnesse is a let that Christ attaineth not to them. Whosoeuer desireth to haue our saluation holpen by this mystery, shall finde nothing fitter, than that the faithfull being led to the very fountaine, should drawe life out of the Sonne of God. But the dignitie of it is honourably enough set out, when we keepe in mind that it is a helpe whereby we be graffed into the body of Christe, or beeing graffed do more & more growe together, til he do fullie make himself one with vs in the heauenly life. They obiect that Paul ought not to haue made them guiltie of the bodie & bloud of Christe, vnlesse they were partakers of them. But I answere that they are not therefore condemned because they haue eaten them, but onely because they haue prophaned the mysterie, in treading vnder feete the pledge of the holie conioyning with God, which they ought reuerently to receiue.

Matt. 13. 7.

1. Cor. 11. 29.

34 Nowe because *Augustine* among the old writers chiefly hath affirmed that

that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelitie or naughtinesse of men: it shalbe profitable to prooue clearely by his owne wordes, howe vnfitly and peruersly they doe drawe that to this present cause, which cast the bodie of Christ to dogges to eare. The sacramental eating, after their opinion, is whereby the wicked receiue the bodie and bloud of Christ without the power of the spirite, or any effect of grace. *Augustine* contrariwise weying wisely those words, He that eateth my flesh, and drinketh my bloud, shall not die for euer, saieth: Namely the power of the sacrament, not onely the visible sacrament: and verily within, not without: hee ỳ eateth it with heart, not he that presseth it with tooth. Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the vnitie of the body & bloud of Christ, is set before men in the supper of the Lorde, to some vnto life, to some vnto destruction: but the thing it selfe whereof it is a Sacrament, to all men vnto life, to none vnto destruction, whosoeuer bee partaker of it. That none should here cauil, that the thing is called not the bodie, but the grace of the Spirite which may be seuered from the bodie, the contrarie comparison betweene these two words of addition Visible and inuisible driueth away al these mysts: for vnder the first of them cannot be comprehended the bodie of Christ. Whereupon followeth that the vnbeleeuers doe communicate onely of the visible signe. And that all douting may be better taken away, after that he had saide that this bread requireth the hunger of the inward man, he addeth: *Moses* and *Aaron* and *Phinees*, and many other that did eate Manna, pleased God. Why so? because the spirituall meate they spiritually vnderstood, spiritually hungred, spiritually tasted, that they might be spiritually filled. For wee also at this day haue receiued spirituall meat: but the Sacrament is one thing, and the power of the sacrament is an other. A litle after: and by this he that abideth not in Christ, and in whome Christ abideth not, wout dout neither eateth spiritually his flesh, nor drinketh his blood, though carnally & visiblie he presseth with teeth the signe of the bodie and blood. We heare againe that the visible signe is set in comparison as contrarie to spirituall eating. Whereby that error is confuted, that the bodie of Christ inuisible is in deed eaten sacramentally, though not spiritually. We heare also ỳ nothing is granted to prophane & vncleane men beside the visible receiuing of the signe. Hereupō commeth his famous saying, that the other disciples did eate the breade the Lorde, but *Iudas* did eate the bread of the Lord: wherin he plainly excludeth the vnbeleuers frō ỳ partaking of the body & bloud. Neither tēdeth it to any other end which he saith in another place: What marueilest thou, if to *Iudas* was giuen ỳ br d of Christ, by which he might be made bond to the diuel: when thou seest on the contrarie side ỳ to *Paul* was giuen the angell of the diuel, by whome he might be made perfect in Christ? he saith verily in another place, ỳ the bred of the Supper was the bodie of Christ to them to whome *Paul* said, He that eateth vnworthily, eateth & drinketh iudgement to himselfe: and that they haue not therefore nothing, because they haue receiued naughtilie. But in what sense, he declareth more fully in another place. For taking in hād purposely to define how the wicked & euil doers, which professe the Christian faith

Hom in Ioh. 26
Iohn. 6. 50
Exod. 16. 14.
Hom. in Ioh. 59
Hom. 62
2 Cor. 11. 7
Lib. 5. de bap. cont. Dona.
1. Cor. 11. 29

faith with mouth but with deedes doe denie it, doe eate the bodie of Christ (and that against the opinió of some which thought that they did not eate in sacrament onelie but in verie deede.) But neither (saith he) ought it to be said that they eate the body of Christ, because they are not to be reckened among the members of Christ. For (to speake nothing of the rest (they can not together bee the members of Christ, and the members of a harlot. Finally where himselfe saith, He that eateth my flesh, & drinketh my blood, abideth in me, & I in him, he sheweth what it is not sacramentally but in verie deed to eate the bodie of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this, as though he had said, he that abideth not in me, and in whom I abide not, let him not say or thinke that he doeth eate my bodie, or drinke my blood. Let the readers weigh the thinges set as contraries in the comparison to eate, sacramentally, and in verie deed: and there shall remaine no doubt. He confirmeth the same, no lesse plainelie in these wordes: Prepare not your iawes, but your heart: Hereupon is this Supper cõmended. Loe we beleeue in Christ, when we receiue by faith: in receiuing we know what to thinke. We receiue a litle & are fatted in heart. Therfore not that which is seene, but that which is beleeued, doeth feede. Here also, which the wicked receiue, he restraineth to the visible signe: and teacheth that christ is none otherwise receiued thã by faith. So also in an other place, pronouncing expresly that the good and the euill doe communicate together in the signes, he excludeth the euil frõ the true eating of the flesh of Christ. For if they receiued the thing it selfe, he woulde not vtterly haue left that vnspoken which was more fit for his matter. Also in an other place, entreating of the eating and the fruit thereof, he cõcludeth thus: Then shal the body and bloud of Christ be life to euery man, if that which in the sacrament is visibly receiued, be in the truth it selfe spiritually eaten, spiritually dronk. Therfore who so make vnbeleeuers partakers of the flesh & bloud of Christ, that they may agree with *Augustine*, let them shewe vs the visible bodie of Christ: forasmuch as, by his iudgement, the whole truth is spirituall. And it is certainely gathered out of his words, that the sacramental eating, when vnbeleefe closeth vp the entrie to trueth, is as much in effect as visible or outwarde eating. If the body of Christ might be eaten truly and yet not spiritually, what shoulde that meane which he saith in an other place? Yee shall not eate this body which ye see, and drinke the bloud which they shall shedde that shall crucifie me. I haue commended a certaine sacrament vnto you, being spiritually vnderstanded it shall quicken you. Verily he would not denie but that the same bodie which Christ offred for sacrifice, is deliuered in the Supper: but he did set out the manner of eating: namelie that beeing receiued into heauenlie glorie, by the secrete power of the Spirite, it breatheth life into vs. I graunt in deede that there is oftentimes founde in him this maner of speaking, that the bodie of Christ is eaten of the vnbeleeuers: but he expoundeth himselfe, adding, In Sacrament. And in an other place he describeth spirituall eating, in which our bitinges consume not grace. And least mine aduersaries should say, that I fight with them with a heape of places, I would know of them howe they can vnwinde themselues from one saying of his, where he saith that Sacramentes doe worke in the only

Ioh.6.26. Lib.de ciui: Dei.21.c.25

Cont.Faust. li.13.ca.16 Ser.de verb. Apost.

In.Psal.98

Hom.in Ioh.27

onely elect that which they figure. Truly they dare not deny but ỹ the bread in the supper figureth the body of Christ. Wherupon followeth ỹ the reprobate are debarred from the partaking of it. That *Cyril* also thought none otherwise, these wordes do declare. As if a man vpon molten waxe do powre other wax, he wholly tempereth the one waxe with the other: so it is necessary if any man receiue the flesh & bloud of the Lord that he be ioyned with him that Christ may bee found in him and he in Christe. By these wordes I think it is euident, that they are bereaued of the true and reall eating, that do but sacramentally eat the body of Christ, which cannot be seuered from his power: and that therefore faileth not the faith of the promises of God, which ceaseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

In 6. Ioan. ca. 17.

Adoration of Christ in the sacrament vnwarranted.

35 This knowledge shall also easily draw vs away from the carnal worshipping, which some haue with peruerse rashnesse erected in the sacrament: because they made account with themselues in this maner: If it be the body, then both the soule & the Godhead are together with the body, which now cannot be seuered: therefore Christ is there to be worshipped. First if their accompanying which they pretend be denied them, what will they do? For how much soeuer they cry out vppon an absurditie, if the body bee seuered from the soule and the Godhead: yet what sound witted and sober man can perswade himself that the body of Christ is Christ? They thinke themselues in deed gaily to proue it with their logical arguments. But sith Christ speaketh distinctly of his body and bloud, but describeth not the maner of presence: how will they of a doubtfull thing gather certainely that which they would? What then? if their consciences chaunce to be exercised with any more grieuous feeling, shal not they by & by with their logical arguments be dissolued and melt? namely when they shall see themselues destitute of the certaine word of God, vpon which alone our soules do stand fast, when they are called to accoũt, & without which they faint at euery first moment: whẽ they shall call to minde that the doctrine & examples of the Apostles are against them, & that themselues alone are to themselues the authors of it. To such motions shalbe added other not small prickinges. What? Shall it be a matter of no importance, to worship God in this forme, where nothing was prescribed vnto vs? When it concerned the true worship of God, ought they with so great lightnesse to haue attempted that of which there is no where reade any one word? But if they had, with such humblenesse as they ought, holden all their thoughtes vnder the worde of God, they would truely haue harkened to that which he sayde, Take, eate, drinke, and would haue obeied this comandement, wherein he biddeth the Sacrament to be receiued, not to be worshipped. But they which, as it is commanded of God, do receiue it without worshipping, are assured ỹ they doe not swarue from Gods cõmandement: than which assurednes there is nothing better when we take any worke in hande. They haue the example of the Apostles, whõ we read not to haue fallen down flat & worshipped it, but euẽ as they were sitting, to haue receiued it & eaten it. They haue the vse of the Apostolike Church, wherin *Luke* reporteth ỹ the faithful did cõmunicat not in worshipping but in breaking of bread. They haue the Apostles doctrine, wherwith *Paul* instructed ỹ

Act. 2. 4.

Church

Church of the *Corinthians*, professing that he had receiued of the Lord that which he deliuered. 1.Cor.11.

36 And these things verily tend to this end, that the godly reader should weye howe perillous it is in so hie matters to wander from the simple word of God to the dreames of our owne braine. But those things that are aboue sayde, ought to deliuer vs from all dout in this behalfe. For that godly soules may therein rightly take holde of Christe, they must needes be lifted vp to heauen. If this be the office of a Sacrament, to helpe the mind of man which otherwise is weake, that it may rise vpwarde to reach the height of spirituall mysteries; then they which are holden downe in the outward signe do stray from the right way of seeking Christ. What then? Shall we denie that it is a superstitious worshipping, when men doe throwe themselues downe before bread, to worship Christ therin? Doutlesse the *Nicene* Synode meant to meet with this mischiefe, when it forbade vs to be humbly intentiue to the signes set before vs. And for none other cause was it in olde time ordained, that before the consecration the people should with a loud voice be put in mind to haue their heartes lifted vpwarde. The Scripture it selfe also, beside that it diligently declareth vnto vs the ascension of Christ, wherby he conueyed away the presence of his body from our sight & conuersation: to shake away from vs all carnal thinking of him, so oft as it maketh mention of him, commandeth vs to be in minds raised vpward, & to seeke him in heauen sitting at the right hand of ỹ father. According to this rule he was rather to be spiritually worshipped in heauenly glorie, than this so perillous a kinde of worshipping to be deuised, full of carnall and grosse opinion of God. Wherfore they ỹ haue inuented the worshipping of the Sacramẽt, haue not only dreamed it of themselues beside the Scripture, in which no mention of it can be shewed (which yet should not haue beene ouerpassed if it had beene acceptable to God.) But also all the Scripture crying out against it, they haue framed to themselues a God after the will of their owne lust, leauing the liuing God. For what is idolatrie, if this be not, to worship the gifts in steede of the giuer himself? Wherin they haue doublely offended: For both the honor takẽ from God was conueyed to a creature: and hee himselfe also dishonored in the defiling and prophaning of his benefite, when of his holy Sacrament is made a cursed idole. But let vs contrariwise, least we fall into the same pitte, throughlie settle our eares, eyes, heartes, minds, and tongues in the holy doctrine of God. For that is the schoole of the holy Ghost, ỹ best scholemaster, in which such profit is attained, that nothing neede more to be gotten from any where else, but we willingly ought to be ignoraunt of whatsoeuer is not taught in it.

Adoration of the sacrament of Christes bodie superstitious, condemned in effect by the councell of Nice, by the vse of the old Church & by Scripture.

Sursum corda.

Col.3.2.

Christ in the sacrament offered and giuen by promise vnto them not vvhich beholde and adore, but vvhich eate and giue thankes: this sacrament beeing instituted for the participation of Christ by faith and the profession of our grateful remẽbrance as tvvo speciall vses.

37 But now (as superstition, when it hath once passed the right bounds, maketh no ende of sinning (they fel a great way further. For they haue deuised Ceremonies altogether straunge from the institution of the Supper, to this end only that they might giue diuine honors to the signe. We yeeld (say they) this worship to Christ. First, if this were done in the Supper, I would say that that worshipping onely is lawfull, which resteth not in the signe, but is directed to Christ sitting in heauen. But nowe by what pretense doe they boast that they worshippe Christ in that bread: when they haue no promise thereof?

thereof. They consecrate an hoſt, as they cal it, which they may carye about in pompe, which they may ſhew forth in a common gazing to be looked vpon, worſhipped, and called vpon. I aske by what power they thinke it to bee rightly conſecrate. Verily they will bring foorth thoſe wordes, This is my body. But I will obiect to the contrarie, that it was therewithall ſaide, Take and eate. Neither will I doe that of nothing. For when a promiſe is knit to a commaundement, I ſay that the promiſe is ſo contained vnder the cõmandement, that being ſeuered it is made no promiſe at all. This ſhalbe made plainer by a like example. God gaue a commandement, when he ſaide. Call vpon me: He added a promiſe, I will heare thee. If any man calling vpon *Peter & Paul*, do glorie vpon this promiſe, wil not all men crie out that he doth wrongfully? And what other thing I pray you, doe they which leauing the commaundement concerning eating, do catch holde of a maimed promiſe, this is my body, to abuſe it to ſtrãge ceremonies frõ the inſtitutiõ of Chriſt? Let vs therefore remember that this promiſe is giuen to them which keepe the cõmandement ioyned with it: but that they be deſtitute of al the word, which remoue the Sacramẽt to any other way. Wee haue heretofore entreated how the myſtery of ỹ holy ſupper ſerueth our Faith before God. But foraſmuch as the Lorde doeth here not onely bring into our remẽbrance ſo great largenes of his boũtie, as we haue before ſhewed, but doth as it were from hand to hand bring it forth, & ſtirreth vs to acknowledge it: he doth therewithall warne vs that we be not vnthankeful to ſo plentifull liberality; but rather that we would publiſh it with ſuch praiſes as it is meete, and aduance it with thankeſgiuing. Therefore when he deliuered the inſtitution of the Sacrament it ſelfe to the Apoſtles, he taught them that they ſhoulde doe it in remembrance of him. Which *Paul* expoundeth, to declare the Lordes death. That is, publikely and altogethet with one mouh openly to confeſſe, that all our affiance of life and ſaluation is repoſed in the death of the Lorde: that wee may glorifie him with our confeſſion, and may by our example exhort other to giue glorie to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exerciſe vs in the remembrance of the death of Chriſt. For, this that we are commaunded to declare the Lordes death till he come to iudge, is nothing elſe but that we ſhoulde publiſhe that with confeſſion of mouth, which our faith hath acknowledged in the ſacrament, that is, that the death of Chriſt is our life. This is the ſecond vſe of the Sacrament, which pertaineth to outward confeſſion.

Pſal.50.15

Luk.22.19. 1.Cor.11.26.

A third vſe of this ſacrament in ſtirring vp vnto vnitie and loue.

38 Thirdly the Lord alſo willed it to be to vs in ſteed of an exhortation, than which none other can more vehemently encorage & enflame vs both to pureneſſe and holineſſe of life, and alſo to charitie, peace & agreement. For the Lord doth therein ſo communicate his body to vs, that he is made throughly one with vs, and we with him. Nowe ſith he hath but one body, whereof he maketh vs al partakers, it is neceſſarie that al we alſo be by ſuch partaking made one body. Which vnitie the breade which is deliuered in the ſacrament, repreſenteth: which as it is made of many graines in ſuch ſort mingled together that one can not be diſcerned from an other: after ỹ ſame manner we alſo ought to be conioyned & knit together with ſo great

agree-

agreement of mindes, that no disageement or diuision come betweene vs. This I had rather to be expressed with *Paules* wordes. The cup of blessing (saith he) which we blesse is the communicating of the blood of Christ: & the bread of blessing which wee breake, is the partaking of the body of Christ. Therefore we all are one body that partake of one breade. We shall haue verie well profited in the Sacramente, if this thought so shall bee imprinted and ingrauen in our mindes, that none of the brethren can bee hurte, despised, refused, abused, or any wise bee offended of vs, but that therewithall wee doe in so doeing hurte, despise, and abuse Christe with our iniurious dealinges: that wee can not disagree with our brethren but that wee must therewithall disagree with Christe: that Christe cannot bee loued of vs, but that he must be loued in our brethren: that what care we haue of our owne body, such also we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feeling of greefe, which is not spreade abroade into all the other partes, so we must not suffer our brother to bee greeued with any euill whereof wee should not also be touched with compassion. Therefore *Augustine* not without cause so oft calleth this sacrament that bond of charitie. For what sharper spur could bee put to vs, to stirre vp mutuall charitie among vs, than when Christ giuing himselfe to vs, doth not onelie allure vs with his owne example that we shoulde mutually dedicate and deliuer our selues one to another: but in so much as he maketh himselfe common to all, he maketh al vs also one in himselfe? 1.Cor.10,16.

39 But hereby is that verie well confirmed which I haue saide in an other place, that the true ministration of the Sacrament stãdeth not without the word. For whatsoeuer profite commeth to vs of the Supper, requireth the word: whether we be to be confirmed in faith, or to be exercised in confession, or be stirred vp to dutie, prayer is needefull. Therefore nothing can be more disorderly done in the supper, than if it be turned to a dumbe action: as hath beene done vnder the tyranny of the Pope. For they would haue the whole force of consecratiõ to hang vpon ỹ intent of the Priest, as though this nothing pertained to the people, to whome it most of all behooued that the mysterie shoulde be declared. But thereupon hath growen this errour, ỹ they marked not that those promises wherewith the consecration is made, are directed not to the elements themselues, but to them ỹ receiue thẽ. But Christ speaketh not to the bread, ỹ it may be made his bodie, but commandeth his disciples to eat, & promiseth to them the cõmunicating of his body & blood. And none other order doth *Paul* teach than that together with ỹ bread and the cup, the promises should be offered to the faithfull. Thus it is truely. We ought not to imagine any magicall inchauntment, that it be sufficient to haue mũbled vp ỹ words, as though the elements did heare them: but let vs vnderstande that those wordes are a liuely preaching, which may edifie the hearers, which may inwardly pearce into their mindes, which may be imprinted and setled in their hearts, which may shewe forth effectualnes in ỹ fulfilling of ỹ which it promiseth by these reasons it clearly appeareth ỹ the laying vp of the sacrament, which many do earnestly require, ỹ it may be extraordinarily distributed to ỹ sick, is vnprofitable: For either they

This sacrament seuered from the vvord nothing but a dumbe shevv.

receiue it without rehearsing of the institutiō of Christ, or the minister shall together with the signe ioyne the true declaration of the mysterie. In silence is abuse and fault. If the promises be rehearsed, and the mysterie declared, that they which shall receiue it may receiue it with fruite, there is no cause why we should doubt that this is the true consecration. To what ende then will that other consecration come the force whereof commeth not so farre as to the sicke mē? But they that doe so, haue the example of the old church. I graunt: but in so great a matter, and in which wee erre not without greate daunger nothing is safer than to follow the trueth it selfe.

The danger of vnworthily receiuing this sacrament.

40 Nowe as we see that this holy breade of the Supper of the Lorde is spirituall meat, no lesse sweete and delicate than healthful to the godly worshippers of God, by the tast whereof they feele that Christ is their life, whō it raiseth vp to thankesgiuing, to whome it is an exhortation to mutuall charitie among themselues: so on the other side it is turned into a most noysome poyson to all them whose Faith it doeth not nourishe and confirme, and whome it doeth not stirre vp to confession of praise and to charitie. For as bodily meate, when it findeth a stomake possessed with euill humors, being it selfe also thereby made euill and corrupted doeth rather hurt than nourishe: so this spirituall meate, if it light vppon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall: verily not by the fault of the meate it selfe, but because to defiled and vnbeleeuing men nothing is cleane, though otherwise it bee neuer so much sanctified by the blessing of the Lorde. For (as *Paul* saith) they that eate & drinke vnworthily are guiltie of the body and bloode of the Lorde, and doe eate and drinke iudgement to themselues, not discerning the bodie of the Lord. For such kinde of men as without any sparcle of faith, without any zeale of charitie, doe thrust themselues foorth like swine to take the Supper of the Lorde, doe not discerne the body of the Lorde. For in so much as they doe not beleeue that that bodie is their life, they doe as much as in them lieth dishonour it, spoyling it of all the dignitie thereof, and finally in so receiuing it they prophane and defile it. But in so much as being estraunged and disagreeing from their brethren, they dare mingle the holy signe of the bodie of Christ with their disagreementes, it is no thanke to them that the bodie of Christ is not rent in sunder, and limmemale torne in peeces. And so not vnworthilie they are guiltie of the bodie and bloode of the Lord, which they doe with vngodlinesse full of sacriledge so fowlie defile. Therefore by this vnworthie eating, they take to thēselues damnation. For wheras they haue no faith reposed in Christ, yet receiuing the sacrament they professe ỹ there is saluation for them no where else than in him, and doe forsware all other affiance. Wherefore they themselues are accusers to themselues, they themselues pronounce witnesse against themselues, and they themselues seale their owne damnation. Againe when they being with hatred and euill will deuided and drawen in sunder from their brethen, that is from the mēbers of Christ, haue no part in Christ: yet they doe testifie that this is the onelie saluation to cōmunicate with Christ, and to bee made one with him. For this cause Paul commaundeth, that a man prooue himselfe, before that hee eate of this breade or drinke of this cup. Whereby (as I expound it) he meant

Tit 1.15.
2. Cor. 11.29.

1. Cor. 11.21.

meant that euery man should descende into himselfe, and weigh with himselfe, whether hee doe with inwarde affiance of heart rest vpon the saluation which Christ hath purchaced: whether hee acknowledge it with confession of mouth: then whether hee doe with desirous endeuour of innocence and holinesse aspire to the following of Christ: whether after his example he bee ready to giue himselfe to his brethren, and to communicate himselfe to them with whome he hath Christ common to him: whether, as he himselfe is accompted of Christ, he do likewise on his behalfe take all his brethren for members of his owne body: whether he couet to cherish, defend and helpe them as his owne members. Not for that these duties both of faith and charitie can now be perfect in vs: but because we ought to endeuour this, and with all our desires to long towarde it, that wee may daily more and more encrease our Faith begon.

41 Commonly when they go about to prepare men to such worthines of eating, they haue in cruell wise tormented and vexed poore consciences: and yet they brought neuer a whitte of all those thinges that might serue to the purpose. They saide that those did eate worthily which were in state of grace. To be in state of grace they expounded to bee pure and cleansed from all sinne. By which doctrine al ỹ men that euer haue at any time bene or now be in earth, were debarred from the vse of this sacrament. For if we goe about this, to fetch our worthines frō our selues, we are vtterly vndone: onely despaire & damnable ruine abideth for vs. Though we endeuour with our whole strengthes, wee shall nothing more preuaile, but that then at last we shall bee most vnworthy, when wee haue most of all trauelled about seeking of worthines. To salue this sore, they haue deuised a way to attain worthines: that, as much as in vs lieth, making examination, and requiring of our selues accompt of all our doings, we should with contrition, confession, and satisfaction cleanse our vnworthines. which way of clensing, what manner of thing it is, we haue already shewed there where was more conuenient place to speake of it. So much as serueth for our present purpose, I say ỹ these be two hungrie and vanishing comfortes, to dismaid and discouraged consciences, and such as are striken with horror of their sinne. For if ỹ Lord by special forbidding admitteth none to the partaking of the supper but the righteous and innocent: there needeth no smal heede that may make a man assured of his owne righteousnes which he heareth to be required of God. But whereby is this assurednes confirmed vnto vs, that they are discharged afore God, which haue done so much as in them lay? But although it were so yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in him lay? So when there is made no certaine assurance of our worthines, the entrie shall alway remaine shut by that horrible forbidding, whereby is pronounced that they eate and drinke iudgement to themselues, which eate and drinke vnworthily.

Consciences tormented by that vworthines of receiuing vvhich is taught in the Church of Rome.

42 Nowe it is easy to iudge what manner of doctrine this is which reigneth in the Papacie, and from what author it hath proceeded, which with ỹ outragious rigor thereof, bereaueth and spoileth, miserable sinners & such as be tormented with feare and sorrow, of the comfort of this Sacrament in which yet al the sweete delicates of the gospel were set before them. Surely the

The medicinable vertue of this sacrament vnto mē vveakened vvith the conscience of their owne vnvvorthines.

the deuill coulde by no readier way destroy men, than by so making them senseleſſe, that they could not perceiue the taſte and sauour of such foode, wherewith it was the will of the most good heauenly father to feede them. Least therefore we runne into such headlong downfall, let vs remember that this holy banket is medicine to the sicke, comfort to sinners, liberall gift to the poore: which bring no profite to the healthie, righteous, and rich, if any such could bee founde. For whereas in it Christ is giuen vs for meate: we vnderstand that without him we pine, starue, and faint, like as famine destroieth the liuely strength of the body. Again whereas he is giuen vs for life: we vnderstand ẏ without him we are in our selues vtterly deade. Wherefore this is the worthineſſe both the onely & beſt that we can bring to god, if we offer to him our own vilenes & (as I may so cal it) vnworthines, ẏ of his mercie he may make vs worthy of him: if we despaire in our selues, that we may be comforted in him: if we humble our selues, that we may bee raised vp of him: if we accuse our selues, ẏ we may be iustified of him: moreouer if we aspire to that vnitie which he commendeth to vs in his supper: & as he maketh vs al one in himself, so if we wish to vs all altogether one soul, one heart, one tongue. If we haue these things throughly wel weied & considred, such thoughts although they shake vs, yet shal neuer ouerthrow vs. As how should we being needie & naked of all good things, we defiled w filthines of sins, we halfe dead, eat the body of the Lord worthily? We will rather think that we being pure come to the liberall giuer, we sick to the phisician, we sinners to the author of righteousneſſe, finally we dead men to him that giueth life: that that worthineſſe which is commaunded of God, consisteth chiefly of Faith, which reposeth al thinges in Christ and nothing in vs: and next of charitie, and the selfe same charitie which it is enough to offer vnperfect to God, that he may increase it to better, forasmuch as it cannot be giuen perfect. Some other agreeing with vs in this, that the worthineſſe it selfe consisteth in Faith and charitie: yet in the measure of worthines haue gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charitie egall with that which Christ hath shewed toward vs. But hereby they doe none otherwise than those other before, driue all men away from comming to this holie Supper. For if their sentence should take place, no man should receiue but vnworthily, forasmuch as all without exception should bee holden guiltie and conuict of their vnperfectneſſe. And truely it were a point of two much amazed dulneſſe, I will not say foolishneſſe, to require such perfection in the Sacrament, as may make the Sacrament void and superfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to stirre vp, to pricke forward and exercise the affection of faith and charitie, and to correct the default of either of them.

The libertie granted vnto men and their vvanton follie shewed in ceremonies annexed to the administration of this sacrament.

43 But so much as concerneth the outward forme of doing, whether faithfull receiue it in their hand or no, whether they diuide it, or euerie one eate that which is giuen him: whether they put againe the cup in the hand of the deacõ, or deliuer it to ẏ next: whether the bred be leauened, or vnleauened: whether the wine be red or white: it maketh no matter. These things be indifferent and left in the libertie of the Church. Howbeit it is certaine

taine, that the vſage of the olde Church was, that euerie one ſhoulde take it into his hande. And Chriſt ſaid, Diuide it among you. The hiſtories report that it was leauened and common bread before the time of *Alexander* Byſhope of Bome, which firſt delited in vnleauened bread: But for what reaſō I ſee not, vnleſſe it were with a newe ſight to drawe the eyes of the common people to wondering at it, rather than to inſtruct their minds with good religion. I adiure al them that are touched with any though but light zeale of godlineſſe, to tel whether they do not euidently ſee, both howe much more brightly the glorie of GOD ſhineth herein, and how much more aboundant ſweeteneſſe of ſpirituall comfort commeth to the faithfull, than in theſe colde and playerlike trifles, which bring none other vſe but to deciue the ſenſe of the amazed people. This they call the holding of the people in religion, when being made fooliſh & ſenſeleſſe with ſuperſtition it is drawen whither they liſt. If any man will defende ſuch inuentions by antiquitie, I my ſelfe alſo am not ignorant how auncient is the vſe of chreſme, and blowing in Baptiſme: How nie to the age of the Apoſtles the Supper of the Lord was infected with ruſtineſſe: but this verily is the waiwardnes of mans boldneſſe, which can not withholde it ſelfe but that it muſt alway play and bee wanton in the myſteries of God. But let vs remember that God doeth ſo highly eſteeme the obedience of his word, ỹ he willeth vs in it to iudge both his angels and the whole worlde. Now, bidding farewell to ſo great a heape of ceremonies: it might thus haue been moſt comlily miniſtred, if it were oft and at leſt euery weeke ſet before the Church, but that firſt they ſhoulde beginne with publike prayers: then a ſermon ſhould be made, then the miniſter, hauing bread and wine ſet vpon the boorde, ſhould rehearſe the inſtitution of the ſupper: and then ſhoulde declare the promiſes that are in it left vnto vs: and therewithall ſhoulde excommunicate all them that by the Lords forbidding are debarred from it, afterwarde they ſhould pray ỹ with what liberalitie the Lord hath giuen vs this holy foode, he would inſtruct & frame vs alſo with the ſame faith, and thankefulneſſe of minde to receiue it, and that foraſmuch as we are not of our ſelues, he woulde of his mercie make vs worthy of ſuch a banket: that then either Pſalmes ſhould be ſong, or ſomewhat read, and the faithful ſhould in ſeemely order communicate of ỹ holy banket, the miniſters breaking the breade and giuing it to the people: that when the ſupper is ended, exhortation ſhould be made to pure faith & confeſſion of faith, to charitie, and to maners meete for Chriſtians: laſt of al that giuing of thanks ſhould be rehearſed, and praiſes be ſong to God: which being ended the congregation ſhould be let goe in peace.

Luke 22.17.

44 Theſe thinges that wee haue hitherto ſpoken of this Sacrament doe largely ſhewe, that it was not therefore ordeyned, that it ſhoulde bee receiued yearely once, and that ſlightly for manners ſake (as nowe commonly the cuſtome is) but that it ſhoulde bee in often vſe to all Chriſtians that with often remembrance they ſhoulde repeate the paſſion of Chriſt: by which remembrance they might ſuſteyne and ſtrengthen their Faith, and exhort themſelues to ſing confeſſion of praiſe to God, and to publiſhe his goodneſſe: finally by which they might nouriſhe mutuall charitie, and reſtifie it among themſelues, whereof they ſawe the knot in the vnitie of ỹ bo-

The often receiuing of thus ſacrament.

dy of Christ. For so oft as we communicate of the signe of the body of the Lord, we doe as by a token giuen and receiued, interchaungeably binde our selues one to another vnto all dueties of loue, that none of vs do any thing whereby he may offende his brother, nor leaue any thing vndone whereby he may helpe him, when neede requireth and abilitie sufficeth. That such was the vse of the Apostolike Church, *Luke* rehearseth in the Acts, when he saith that the faithfull were continuing in the doctrine of the Apostles, in communicating in breaking of bread, and in prayers. So was it altogether meete to be done, that there should be no assemblie of the Church without the worde, prayers, partaking of the Supper and almes. That this order was also institute among the *Corinthians* we may sufficientlie gather of *Paul* and it is certaine that in many ages afterwarde it was in vse. For thereupon came those olde Canons, which they father vppon *Anacletus* and *Calixtus*, that when the consecration is done, all shoulde communicate that wil not be without harmdoers of ỹ Church. And it is red in those old Canons, which they cal the canons of the apostles: that they which continue not vnto the ende, and do not receiue the holy Communion, must bee corrected as men that moove vnquietnesse of the Church. Also in the Councell at *Antioch*, it was decreed that they which enter into the Church, and heare the scriptures, and doe abstein from the communion, shoulde be remoued from the Church, till they haue amended this faulte. Which although in the first Councell at *Toletum* it was either somewhat qualified or at least set foorth in milder wordes yet it is there also decreed, that they, which when they haue hearde the sermon, are founde neuer to communicate, shoulde be warned: if after warning they absteyne, they should be debarred from it.

Act 2.42

The first beginnings of slacknes to communicate.

45 Verily by these ordinances the holy men meant to retaine & maintaine the often vse of the Communion, which often vse they had receiued frõ the Apostles thẽselues, which they saw to be most wholsome for ỹ faithful, and by litle & litle by the negligence of the common people to grow out of vse, *Augustine* testifieth of his owne time: The Sacrament (saith hee) of this thing, of the vnitie of the Lordes body, is somewhere daily, somewhere by certaine distances of the dayes, prepared vnto the Lordes table, and is there receiued at the table, to some vnto life, to othersome vnto destruction. And in the first Epistle to *Ianuarius*: some doe dailie communicate of the body and bloude of the Lorde: some receiue it at certaine dayes: in some places there is no day let passe wherein it is not offered: in some other places onely vppon the Saturday and the Sunday, and in some other places neuer but on the Sunday. But forasmuch as the common people was (as we haue said) somewhat slacke, the holy men did call earnestly vpon them with sharpe rebukinges, lest they shoulde seeme to winke at such slouthfulnesse. Such an example is in *Chrysostome* vpon the Epistle to the *Ephesians*. It is not said vnto him that dishonoured ỹ banket: wherfore didst thou fit downe? but wherefore diddest thou come in? Whosoeuer is not partaker of the mysteries, hee is wicked and shameleese for that hee standeth here present. I beseech you if any be called to a banket, washeth his handes, sitteth downe, seemeth to prepare himselfe to eat, and then doeth tast of nothing: shal he not shame both the banket, and the maker of the banket? So thou standing among

In 6 cap. Iohan. tract. 26,

In cap. 1. Hom. 16, 22.

among them that with prayer doe prepare themselues to receiue the holy meate, hast euen in this that thou hast not gone away, confessed that thou art one of the nũber of them, at the last thou dost not partake: had it not bin better that thou hadst not bin present? Thou wilt say, I am vnworthie. Therefore neither wast thou worthy of the communion of prayer, which is a preparing to the receiuing of the holy mystery.

The custome of yearely once receiuing peruerse.

46 And truely this custome, which commaundeth to communicate yerely once, is a most certaine inuention of the diuell, by whose ministerie soeuer it was brought in. They say that *Zepherinus* was authour of that decree, which it is not likely to haue bene such as we nowe haue it. For he by his ordinance did peraduenture not after the worst manner prouide for the church, as the times then were. For it is no doubt but that then ỹ holie supper was set before the faithful so oft as they came together in assembly, neither is it any doubt but ỹ a good part of them did communicate. But when it scarcely at any time happened that all did communicate together, and whereas it was necessarie ỹ they which were mingled with prophane men and idolaters, should by some outward signe testify their faith: the holy man for order and policies sake, appointed that day, wherein the whole people of Christians should by partaking of the Lords supper vtter a confession of their faith. The ordinance of *Zepherinus* beeing otherwise good hath beene euill wrested of them that came after, when a certain lawe was made of one communicating yeerely: whereby it is come to passe, that almoste all men when they haue once communicate, as though they had gaily discharged themselues for al the rest of the yete, sleepe soundly on both eares. It ought to haue bin farre otherwise done. Euery weeke at the least, the Lords table should be set before the assembly of the Christians: the promises should bee declared, which might feede vs spiritually at it: none should in deede be cõpelled by necessity, but all should bee exhorted and pricked forwarde: the sluggishnesse also of the slothfull should be rebuked. Al should by heapes, as hungrie men, come together to such daintyes. Not without right full cause therefore at the beginning I complained, that by the craft of the deuil this custome was thrust in, which when it appointeth one certaine day of the yeare, maketh men slothfull for all the rest of the yere. We see in deede that this peruerse abuse was crept in euen in the time of *Chrysostome*: but wee may also therewithall see how much it displeased him. For he complaineth with grieuous wordes in the same place which I enen now alleaged, ỹ there is so great inequalitie of this matter, that often in some times of the yeare they came not euen when they were cleane, but at Easter they came euen when they were vncleane. Then he crieth out: O custome, O presumption. Then in vaine is the daily offring vsed: in vaine we stand at the altar: there is none that partaketh together with vs. So farre is it off that hee allowed it by his authoritie adioyned to it.

An ordinance to take away half this sacrament from the people.

47 Out of the same shop proceeded also another ordinance, which hath stolen away or violently taken away the half of the supper from the better number of the people of God, namely the signe of the bloude, which beeing denied to lay & profane mẽ (for with such titles forsooth they set out Gods inheritance) became a peculiar possession to shauen and annointed men.

It is the commaundement of the eternall God, that all ſhould drinke: which commandement man dare diſcontinue and repell with a newe & contrarie law, commanding that not all ſhould drinke. And ỹ theſe lawmakers ſhould not ſeeme to fight without reaſon againſt their God, they pretende perils that might happen if this holy cup were commonly giuen to all: as though thoſe dangers had not bene foreſeene & marked of the eternall wiſedome of God. And then ſuttlely forſooth they reaſon, that the one is enough for both. For if (ſay they) it be the body, it is whole Chriſt, which cannot now be ſeuered from his body. Therefore by accompanying the body contayneth the bloude. Lo howe our wit agreeth with God, when it hath neuer ſo little begon with looſe reines, to be wanton and wilde. The Lord ſhewing bread ſaith that it is his body: when hee ſheweth the cup, he calleth it his bloude. The boldnes of mans reaſon, crieth out contrariwiſe, that the bread is the bloud, and the wine is the bodie: as though the Lord had for no cauſe ſeuered his body from his bloude both in wordes and in ſignes: or as though it had euer bene heard ſpoken that the bodie or bloud of Chriſt is called God & man. Verily if he had meant to ſignify whole himſelfe, he might haue ſaid it is I: as he is wont to ſpeak in the ſcriptures, and not, this is my body, this is my bloud. But he willing to helpe our weakeneſſe, did ſet the cup ſeuerally from the bread, to teach that he ſufficeth no leſſe for drink thā for meat. Nowe let one part be taken away, then wee ſhall finde but the one halfe of the nouriſhments in him. Therefore, although it be true which they pretende, that the bloud is in the bread by way of accompanying, and againe, the body in the cup, yet they defraude godly ſoules of the confirmation of faith which Chriſte deliuereth vs as neceſſarie. Therefore bidding their ſuttleties farewell, we muſt hold faſt the profit which is by the ordinance of Chriſt in the two earneſts.

Cauillous allegations for defenſe of the halfe communion.

48 I know in deede that the miniſters of Sathan do heere cauil, as it is an ordinarie thing with them to make mockery of the Scriptures. Firſt they alleage that of one bare doing ought not to be gathered a rule wherby the Church ſhoulde be bound to perpetuall obſeruing. But they lie when they ſay that it was but a bare doing: for Chriſt did not only deliuer the cup, but alſo did inſtitute that his Apoſtles ſhould in time to come do the ſame. For they are the wordes of a commaunder, drinke yee all of this cup. And *Paul* ſo rehearſeth that it was a deede, that he alſo commendeth it for a certaine rule. Another ſtarting hole is, that the apoſtles alone were receiued of Chriſt to the partaking of this ſupper whome he had already choſen & taken into the order of the ſacrificing prieſtes. But I woulde haue them aunſwere me to fiue queſtions, from which they ſhal not be able to eſcape, but that they ſhall be eaſily conuinced with their lies. Firſt, by what oracle haue they this ſolution reuealed, beeing ſo ſtraunge from the word of God? The Scripture reckoneth twelue that ſate with Ieſus: but it doeth not ſo obſcure the dignitie of Chriſt that it calleth them ſacrificing prieſts of which name we will ſpeake hereafter in place fit for it. Though he gaue it then to the twelue, yet he commaunded that they ſhoulde doe the ſame, namely that they ſhould ſo diſtribute it among them. Secondly, why in that better age, from the Apoſtles almoſt a thouſande yeares, were all without exception

made

made partakers of both the signes? was the old church ignorant what guests Christ had receiued to his Supper? It were a point of most desperate shamelesnesse, here to sticke and dally in graunting it to be true. There remaine the ecclesiastical histories, there remaine the bookes of the olde writers, which minister euident testimonies of this matter. The flesshe (sayth *Tertullian*) is fed with the body and blood of Christ, that the soule may be fatted with feeding vpon God. Howe (sayde *Ambrose* to *Theodosius*) wilt thou receiue with such handes the holy body of the Lorde? With what boldenesse wilt thou with thy mouth partake of the cup of ỹ precious bloud? And *Hierome* sayth. The Priestes which make the Thankesgiuing, and doe distribute the bloud of the Lorde to the people. *Chrysostome*, Not as in the olde lawe the Priest did eate part, and the people parte: but one body is set before all, and one cuppe. Those thinges that pertaine to the Thankesgiuing are all common betweene the priest and the people. The selfe same thing doeth *Augustine* testifie in many places.

Lib. de resurrect. carnis. Theod. lib. 3 cap. 8 Eucharistia. Hier. in 2. Mal. Chrys. in 2 Cor. Cap. 8 Eucharistia.

49 But why dispute I about a thing most known? Let al the greekes and Latine writers be read ouer: such testimonies shal euery where offer thẽselues. Neither was this custom growen out of vse, while there remained one drop of pureneſſe in the church. *Gregorie*, whome you may rightly say to haue beene the last Bishop of *Rome*, teacheth that it was kept in his time. What is the bloud of the Lamb, ye haue now learned, not by hearing but by drinking. His bloud is poured into the mouthes of the faithful. Yea it yet endured foure hundred yeares after his death, when al thinges were growen out of kinde. For neither was that taken only for an vsage, but also for an inuiolable law. For then was in force the reuerence of Gods institution, & they douted not ỹ it was sacrilege, to seuer those things which the Lord had cõioyned. For thus saith *Gelasius*. We haue founde, ỹ some receiuing onely the portion of the holy body, do abstain frõ the cup. Let them without dout, because they seeme to be bound with I wot not what superstition, either receiue the sacraments whole, or be debarred frõ thẽ whole. For ỹ diuiding of this mysterie is not cõmitted without great sacrilege. Those reasons of *Cyprian* were heard, which truly ought to moue a christian mind. How (sayeth he) do we teach or prouoke them to shed their bloud in the confessing of christ, if we deny his bloud to thẽ that shal fight? Or how do wee make them fit for the cup of Martyrdom, if we do not first in the church by the right of communion admit them to drink the cup of the Lord. Wheras the canonists do restraine that decree of *Gelasius* to the priests, that is so childish a cauil that it needs not to be confuted.

The custome of ministring the cup to the people not abrogated as long as there continued any drop of pureneſſe in the church.

De consec. dist. 2. cap. comper. Ser. 5. de lap.

50 Thirdly, why did he simply say of the bred, that they should eat: but of the cup, that they shoulde all drinke? euen as if hee had meant of set purpose to meete with the craft of Satan. Fourthly, if (as they would haue it) the Lord vouchsafed to admit to his supper onely sacrificing priestes, what man euer durst cal to the partaking of it, strangers whom the Lord had excluded? yea and to be partaking of that gift, the power whereof was not in their handes, without any commandement of him which only could giue it) Yea vpon confidence of what warrant do they vse at this day to distribute to the common people the signe of the body of Christ, if they haue neither com-

Three other reasons why the people should communicate in both kindes.

commandement nor example of the Lorde? Fiſtly, did *Paul* lye, whē he ſaid to the Corinthians, that he had receiued of the Lord that which he had deliuered to them? For afterwarde he declareth the thing that he deliuered, that all without difference ſhould communicate of both the ſignes. If *Paul* receiued of the Lord, that all ſhould be admitted without difference: let thē looke of whom they haue receiued which doe driue away almoſt all the people of God: becauſe they can not nowe pretende God to be the author of it, with whom there is not yea and nay. And yet ſtil for cloking of ſuch abhominations they darę pretend the name of the Church, and with ſuch pretence defend it. As though either theſe Antichriſts where the church, which ſo eaſily tread vnderfoote, ſcatter abroad, and deſtroy the doctrine and inſtitution of Chriſt: or the Apoſtolike Church were not the churhe, in which the whole force of religion floriſhed.

The xviii. Chapter.

Of the Popish Maſſe, by vvhich ſacriledge the Supper of Chriſt hath not onelie bin prophaned, but alſo brought to nought.

The ſacrifice of the maſſe being held to be a ſacrifice propitiatorie is nothing but a meare prophanation of the ſupper of the Lorde.

WIth theſe and like inuentions Satan hath trauailed, as by ouerſpreading of darkenes to obſcure and defile the holy ſupper of Chriſt, that atleaſt the purenes of it ſhould not be kept ſtill in the Church. But the heade of horrible abhomination was when hee aduanced a ſigne, by which it might not only be darkened and peruerted, but being vtterly blotted and aboliſhed ſhould vaniſh and fall out of the remembrannce of men: namelie whē he blinded almoſt the whole world with a moſt peſtilent error that they ſhould beleeue that the Maſſe is a ſacrifice and oblation to obtain the forgiueneſſe of ſinnes. Howe at the beginning the ſounder ſorte of the ſchoolemen tooke this doctrine, I nothing regard: farewell they with their crabbed ſuttleties: which howſoeuer they may be defended with cauilling, yet are therefore to be refuſed of all good men, becauſe they doe nothing elſe but ſpreade much darkeneſſe ouer the brightneſſe of the ſupper. Therefore bidding them farewell, let the readers vnderſtande that I heere match in fight with that opinion, wherewith the Romiſhe Antichriſte and his prophetes haue infected the whole worlde, namely that the maſſe is a worke whereby the ſacrificing Prieſt which offereth vp Chriſt, and the other that do partake at the ſame oblation, do deſerue the fauour of GOD: or that it is a cleanſing ſacrifice, whereby they reconcile GOD to themſelues. Neither hath this beene receiued only in common opinion of the people, but the verie doing it ſelfe is ſo framed, that it is a kinde of pacifying wherewith ſatisfaction is made to GOD for the purging of the quicke and dead. The wordes alſo which they vſe, doe expreſſe the ſame: and no other thing may we gather of the daily vſe of it. I knowe howe deepe rootes this peſtilence hath taken, vnder howe great ſeeming of goodnes it lurketh, howe it beareth in ſhewe the name of Chriſte, howe in the one name of Maſſe many beleeue that they comprehend the whole ſumme of faith. But when it ſhalbe by the worde of God moſt cleerely prooued, that this Maſſe,

how

how much ſoeuer it bee coloured & glorious, yet ſhamefully diſhonoureth Chriſt, burieth & oppreſſeth his croſſe, putteth his death in forgetfulnes, taketh away the fruite ỹ commeth thereof vnto vs, doth weaken and deſtroy the ſacrament wherein was left the memorie of his death: ſhall there then be any ſo deepe roots, which this moſt ſtrong axe, I mean the word of god, ſhall not cut downe & ouerthrowe? Is there any face ſo beautifull, that this light cannot bewray the euill which lurketh vnder it?

Chriſt diſhonored by the ſacrifice of the maſſe.

2 Let vs therfore ſhew that which hath bene ſet in the firſt place, that in it is intolerable blaſphemy & diſhonor done to Chriſt. For he was conſecrate of his Father a Prieſt & biſhop, not for a time as wee reade that they were ordeined in the old teſtament, whoſe life being mortal their prieſthod alſo could not be immortall: for which cauſe alſo there needed ſucceſſors ỹ ſhould from time to time be put in the place of them that died. But in place of Chriſt, which is immortal, ther nedeth no vicar to be ſet after him. Therfore he was ordeined of the father a prieſt for euer, according to the order of *Melchiſedech*, that he ſhoulde execute an euerlaſting prieſthood. This myſterie had bene long before figured in *Melchizedech*, whome when the Scripture had once brought in for the prieſt of the liuing god, it neuer afterward made mention of him, as though he had had no ende of his life. After this point of likeneſſe, Chriſt was called a prieſt according to his order. Nowe they that doe dailie ſacrifice, muſt needes appoint prieſts to make ỹ oblations whome they muſt appoint as it were ſucceſſors and vicars in the ſteede of Chriſt. By which putting in ſteede of him, they doe not onelie ſpoyle Chriſt of his honour, and plucke from him the prerogatiue of eternal prieſthood, but alſo trauaile to thruſt him downe from the right hande of his Father, on which he cannot ſit immortall, but that he muſt therewithall remaine the eternall prieſt. Neither let them lay for thẽſelues that their petie ſacrificers are not put in place of Chriſt as if he were dead, but onelie are helpers of his eternal prieſthood, which ceaſſeth not therefore to continue. For they are more ſtrongly holden faſt with the wordes of the Apoſtle, than that they may ſo eſcape: namelie, that there were many other prieſts made, becauſe they were by death letted to continue. Therefore there is but one that is not letted by death, & he needeth no companions. Yet, ſuch is their frowardneſſe, they arme them ſelues with the example of *Melchiſedech* to defende their wickedneſſe. For, becauſe it is ſaide that he offred breade and wine, they gather that he was a foreſhewing of their Maſſe: as though the likeneſſe betweene him and Chriſt were in the offering of bread and wine. Which is ſo emptie and trifling that it needeth no confutation. *Melchiſedech* gaue bread and wine to *Abraham* and his companions, to refreſh them being wearie after their iourney and battaile. What is this to a ſacrifice? Moſes praiſeth the gentleneſſe of the holy king: theſe fellowes vnſeaſonably coyne a myſtery whereof no mention is made. Yet they deceitfullie point their error with an other colour, becauſe it followeth by and by after, And he was ỹ prieſt of the higheſt God. I anſwere, that they wrõgfully draw to the bread & wine that which the apoſtle referreth to the bleſſing. Therfore when hee was the prieſt of God he bleſſed *Abraham*. Whereupon the ſame Apoſtle (than whom we neede to ſeeke no better expoſitor) gathereth his

Pſal.110.14.

Geneſ.14.18

Heb.5.5.& 7 17.& 9.11.& 21.

Heb.7.13.

Heb.7.7

his excellēcie, becauſe the leſſer is bleſſed of the greater. But if the oblation of *Melchiſedec* were a figure of the ſacrifice of the Maſſe, would the Apoſtle, I pray you, which ſearcheth out all euen the leaſt things, haue forgotten ſo earneſt and weightie a thing? Nowe (howſoeuer they triſle) they ſhall in vaine goe about to ouerthrowe the reaſon which the Apoſtle himſelfe bringeth, that the right and honour of ſacrificing prieſthoode ceaſſeth among mortall men, becauſe Chriſt which is immortall, is the onely and perpetuall ſacrificing prieſt.

The croſſe of Chriſt thereby buried and oppreſſed

Heb. 9. 12

3 An other vertue of the Maſſe was, that it oppreſſeth and burieth the croſſe and paſſion of Chriſt. This verily is moſt certaine, that the croſſe of Chriſt is ouerthrowen ſo ſoone as the altar is ſet vp. For if he offered himſelf for a ſacrifice vpon the croſſe, that he might ſanctifie vs for euer, and purchaſe to vs eternall redemption: vndoubtedly the force and effectualneſſe of that ſacrifice cōtinueth without any end. Otherwiſe we ſhould thinke nothing more honourably of Chriſt, than of oxen and calues which were ſacrificed vnder the law: the offeringes whereof are proued vneffectual & weake by this that they were oft renued. Wherefore either we muſt confeſſe, that the ſacrifice of Chriſt, which he fulfilled vpon the croſſe, wanted the force of eternall cleanſing, or that Chriſt hath made an ende of al with one ſacrifice once for euer. This is it that the Apoſtle ſayeth, that this chiefe biſhop Chriſt once appeared by offring vp of himſelfe before the ending of the worlde, to the driuing away of ſinne. Againe, That we are ſanctified by the will of God, by the offring of the bodie of Ieſus Chriſt once. Againe, That Chriſt with one oblation for euer hath made perfect them that are ſanctified: whereunto he adioyneth a notable ſentence, that forgiuenes of ſinnes being once purchaſed, there remaineth no more any oblation. This alſo Chriſt ſignified by his laſt ſaying and vttered among his laſt gaſpings, when he ſaid, it is ended. We are wont to note the laſt ſayings of men when they are dying, for oracles. Chriſt dying teſtifieth that by his own ſacrifice is perfited & fulfilled whatſoeuer was for our ſaluatiō. Shal it be lawful for vs daily to pach innumerable ſacrifices to ſuch a ſacrifice, (the perfection whereof he hath ſo ſhiningly ſet forth) as though it were vnperfect? When the holy word of God not onely affirmeth, but alſo crieth out, and proteſteth, that this ſacrifice was once fully done that the force thereof remaineth euerlaſting: who ſo require an other ſacrifice, do they not accuſe this of imperfection and weakeneſſe? But as for the Maſſe, which hath beene deliuered in ſuch ſort that there may euery day be made a hundred thouſand ſacrifices, to what end tendeth it, but that the paſſion of Chriſt wherby he offered him an only ſacrificed oblation to the father, ſhould ly buried & drowned? Who, vnleſſe he be blind, cannot ſee that it was the boldnes of Satan, which wraſtled againſt ſo open and cleare trueth? Neither am I ignoraunt with what deceits that Father of lying vſeth to colour this his fraud, ſaying that there are not ſundrie nor diuers ſacrifices, but that one ſelfe ſame ſacrifice is repeted. But ſuch ſmokes are eaſily blowen awaye. For in the whole diſcourſe the Apoſtle trauaileth to proue: not only ỳ there are no other ſacrifices, but ỳ that one ſacrifice was once offred vp, & ſhal no more be repeated. The ſutteller men do yet ſlip out at a narrower hole, ſaying, that it is not a repeting but

Heb. 9. 26. and 10. 10.

Ioh. 19. 19.

but an appliyng. But this Sophisticall argument also is no lesse easilie confuted. For neither did Christ once offer vp himselfe with this condition: that his sacrifice should be daily cõfirmed with new oblations: but ẏ by the preaching of the Gospel, & ministring of the holy Supper, the fruit therof should be communicated vnto vs. So *Paul* saith that Christ our passeouer was offred vp, & biddeth vs to eate of him. This (I say) is the meane whereby the Sacrifice of the Crosse is rightly applied to vs, when it is communicated to vs to take the vse of it, & we with true faith receiue it. 1. Cor. 5. 7

4 But it is worth the labour to heare, with what other foundation beside these they vphold the sacrifice of the Masse. For they drawe to this purpose the prophecie of *Malachie*, whereby the Lord promiseth that the time shall come when throughout the whole world there shalbe offered to his name incense and a cleane sacrifice. As though it were a newe or vnwonted thing among the prophets, when they speake of the calling of the Gentiles to expresse by the outward ceremonie of the lawe the spirituall worshipping of God, to which they exhort them, that they might the more familiarlye declare to the men of their age, that the Gentils should be called into the true felowship of religion. Like as also they are wont altogether to describe by figures of their law, the trueth that was deliuered by the Gospel. So they set for turning to the Lord, ascending into *Ierusalem*: for the worshipping of God, the offering of al kinds of gifts: for larger knowledge of him which was to be giuen to the faithful in the kingdom of Christ, dreames & visions. That therefore which they alleage, is like vnto an other prophecie of *Esay*, where the Prophet foretelleth of three altars to be set vp in *Assyria*, *Egypt*, and *Iury*. For first I aske, whether they doe not graunt that the fulfilling of this prophecie is in the kingdome of Christ. Secondly, where be these altars, or when they were euer set vp. Thirdely whether they thinke that to euery seuerall kingdome is appointed a seueral Temple, suche as was that at *Ierusalem*. These things if they weigh, I thinke they wil cõfesse, that the Prophet vnder figures agreable with his time, prophecieth of the spiritual worship of God to be spread abroad into the whole world. Which we giue to thẽ for a solution. But of this thing sith there doe euerie where examples commonly offer themselues, I will not busie my selfe in longer rehearsal of them. Howbeit herein also they are miserably deceiued, that they acknowledge no sacrifice but of the Masse, whereas in deede the faithfull do now sacrifice to the Lord, & do offer a cleane offering, of which shalbe spoken by and by. *The vweake supporters of the Masse.* Mal. 1. 8 Ioel. 2, 28 Esay. 19. 21

5 Nowe I come downe to the third office of the Masse, where I must declare howe it blotteth out the true and onelie death of Christ, and shaketh it out of the remembrance of men. For as among men the strength of a Testament hangeth vppon the death of the testator: so also our Lorde hath with his death confirmed the testament whereby hee hath giuen vs forgiuenesse of sinnes and eternall righteousnesse. They that dare varie or make newe any thing in this testament, doe denie his death, and holde it as it were of no force. But what is the masse, but a newe and altogether diuerse testament? For why? Doeth not euerie seueral Masse promise newe forgiuenesse of sinnes, newe purchasing of righteousnesse: so that nowe there bee so many testamentes, as there be Masses? Let Christ therefore come againe, and *By the sacrifice of the Masse, the memorie of the death of Christ blotted out.*

and with an other death confirme this testament, or rather with infinite deathes confirme innumerable testaments of Masses. Haue I not therefore said true at the beginning, that the only and true death of Christ is blotted out by Masses? Yea what shall we say of this that the Masse directly tendeth to this end, that if it be possible, Christ should be slaine againe? For where is a testament (saith the Apostle) there of necessitie must be the death of the testator. The Masse sheweth it selfe to be a newe testament of Christ: therefore it requireth his death. Moreouer the hoste which is offred, must necessarily be slaine and sacrificed. If Christ in euery seuerall Masse be sacrificed, then hee must at euery moment bee in a thousande places cruelly slaine. This is not mine, but the Apostles argument, If he had needed to offer himselfe oft, he must oft haue died since the beginning of the worlde. I knowe that they haue an aunswere in readinesse, whereby also they charge vs with slander. For they say that that is obiected against them which they neuer thought, nor yet can. And wee knowe, that the death and life of Christ is not in their hand. We looke not whether they goe about to kill him: onely our purpose is to shewe, what manner of absurditie followeth of their vngodly and wicked doctrine. Which selfe thing I proove by the Apostles owne mouth. Though they crie out to the contrarie a hundred times, that this sacrifice is vnbloudie: I will denie that it hangeth vpon the will of men, that sacrifices should change their nature, for by this meane the holy & inuiolable ordinance of God should faile. Whereupon followeth that this is a sure principle of the Apostle, that there is required shedding of blood, that washing may not be wanting.

Heb. 9. 16.

The death of Christ made vnfruitful by the sacrifice of the Masse

6 Now is the fourth office of the Masse to be entreated of, namely to take away from vs the fruite that came to vs of the death of Christ, while it maketh vs not to acknowledge it and thinke vpon it. For who can call to minde that he is redeemed by the death of Christ when he seeth a newe redemption in the Masse? Who can trust that sinnes are forgiuen him, when he seeth a newe forgiuenesse? Neither shall he escape that shall say, that we do for no other cause obtein forgiuenesse of sinnes in the Masse, but because it is alreadie purchased by the death of Christ. For he bringeth nothing else than as if he should boste, that Christ hath redeemed vs with this condition that we should redeeme our selues. For such doctrine hath beene spread by the ministers of Satan, & such at this day they maintaine with cryings out with sworde and fire, that we when in the Masse we offer vp Christ to his Father, by this worke of offring do obteine forgiuenesse of sinnes, & are made partakers of the passion of Christ. What nowe remaineth to the passion of Christ, but to be an example of redemptiō, whereby we may learne to be our owne redeemers? Christ himselfe, when in the Supper he sealeth the confidence of pardon, doth not bid his disciples to sticke in that doing, but sendeth them away to the sacrifice of his death: signifying that the Supper is a moniment or memorial (as the cōmon speach is) whereby they may learne that the satisfactorie clensing sacrifice, by which ỹ Father was to be appeased, must haue bene offred but once. For neither is it enough to knowe that Christ is the onely sacrifice, vnlesse the onely sacrificing be ioyned with it, that our faith may be fastened to his crosse.

7 Now

7 Now I come to the conclusion, namely that the holy Supper, in which the Lord had left the remembrance of his passion grauen and expressed, is by the setting vp of the Masse, taken away, defaced, and destroyed. For the Supper it self is the gift of God, which was to be receiued with thanksgiuing. The sacrifice of the Masse is fained to pay a price to God, which he may receiue for satisfaction How much difference there is betweene to giue and to receiue, so much doth the sacrifice differ from the Sacrament of the Supper. And this truely is the most wretched vnthankefulnesse of man, that where the largesse of Gods bountie ought to haue bene acknowledged, and thanks to be giuen therein he maketh God his dettor. The Sacrament promised, that by the death of Christ we are not onely once restored into life, but are continually quickned, because then all the partes of our saluation were fulfilled. The sacrifice of the Masse singeth a farre other song, that Christ must be daily sacrificed, that he may somwhat profit vs. The Supper should haue beene distributed in the common assemblie of the Church, that it might enforme vs of the communion whereby we al cleaue together in Christ Iesus. The sacrifice of the Masse dissolueth and plucketh in sunder this communitie. For after that the errour grewe in force, that there must be sacrificers that shoulde sacrifice for the people, the Supper of the Lorde as though it were posted ouer to them, ceased to bee communicated to the congregation of the faithfull according to the commaundement of the Lorde. An entrie was made open to priuate Masses, which might rather resemble a certaine excommunication, than that same communitie ordained of the Lord, when ỹ perie sacrificer willing seuerally by himselfe to deuour his sacrifice, doth seuer himselfe from the whole people of the faithfull. I cal priuat Masse (least any man be deceiued) whereſoeuer there is no partaking of the Lords Supper among the faithful, although otherwise a great multitude of men be present.

The Sacrament of that holy Supper thereby defaced & destroyed.

8 And whēce the verie name of Masse first sprong, I could neuer certeinly iudge: sauing that it seemeth to me likely that it was taken of the offrings that were giuen. Whereupon the olde writers vse it commonly in the plurall number. But to leaue striuing about the name, I say that priuate Masses are directly against the ordinance of Christ, and therfore they are a wicked prophaning of the holy Supper. For what hath the Lorde commaunded vs? not to take, and diuide it among vs? What manner of obseruing of the commaundement doth *Paul* teach? not the breaking of bread, which is the communion of the body & bloud? Therfore when one taketh it without distributing, what likenesse is there? But that same one man doth it in ỹ name of the whole church. By what commandement? Is not this openly to mock god, when one man priuatly taketh to himself that which ought not to haue bene done but among many? But becaufe the wordes of Christ and *Paul* are plain enough, we may breefly conclude, that whereſoeuer is not breaking of bread to the cōmunion of the faithful, there is not ỹ supper of the Lord, but a false and wrongfull counterfaiting of the supper. But a false counterfaiting is a corrupting. Nowe the corrupting of so great a mysterie is not without wickednes. Therefore in priuate masses is a wicked abuse. And (as one fault in religion from time to time breedeth another) after that that manner of offring

Priuate Masses vnwicked abuse.

1. Cor. 10, 16.

offring without communion was once crept in, by litle and litle they began in euerie corner of churches to make innumerable Masses, and diuerſly to drawe the people hither and thither, which ſhould haue come together into one aſſembly, that they might reknowledge the myſterie of their owne vnitie. Now let them goe and denie it to be idolatrie, that in their Masses they ſhew forth bread to be worſhipped in ſteede of Chriſt. For in vaine they boſt of thoſe promiſes of the preſence of Chriſt, which howſoeuer they be vnderſtoode, verily were not giuen to this purpoſe, that wicked & prophane men ſo ofr as they will: and to whatſoeuer abuſe they liſt, may make the bodye of Chriſt: but that the faithfull, when with religious obſeruation they doe in celebrating of the Supper follow the commaundement of Chriſt, may enioy the true partaking of him.

No commaundement in ſcripture to vvarrant Maſſing Sacrificers.

9 Beſide that, this peruerſnes was vnknowen to the purer churche. For howſoeuer the more ſhameles ſort among our aduerſaries do here go about to diſguiſe the matter with falſe colours, yet it is moſt ſure that all antiquitie is againſt them, as wee haue afore prooued in other thinges, and it may more certainly be iudged by the continuall reading of old writers. But ere I make an ende of ſpeaking of it, I aske our Maſſing doctors, ſith they knowe that obedience is more eſteemed of God than oblations, and that he more requireth that his voyce be harkened to, than that ſacrifices bee offered: howe they beleeue that this manner of ſacrificing is acceptable to GOD, whereof they haue no certaine commaundement, and which they ſee not to be allowed by any one ſyllable of the Scripture. Moreouer when they heare the Apoſtle ſay, that no man taketh to himſelfe the name & honor of ſacrificing prieſthood, but he that is called as Aaron was: yea & that Chriſt himſelfe did not thruſt in himſelfe, but obeyed the calling of his Father: either they muſt bring forth God the author & ordeiner of their ſacrificing prieſthoode, or they muſt confeſſe that the honour is not of GOD, into which they haue with wicked raſhnes broke in vncalled. But they can not ſhewe one title of a letter ỹ maintaineth their ſacrificing prieſthood. Why therfore ſhal not their ſacrifices vaniſh away which can not be offred without a prieſt?

1.Sam.16.22.

Such Sacrifice neuer allowed by old vvriters as the Church of Rome hath deuiſed in the maſſe.

10 If any man do thruſt in ſhort ſentences of the olde writers gathered here & there, and do by their authoritie trauaile to proue that the ſacrifice which is done in the ſupper is farre otherwiſe to be vnderſtanded than wee doe expounde it: let him be brieflie anſwered thus: if the queſtion be of allowing the forged deuiſe of ſacrifice, ſuch as the Papiſtes haue fained in the Maſſe, the olde writers doe neuer ſpeake in defence of ſuch ſacrilege. They do in deede vſe the word Sacrifice: but therewithall they expounde, that they meane nothing elſe but the remembrance of that true and only ſacrifice, which Chriſt our onely ſacrificing prieſt (as they ech where reporte of him) made on the croſſe. The Hebrues (ſaith *Auguſtine*) in the ſacrifices of beaſtes which they offered to GOD, did celebrate a prophecie of the ſacrifice to come, which Chriſt offred: the Chriſtians doe with the holy oblation and partaking of the body of Chriſte celebrate a remembraunce of the ſacrifice already made. Heere verilie hee teacheth altogether the ſame thing, which is written in mo wordes in the booke of faith to *Peter* the deacon, whoſoeuer be the author of it. The wordes be theſe, Beleeue moſt ſted-

Lib.20.contr. Fauſt.ca.18.

faſtly

faſtly & doubt not at al, that the only begotté himſelfe, being made fleſh for vs, offered himſelfe for vs a ſacrifice and oblation to God into a ſauour of ſweeteneſſe: to whome with the Father and the Holy Ghoſt in the time of ỹ olde teſtament beaſtes were ſacrificed: and to whome now with the father and the holy Ghoſt (with whome hee hath one godhead) the holy Church throughout the whole world ceaſſeth not to offer the ſacrifice of bread and wine. For in thoſe fleſhly ſacrifices was a figuring of the fleſh of Chriſt which he ſhoulde offer for our ſinnes, and of his bloode which hee ſhoulde ſhed to the forgiueneſſe of ſinnes. But in this ſacrifice is thankeſgiuing and rehearſal of the fleſh of Chriſt which he offred for vs, & of his blood which ỹ ſame he hath ſhed for vs. Whereupon *Auguſtine* himſelfe in many places expoundeth it to be nothing elſe but a ſacrifice of praiſe. Finally you call commonly find in him, ỹ the ſupper of the Lord is for no other reaſon called a ſacrifice, but becauſe it is the remembrance, image, and witnes of that ſingular, true, and onely ſacrifice wherewith Chriſt hath cleanſed vs. Alſo there is a notable place in his fourth booke of the Trinitie the xxiiii. Chapter where after that he hath diſcourſed of the onely ſacrifice he thus concludeth: becauſe in a ſacrifice fower things are conſidered, to whom it is offered, and of whō, what is offered, and for whome. The ſame he himſelfe the one and true mediator reconciling vs to God by the ſacrifice of peace, remaineth one with him to whome he offered: maketh them one in him for whom he offered: is one himſelfe which offered, and the thing which he offered. To the ſame effect alſo ſpeaketh *Chryſoſtome*. But they ſo chalenge the honour of ſacrificing prieſthoode to Chriſt, that *Auguſtine* teſtifieth it to be the voice of Antichriſt if any man make a Biſhope interceſſor betweene God and men.

Cont. aduerſ. legis.

Lib. 1. cont. parm. cap. 8.

11 Yet doe wee not denie but that the offering vp of Chriſt is there ſo ſhewed in vs, that the ſpectacle of the croſſe is in a maner ſet before our eies: as the Apoſtle ſaith that Chriſt was crucified in the eyes of the Galathians, when the preaching of the croſſe was ſet before them. But foraſmuch as I ſee ỹ thoſe old Fathers alſo wreſted this remēbrance an other way than was agreable with the inſtitution of the Lord (becauſe their ſupper conteined I wote not what repeated or at leaſt renewed forme of ſacrificing) the ſafeſt way for godly hearts ſhalbe to reſt in the pure & ſimple ordinance of God: whoſe alſo the ſupper is therefore called, becauſe in it his authoritie alone ought to be in force. Truely ſith I find that they haue kept a godly and true ſenſe of this whole myſterie, and I do not perceiue that they meant to abate any thing were it neuer ſo litle from the onely ſacrifice of the Lord, I cannot condemne them of vngodlineſſe: yet I thinke ỹ they cannot be excuſed, but ỹ they haue offended ſomewhat in the maner of the celebratiō. For they coūterfaited the Iewiſh maner of ſacrificing more nerely thā either Chriſt had ordeined, or the nature of the Goſpel did beare, Therefore that ſame ouerthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them, for that being not contēted with the ſimple & natural inſtitution of Chriſt, they ſwarued to the ſhadowes of the law.

Chriſt after a ſort offred becauſe his offring as it were painted out by this myſterie: in celebration whereof the fathers not ſimplie to bee allowed, though not to be condemned of vngodlines neither.

Gal. 3. 1.

12 If a man doe diligently wey, that this difference is put by the worde of the Lord betweene the ſacrifices of *Moſes*, and our Thankeſgiuing, that whereas thoſe did repreſent to the Iewiſh people, the ſame effectualneſſe

The difference betweene the ſacrifices of Moſes and our thākeſgiuing.

of the dearh of Christ, which is at this day deliuered to vs in the ſupper, yet the maner of repreſentiug was diuerſe. For in thoſe, the Leuiticall prieſts were commaunded to figure that which Chriſt ſhoulde performe it: there was brought a ſacrifice which ſhould be in the ſteed of Chriſt himſelf: there was an altar whereupon it ſhould be offered: Finally all things were ſo done, ỹ there was ſet before their eies an image of ỹ ſacrifice which was to be offred to God for a ſatisfactorie cleanſing. But ſince the time ỹ the ſacrifice is ended the Lorde hath appointed to vs another order: namely that it ſhould conuey to the faithfull people the fruit of the ſacrifice offered to him by the ſonne. Therefore he hath giuen vs a table whereat wee ſhoulde eate, not an altar whereupon ſacrifice ſhould be offered: hee hath not conſecrated prieſtes to ſacrifice, but miniſters to diſtribute the holy banket. Howe much more hie and holy the myſterie is, ſo much more religiouſly & with greater reuerence it is meete to be handled. Therefore there is no way ſafer, than putting away all boldneſſe of mans vnderſtanding, to ſticke faſt in that alone which the Scripture teacheth. And truely if wee conſider that it is the Supper of the Lorde and not of men, there is no cauſe why we ſhould ſuffer our ſelues to be remooued one heire breadth from it by any authoritie of men or preſcription of yeares. Therefore when the Apoſtle minded to cleanſe it from all faultes which had alreadie crept into the Church of the Corinthians, hee vſeth the readieſt way thereunto, that is, he calleth it backe to the onely inſtitution of it, from whence he ſheweth that a perpetuall rule ought to be fetched.

1. Cor. 11. 20.

The name of ſacrifice, two kinds thereof in the Law, in the Goſpell two other thereunto anſwerable

13 Nowe leaſt any wrangler, ſhoulde ſtirre vs vp ſtrife by reaſon of the names of ſacrifice and ſacrificing prieſt, I will alſo declare, but yet breefely what in the whole diſcourſe I haue meant by a ſacrifice, and what by a ſacrificing prieſt. Whoſo ſtretche the worde ſacrifice to all holy Ceremonies and doinges of religion, I ſee not by what reaſon they doe it. We doe knowe that by the continuall vſe of ỹ ſcripture a ſacrifice is called that which the Greekes call ſomtime Thuſia, ſometime Proſphora, ſomtime Telete. Which being generally taken comprehendeth whatſoeuer is in any wiſe offered to God. Wherfore we muſt make diſtinction: but yet ſo that this diſtinctiō may haue a ſupernall appliance of ſimilitude from the ſacrifices of the lawe of *Moſes*: vnder the ſhadowes whereof the Lorde willed to repreſent to his people the whole trueth of ſacrifices. Of thoſe although there were diuerſe formes, yet they may all be referred to two ſortes. For either there was oblation made for ſinne after a certayne manner of ſatisfaction, whereby guiltineſſe was redeemed before God: or it was a ſigne of the worſhipping of God, and a teſtifying of religion: ſometime in ſteede of ſupplication, to craue the fauour of God: ſometime inſteede of thankeſgiuing, to teſtifie thankfulneſſe of minde for benefites receiued: ſometime onely for an exerciſe of godlineſſe, to renewe the ſtabliſhing of the couenaunt: to which latter ſort pertained burnt offringes, drinke offeringes, oblations, firſt fruites, and peace offerings Wherefore let vs alſo diuide ours into two kindes: and for teachinges ſake let vs call the one the ſacrifice of worſhip and of Godly deuotion, becauſe it conſiſteth in the honouring and worſhipping of GOD, which the faithfull both owe and yelde vnto him: or, if you will, the ſacri-

fice

fice of Thankesgiuing: forasmuch as it is giuen to God of none but of them that being loden with immeasurable benefits, do render to him themselues with all their doings. The other may bee called propitiatorie or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfie his iudgement, and so to wash and wipe away sinnes: whereby the sinner cleansed from the filthy spots of them, & restored into purity of righteousnesse, may returne into fauour with God himselfe. So in the lawe those were called sacrifices that were offered for the purging of sins: not for that they were sufficiēt to recouer the fauor of God, or to put away iniquitie: but for that they shadowed out such a true sacrifice which at lēgth was fully done by Christ alone: and by him alone, because it could be done by none other: & once, because the effectualnes and force of that one sacrifice which Christ hath fully done, is eternall, as he himselfe hath testified w̄ his owne mouth, when he said that it was ended and fulfilled: that is to say, that whatsoeuer was necessarie to the reconciling of the fathers fauor, to y̆ obtaining of the forgiuenesse of sinnes, to righteousnesse and to saluation, all the same was perfourmed and fulfilled with that his onely oblation, and there so nothing wanted thereof, that there was afterward no place left to any other sacrifice.

Exod. 29. 39

Iohn 19. 30

14 Wherefore I determine, that it is a most wicked reproch, & blasphemy not to be suffred, as wel against Christ as against the sacrifice which he hath fully done by his death vpon the crosse for vs, if any man by renewing an oblation thinke to purchase the pardon of sinnes, to appease God, and to obteine righteousnesse. But what is elsse done by Massing, but that by deserving of new oblatiō we may be made partakers of the passion of Christ. And that ther might be no measure of madding, they thought it but a smal thing to say that there is made indifferently a common sacrifice for the whole Church, vnlesse they further said that it is in their choyse to apply it peculiarly to this man or that man to whome they would, or rather to euery one whosoeuer he were that woulde buy for himselfe such ware with ready mony. Now because they coulde not reach to the price that Iudas had, yet that they might in some marke resemble their author, they kept the likenesse of number. Iudas solde him for thirtie siluer pence: these fellowes sell him, after the french account, for thirtie brasen pence: but Iudas solde him once, these fellowes sell him as oft as they can finde a buier. In this sense also wee deny that they be sacrificing priestes, that is to say, they that with such an oblation are meanes to God for the people, they that appeasing God, may purchase the satisfactorie purging of sinnes. For Christe is the onely byshop & sacrificing priest of the new Testament, into whome all Priesthodes are remoued, and in whome they be shut vp & ended. And if the Scripture had made no mention of the eternall priesthoode of Christe: yet forasmuch as God, since that he hath taken away those olde priesthoodes, hath ordained none, the apostles argument remaineth inuincible, that no man taketh honor to himselfe but he that is called of God. By what affiance therfore dare these robbers of God, that boast themselues for the butchers of Christe, call themselues the sacrificing Priestes of the liuing God?

In the sacrifice of the masse Christ blasphemed and sold, the sacrificer himselfe not authorised.

The common price of a masse in France is 3 karolus, which make 20. deniers, about the value of a sterling groate.

Heb. 5. 4

The very practise of the church of Rome in their masse and the grosenes thereof condemned euen by Plato himself.

15 *Plato* hath an excellent place in his second booke of commom weale.

Where when he entreateth of the old manners of expiation, & laugheth to scorne the foolish confidence of euil men and wicked doers, which thought that their wicked doings were by these as by coueringes hidden that the Gods could not see them, and did, as if they had gotten warrant of the gods by couenant, more carelesly follow their own lusts: he seemeth throughly to touch the manner of satisfactory purging of the Masse, such as is at this day in the world. To beguile & vndermine an other man, all men knowe to be vnlawfull. To grieue widowes with wrongfull dealinges, to robbe the Fatherlesse, to trouble the poore, by euill crafty meanes to catch other mens goods to themselues, with forswerings and deceits to enter forceably into any mans possessions, to oppresse any man with violence & tyrannous fear, all men confesse to be wicked. How therefore dare so many commonly doe all these thinges, as though they should freely be bolde to do them? Truely, if we rightly weigh it, no other cause doeth so much encourage them, but because they haue confidence, that by the sacrifice of a Masse, as by payment of ful price for recompence, they shall satisfie God, or at the least that this is an easie way to compound with him. Then *Plato* proceedeth further to scorne their grosse blockishnesse, which thinke that by such satisfactorie cleansinges thole paines are redeemed that otherwise they shoulde suffer in hell. And whereto serue at this day the yeerely obites, and the greater part of Masses, but that they which throughout all their life haue bene most cruell tyrants, or most rauenous robbers, or giuen foorth to all mischieuous doings, should as though they were redeemed by this price, escape the fire of purgatory?

The sacrifice of praise and thankesgiuing.

16 Vnder the other kind of sacrifice, which we haue called the sacrifice of Thankesgiuing, are conteined all the dutifull workes of charitie, which when we extend to our brethren, we honour the Lord himselfe in his members: then, all our prayers, praisings, giuinges of thankes, and what soeuer we do to the worshipping of God. Al which things finally do hang vpon the greater sacrifice, whereby we are in soul and body halowed to be a holy tẽple to the Lorde. For neither is it enough, if our outward doinges bee applied to the obeying of him: but first our selues, and then all that is ours ought to be consecrat and dedicate to him: that whatsoeuer is in vs, may serue his glory, and may sauour of zelous endeuour to aduance it. This kind of sacrifice tẽdeth nothing at al to appease the wrath of God, nothing at al to obteine forgiuenesse of sinnes, nothing at all to deserue righteousnesse: but is occupied only in magnifying & extolling of God. For it cannot be pleasant and acceptable to God, but at their handes, whom by forgiuenesse of sinnes already receiued he hath by other meanes reconciled to himself, and therfore acquited them from guiltinesse. But it is so necessarie for the church, that it can not be away from it. Therefore it shall be euerlasting, so long as the people of God shal continue, as we haue before already shewed out of the prophet: for in that meaning I will take this prophecie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euerie place incense shalbe offred to my name, and a clean offring: because my name is terrible among the Gentiles, sayth the Lord: so far is it off, that we would put it away. So *Paul* biddeth vs to offer our bodies

Rom. 12. 1

a sacri-

a ſacrifice liuing, holy, acceptable to God, a reaſonable worſhip. Where hee ſpake verie pithilie, when he added that this is our reaſonable worſhipping: for he meant the ſpirituall manner of worſhipping of God, which he did ſecretly ſet in compariſon againſt the carnall ſacrifices of the lawe of Moſes. So liberall doing of good and communicating are called ſacrifices by which God is pleaſed. So the liberalitie of the Philippians, whereby they had relieued the pouertie of *Paul*, is called a ſacrifice of ſweete ſmelling. So all the good workes of the faithfull are called ſpirituall ſacrifices. Heb.13.16. Phil.4.18.

Prayer and other good duties termed Sacrifices by the Prophets, and Chriſtians in reſpect thereof Prieſts.

17 And why doe I ſeeke out many examples? For commonly this manner of ſpeaking is often found in the ſcriptures. Yea and while the people of God was yet holden vnder the outward ſchooling of the lawe, yet the Prophets did ſufficiently expreſſe, that vnder thoſe carnall ſacrifices was the trueth, which the Chriſtian Church hath common with the nation of the Iewes. After which manner *Dauid* prayed, that his praier might as incenſe aſcende into the ſight of God. And *Oſee* called giuing of thankes, the calues of lips, which in another place *Dauid* calleth the ſacrifices of praiſe. Whom the Apoſtle himſelfe following, calleth them alſo the ſacrifices of prayſe, & expoundeth them the fruites of lippes confeſſing to his name. This kind of ſacrifice the Supper of the Lord cannot want: wherein when we declare his death and render thankeſgiuing, wee doe nothing but offer the ſacrifice of prayſe. Of this office of ſacrificing, all wee Chriſtians are called a kingly Prieſthoode: becauſe by Chriſt we offer to God that ſacrifice of prayſe of which the Apoſtle ſpeaketh, the fruite of lippes that confeſſe to his name. For neither doe we with our giftes appeare in the ſight of God without an interceſſor. Chriſt is he, which being the mediator comming betweene, we offer vs and ours to the Father. Hee is our Biſhoppe, which being entred into the ſanctuarie of heauen, hath opened the entrie to vs. He is the altar, vpon which wee lay our giftes, that in him wee may bee bolde all that wee are bolde. It is hee (I ſay) that hath made vs a kingdome and Prieſts to the Father. Pſal.141.2. Oſee.14.3. Pſa.51.21. Hebr.13.15. 1.Pet.2.9.

Maſſe a graund deceiuer of the vvorld.

18 What remaineth, but that the blinde may ſee, the deafe may heare, children themſelues may vnderſtande this abhomination of the Maſſe? which being offered in a golden cup, hath made dronke the kings and peoples of the earth, from the hieſt to the loweſt, hath ſo ſtricken them with drowſineſſe and giddineſſe, that being become more ſenſeleſſe than bruite beaſts, they haue ſet ỹ whole ſhip of their ſafetie only in this deadly deuouring gulfe. Truely Satan neuer did bend himſelf with a ſtronger engine than this to aſſaile and vanquiſh the kingdome of Chriſt. This is the *Helene*, for whom the enemies of the trueth fight at this day with ſo great rage, ſo great furiouſneſſe, ſo great cruelᵗie: and a *Helene* in deede, with whome they ſo defile themſelues with ſpirituall whoredome, which is the moſt curſed of al. I doe not here ſo much as once touch with my lingle finger thoſe groſſe abuſes wherewith they might colour the vnholy pureneſſe of their holy Maſſe: howe filthie markettings they vſe, how vnhoneſt gaines they make with their maſſings, with how great rauening they fill their couetouſneſſe. Onely I doe point vnto, and that with fewe and plaine wordes, what maner of thing is euen the verie holieſt holineſſe of the Maſſe, for which it hath Reuel.1.6. Queene Helene the Gretian harlot, cauſe of the warre of Troy.

deserued in certain ages past to be so honorable & to be had in so great reuerence. For, to haue these so great mysteries set out according to their worthinesse, requireth a greater worke: & I am vnwilling to mingle herewith those filthie vncleannesses that commonly shewe themselues before the eyes and faces of all men, that all men may vnderstand, that the Masse taken in her most piked pureneſſe, and wherwith it may be set out to the best shew, without her appendances, from the roote to the toppe swarmeth full of all kinde of wickednes, blasphemie, idolatrie, and sacriledge.

No sacrament in the Church but onely Baptisme & the Lordes supper.

19 The readers nowe haue in a maner almost all those thinges gathered into an abridgement, which we haue thought behoueful to bee knowen concerning these two Sacramentes: the vse of which hath beene deliuered to the Christian Church from the beginning of the newe testament, to continue to the verie ende of the worlde: namely, that Baptisme shoulde be as it were a certaine entrie into it, and an admission into faith: and the supper should be as it were a continual foode, wherewith Christ spiritually feedeth the familie of his faithful. Wherefore as there is but one God, one faith, one Christ, one Church his bodie: so there is but one Baptisme, and is not oft ministred againe. But the supper is from time to time distributed, that they which haue beene once receiued into the Church, may vnderstande yᵗ they be continually fed with Christ. Beside these two as there is no other sacrament ordeined of God, so neither ought the Church of the faithfull to acknowledge any other. For that, it is not a thing that lieth in the choise of mã to raise and set vp newe sacraments, he shal easily vnderstande that remembreth that which hath beene here before plainely inough declared, that is, that sacramentes are appointed of God to this end, that they should instruct vs of some promise of his, and testifie to vs his good will toward vs: and he also that calleth to minde, that none hath bin Gods counseller, that might promise vs any certaintie of his will, or assure vs, and bring vs out of care, what affection he beareth toward vs, what he will giue, or what he will deny vs. For therewith is also determined, that no man can set forth a signe to be a testimonie of any will or promise of his: it is he himself alone, that can by a signe giuen testifie to vs of himself. I will speake it more briefely, and paraduenture more grosly, but more plainely, A Sacrament can neuer be without promise of saluation. All men gathered on a heape together can of themselues promise nothing of our saluation. Therefore neither can they of thẽ selues set foorth or set vp a sacrament.

Esa. 40 13. Rom. 11. 34.

The diuers sacraments of the Iewes and our different case frõ theirs.

20 Therefore let the Christian Church be contented with these two, and let her not onely not admit or acknowledge any thirde for the present time, but also not desire or looke for any to the end of the world. For whereas certaine diuerse sacramentes, beside those their ordinarie ones, were giuen to the Iewes according to the diuerse course of times, as Manna, Water springing out of the rocke, the brasen serpent and such other: they were by this change put in minde that they should not stay vppon such figures whose state was not verie stedfast: but that they should looke for some better thing from God, which should continue without any decaying, & without any end. But we are in a farre other case, to whome Christ is openly shewed: in whome all the treasures of knowledge and wisedome are hidden

Exo. 16. 13. and 17. 6. 1. Cor. 10. 3. Num. 21. 8.

Ioh. 3. 14.

with

with so great abundance and plenty, that either to hope for or looke for any new encrease to these treasures, is verily to moue God to wrath, and to prouoke him against vs. Wee must hunger for, seeke, looke vpon, learne, and throughly learne Christ alone, vntill that great day shall appeare, wherein the Lord shall openly shewe to the full the glorie of his kingdome, and himselfe such as he is, to be beholden of vs. And for this reason this our age is in the Scriptures signified by the last houre, the last dayes, the last times, that no man should deceiue himselfe with vaine looking for any new doctrine or reuelation. For many times & in many sorts he spake before of his prophets in these last dayes the heauenly Father hath spoken in his beloued Sonne, which onely can manifestly shew the Father: and in deede he hath manifestly shewed him to the full, so much as behoueth vs, while we now behold him by a glasse. As therefore this is now taken away from men, that they cannot make newe Sacraments in the Church of God: so it were to be wished, that as little as were possible of mans inuentiō might be mingled with those sacramentes that are of God. For like as when water is powred in, the wine departeth and is delayed: and as with leauen scattered among it, the whole lump of doae waxeth sower: so the pureneſſe of the mysteries of god is nothing else but defiled when man addeth any thing of his owne. And yet we see how farre the sacraments are swarued out of kinde from their naturall pureneſſe, as they be handled at this day. There is eehwhere too much of pompes, ceremonies, and gesturings: but of the worde of God in ỹ meantime there is neither any consideration or mention, without which euen the sacraments themselues are not sacraments. Yea and the very ceremonies that are ordeined of God, in so great a rout cannot once lift vp their head, but lie as it were oppressed. How litle is that seene in baptisme, which onely ought there to haue shined and beene looked vpon, as we haue in an other place rightfully complained, euen baptisme it selfe? As for the supper, it is vtterly buried, since that it hath bene turned into the masse, sauing that it is seene once euery yeare but in a mangled and halfe torne fashion.

Col. 2 3

1. Iohn. 3. 2
1. Iohn 2. 18
1. Pet. 1. 20
Heb. 1. 2

1 Cor. 13. 12

The xix. Chapter.

Of the fiue falsely named Sacramentes: where is declared, that the other fiue which haue beene hitherto commonlie taken for sacraments, are not Sacramentes: and then is shewed what manner of thinges they bee.

OVr former discourse concerning Sacraments might haue obtained this with the sober and willing to learne, that they shoulde not ouer curiously proceede any further, nor should without the worde of God embrace any other Sacraments beside those two which they knewe to bee ordeined of the Lord. But forasmuch as that opinion of the seuen sacramentes, beeing commonly vsed in all mens talke, hauing wandred through al schooles and preachinges, hath by verie auncientie gathered rootes, and is yet still settled in the mindes of men: I thought that I shoulde do a thing worth the trauell, if I should seuerally and more neerely search those other fiue that are commonly adnumbred among the true and naturall Sacraments of the

A sacrament defined to be a visible signe of inuisible grace, & this applied in the Schoole of Rome to fiue other besides those two before handled.

Lord,& wiping away all deceitfull colour, ſhould ſet them forth to be ſeene of the ſimple ſuch as they be,and how falſely they haue bene hitherto take for ſacramentes. Firſt,I here proteſt to all the godly, that I doe not take in hand this contention about the name for any deſiring of ſtriuing,but that I am by weightie cauſes led to fight againſt the abuſe of it. I am not ignorant that Chriſtians are Lords,as of words,ſo of al thinges alſo,& therefore may at their will apply wordes to thinges,ſo that a godly ſenſe be kept,although there be ſome vnproperneſſe in the ſpeaking. All this I graunt: although it were better that the wordes ſhould be made ſubiect to thinges, than things to the wordes. But in the name of Sacrament there is another conſideration. For they which make ſeuen Sacraments,do therewithall giue to them all this definition,that they be viſible formes of inuiſible grace: they make them altogether veſſels of the holy ghoſt: inſtruments of giuing of righteouſneſſe,cauſes of the obtaining of grace. Yea and the maſter of the ſentences himſelfe denyeth that the ſacraments of the law of Moſes are properly called by this name,becauſe they did not deliuer in deede the thing that they figured. Is it,I beſeech you,to be ſuffered,that thoſe ſignes which the Lord hath hallowed with his owne mouth, which hee hath garniſhed with excellent promiſes,ſhould not bee accounted for Sacramentes: and in the meane time this honour ſhoulde bee conueyed away to thoſe vſages which men either haue deuiſed of themſelues,or at leaſt do obſerue without expreſſe commandement of God? Therefore either let them change the definition,or let them abſtain from the wrongful vſing of this word,which doth afterward engender falſe opinions & full of abſurdirie. Extreme annointing (ſay they) is a figure and cauſe of inuiſible grace, becauſe it is a Sacrament, If we ought in no wiſe to graunt that which they gather vpon it,then truely we muſt reſiſt them in the name it ſelfe,leaſt therby we admit that it may giue occaſion to ſuch an errour. Againe when they woulde proue it to be a Sacrament,they adde this cauſe,for that it conſiſteth of the outwarde ſigne and the word. If we finde neither commaundement nor promiſe of it, what can we do elſe but cry out againſt them?

In no mans power but in Gods alone to inſtitute ſacramentes.

2 Now appeareth that we brawle not about the worde,but do mooue a controuerſie not ſuperfluous concerning the thing it ſelfe. Therefore this we muſt ſtrongly holde faſt, which we haue with inuincible reaſon before confirmed,that the power to inſtitute a ſacrament is in the hande of none but of God only. For a ſacrament ought with a certaine promiſe to raiſe vp & comfort the conſciences of the faithful: which coulde neuer receiue this certainty from man. A ſacrament ought to be to vs a witneſſing of the good will of God toward vs,whereof none of all men or Angels can be witnes,for aſmuch as none hath bene of Gods counſel. Therfore it is he alone which doth with right authoritie teſtify of himſelfe to vs by his word. A ſacrament is a ſeale,wherewith the teſtament or promiſe of God is ſealed. But it could not be ſealed with bodily things and elements of this world,vnleſſe they be by the power of God framed and appointed thereunto. Therefore man can not ordaine a Sacrament,becauſe this is not in the power of man, to make that ſo great myſteries of God ſhould lye hidden vnder ſo baſe things. The word of God muſt goe before,which may make a ſacrament to be a Sacra-

Eſai.40.13
Rom.11.34

ment,

ment, as *Augustine* verie well teacheth. Moreouer it is profitable that there be kept some difference betweene the Sacramentes and other ceremonies, vn'esse wee will fall into many absurdities The Apostles prayed kneeling: therefore men shall not kneele without a Sacrament. It is saide that the disciples prayed toward the East: therefore the looking into the East shalbe a Sacrament. *Paul* willeth men in euery place to lift vp pure handes, and it is rehearsed that holy men oftentimes prayed with their hands lifted vp, then let the lifting vp of hands also be made a Sacrament. Finally let al ỹ gestures of the holy ones turne into Sacraments. Howebeit I would not also much passe vpon these thinges, if so that they were not ioyned with those other greater discommodities.

Hom. in Ioan. 80

Actes 19.40. and 10.3.6.

1. Tim. 2.8.

3 If they will presse vs with the authoritie of the old Church, I say that they pretend a false colour. For this number of seuen is no where founde among the Ecclesiasticall writers: neither is it certaine at what time it first crept in. I graunt in deede that sometime they be very free in vsing ỹ name of a sacrament: but what meane they thereby? euen all ceremonies & outwarde rites, and all exercises of Godlinesse. But when they speake of those signes that ought to be witnesses of the grace of God toward vs, they are contented with these two, Baptisme, & the Supper. Least any man shoulde thinke that I falsly boast of this, I wil here rehearse a few testimonies of *Augustine*. To *Ianuarius* he saith, First I would haue thee to holde fast that which is the chiefe point of this disputation, that our Lord Christ (as he himselfe saith in the Gospel) hath made vs subiect to a light yoke and a light burden. Wherefore he hath bound together the fellowship of the newe people with Sacraments very few in number, verie easie in obseruing, very excellent in signification. As are Baptisme hallowed in the name of the Trinitie, and the Communicating of the body & blood of the Lorde, & whatsoeuer else it set forth in the Canonical Scriptures. Again, in his book of Christian doctrine, Since the Lords resurrection, the Lord himself & the doctrine of the Apostles hath deliuered certaine fewe signes in steede of many, and those most easie to be done, most reuerend in vnderstanding, most pure in obseruing: as is Baptisme, and the celebrating of the body and blood of the Lorde. Why doth he here make no mention of the holy number, that is, of the number of seuen? Is it likely that hee woulde haue passed it ouer, if it had beene at that time ordeined in ỹ Church, specially sith he is otherwise in obseruing of numbers more curious than neede were? Yea, when he nameth Baptisme and the Supper, and speaketh nothing of the rest: doeth hee not sufficiently signifie, that these two mysteries do excell in singular dignitie, and that the other ceremonies doe rest beneath in a lower degree? Wherefore I say that these Sacramentarie Doctors are destitute not onely of the worde of the Lorde, but also of the consent of the olde Church, howe much soeuer they glorie of this pretence. But now let vs come down to the special things themselues.

Although the worde Sacrament be in the fathers largely applied, yet S. Augustine speaking of those principall mysteries which Christ hath left vnto his Church, doth mention onelie baptisme and the celebrating of the body and blood of Christ.

Epist. 118.

Lib. 3. cap. 9.

Of Confirmation

The cause and maner of ancient Confirmation, with the opinions of Leo & Jerome concerning it.

4 This was the maner in olde time, that the children of Christians, whē they were growen to age of discretion should be brought before the bishop: that they shoulde fulfill that duetie which was required of those that beeing growen

growen in yeares did offer themselues to baptisme. For these sate among those that were to be catechised, til being fully instructed in the mysteries of the faith, they could make a confession of their faith before the bishop and the people. Therefore they that were baptised being infantes, because they had not then made confession of their faith before the church, were about the ende of their childhood or in the beginning of their yeeres of discretion presented againe by their parents, and were examined of the Bishop according to the forme of the Chrechisme, which they had the certaine & common. And that this doing, which otherwise ought worthilie to be graue and holy, might haue the more reuerence and dignitie, there was added also the Ceremonie of laying on of handes. So that same childe, his faith being allowed, was let goe with solemne blessing. The olde writers doe oft make
Epi. 39. mention of this maner. *Leo* the Pope writeth: If any returne from Heretikes, let him not be baptised againe: but (which hee wanted among the Heretikes) let the vertue of the Spirite be giuen him by the Bishops laying on of his handes. Here our aduersaries will crie out, that it is rightfully called a Sacrament, in wich the holy Ghost is giuen, but *Leo* himselfe doeth in an
Epi. 77. other place declare what he meaneth by those wordes: Who so (sayth hee) is baptised among heretikes, let him not be rebaptised, but with calling vpon the holy Ghost, let him be confirmed with laying on of handes: becauſe hee receiued onelie the forme of baptisme without sanctifying. *Hierome* also maketh mention of it, writing against the Luciferians. But although I doe not deny that *Hierome* somewhat erreth therein, for that hee sayeth that it is an obseruation of the Apostles: yet he is most farre from these mens follies and the verie same also he qualifieth, when he addeth, that this blessing is giuen to the bishops only, rather in honor of their priesthood than by the necessitie of lawe. Therefore such laying on of handes, which is done simply in steede of blessing, I praise and would that it were at this day restored to the pure vse thereof.

For confirmation as at this day they vse it in the Church of Rome their is in the vvord of God no vvarrant.

5 But the later age hauing in a manner blotted out the thing it selfe, hath set I wote not what fained confirmation for a Sacrament of God. They haue fained that the vertue of confirmation is, to giue the holy Ghost to the encrease of Grace, which in baptisme was giuen to innocencie: to strengthen them to battaile, which in baptisme were newe begotten to life. This Confirmation is celebrate with annoynting, and with his forme of wordes, I signe thee with the signe of the holy crosse, and confirme thee with the chresme of saluation, in the name of the Father, and of the sonne, and of the holy Ghost. All this is gaily and trimly done. But where is the word of God, that may promise here the presence of the holy Ghost? They cannot bring foort one title. Whereby then will they certifie vs, that their chresme is the vessel of the holy Ghost? We see oyle, that is a thicke and fat liquor & nothing else. Let the word (sayth *Augustine*) bee added to the element, and there shalbe made a sacrament. Let them (I say) bring foorth this worde, if they will haue vs in the oyle to loooke vpon any thing but the oyle. If they did acknowledge themselues ministers of the Sacramentes, as they ought, we needed to striue no longer. This is the first lawe of a minister, that he do nothing without commaundement. Go to, let them bring foorth any com-

commaundement of this point of miniſtery, & I will not ſpeake one worde more. If they haue no commaundement, they cannot excuſe their boldnes full of ſacriledge. After this manner the Lord asked the phariſees, whether the baptiſme of *John* were from heauen or from men: if they had anſwered, from men, then he had made them confeſſe that it was triflling and vaine: if from heauen, then were they compelled to acknowledge the doctrine of *John*. Therefore leaſt they ſhoulde too much ſlaunder *John*, they durſt not confeſſe that it was from men. If therefore Confirmation be from men, it is proued to be vaine and trifling: if they will perſwade vs that it is from heauen, let them prooue it. Math. 21. 25

Impoſition of handes, vſed by the Apoſtles, no preſident for popiſh confirmatiõ.

6 They do in deede defend themſelues with the example of the Apoſtles, whome they thinke to haue done nothing raſhly. That is well in deed: neither would we blame them, if they ſhewed themſelues followers of the Apoſtles. But what did the Apoſtles? *Luke* reporteth in the Actes, that the Apoſtles which were at *Hieruſalem*, when they heard that *Samaria* had receiued the word of God, ſent thither *Peter* & *John*: they prayed for the Samaritans, that they might receiue the holy ghoſt, which was not yet come into any of them, but they were baptiſed onely in the name of Ieſus: when they had prayed, they laid their hands vpon them: by which laying on, the Samaritans receiued the holy Ghoſt. And of this laying on of hands he diuers times maketh mention. I heare what the Apoſtles did: that is, they faithfully executed their miniſterie. The Lord willed that thoſe viſible and wonderfull graces of the holy ghoſt, which hee then poured out vppon his people, ſhould be miniſtred and diſtributed of his Apoſtles by the laying on of hands. But vnder this laying on of handes: I thinke there was not contained anie higher myſterie: but I expound it, that they adioined ſuch a ceremonie, that by the verie outward doing they might ſignify, that they cõmended & as it were offered to God him vpon whom they laide their hãds. If this miniſterie which ỹ Apoſtles then executed, were yet ſtill remaining in the Church, the laying on of hands alſo ought to be kept. But ſince that ſame grace hath ceaſſed to be giuen, whereto ſerueth the laying on of hãds? Truely the holie ghoſt is yet preſent with the people of God, without whom being guider & directer, the church of God cannot ſtand. For wee haue the eternal promiſe & which ſhal euer ſtand in force, by which Chriſt calleth to himſelfe them that thirſt, that they may drinke liuing waters. But thoſe miracles of powers, & manifeſt workings, which were diſtributed by the laying on of hands, haue ceaſſed, neither behooued it that they ſhould be but for a time. For it behooued that the preaching of the goſpell while it was newe, ſhould be glorioufly ſet forth and magnified, with vnheard of and vnwonted miracles. From which when the Lord ceaſſed, he did not by & by forſake his Church, but taught that the royaltie of his kingdome & the dignitie of his worde was excellently enough diſcloſed. In what point therefore will theſe ſtageplayers ſay that they folow the Apoſtles? They ſhoulde haue done it with laying on of handes, that the euidẽt power of the holy Ghoſt might by and by ſhew forth it ſelfe. This they bring not to paſſe: why therefore doe they boaſt that the laying on of hands maketh for them, which we reade in deede that the Apoſtles vſed, but altogither to an other ende? Actes 8. 21

Iohn 7. 37.

7 This

Ioh.20.22. 7 This hath like reaſon as if a man ſhould teach that the breathing wherewith the Lord breathed vpon his diſciples, is a ſacrament whereby the holy ghoſt is giuen. But wheras the Lord did this once, he did not alſo wil that we ſhould do the ſame. After the ſame maner alſo the Apoſtles laid on their hãds, during the time that it pleaſed the Lord that the viſible graces of the holy Ghoſt ſhould be diſtributed at their praiers: not that they which come after, ſhould only playerlike & without the thing in deede counterfaite an emptie & cold ſigne, as theſe apes do. But if they prooue that in laying on of hands they follow the Apoſtles, (wherein they haue no like thing with the apoſtles, ſauing I wote not what ouerthwart wrongfull counterfaiting) yet whence commeth their oyle which they call the oyle of ſaluation? Who taught them to ſeeke ſaluation in oyle? Who taught them to giue to it the power of ſtrenthening? Did *Paul*, which draweth vs farre away from the elements of this world, which condemneth nothing more than the ſticking to ſuch pety obſeruations? But this I boldly pronounce not of my ſelfe, but from the Lorde. Who ſo call oyle the oyle of ſaluation, they forſweare the ſaluation which is in Chriſt, they deny Chriſt, they haue no part in the kingdome of God. For oyle is for the belly, and the belly for oyle, the Lord ſhall deſtroy both. For all theſe weake elementes, which decay with very vſe, belong nothing to the kingdome of God, which is ſpirituall and ſhall neuer decay. What then? will ſome men ſay: doe you meaſure with the ſame meaſure, the water wherewith we be baptiſed, and the bread & wine vnder which the ſupper of the Lord is giuen? I anſwere that in ſacramentes giuen of God, two things are to be looked vnto: the ſubſtance of the bodily thing which is ſet before vs, and the forme that is by the word of God printed in it, wherein lyeth the whole ſtrength. In reſpect therefore that the breade, wine, and water that are in the Sacraments offered to our ſight, doe keepe their own ſubſtance, this ſaying of *Paul* alway hath place, Meate for the belly, and the belly for meates: God ſhall deſtroy them both. For they paſſe & vaniſh away with the faſhion of this worlde. But in reſpect that they be ſanctified by the word of God, that they may be Sacraments, they do not hold ys in the fleſh, but do truely aud ſpiritually teach vs.

Gal.4.9. Col.2.20

1.Cor.6.13

With derogation from baptiſme force giuen vnto confirmation which doth not belong vnto it.

8 But let vs yet more neerely looke into it, how many monſters this fat liquor foſtereth and feedeth. Theſe annointers ſay, that the holy Ghoſt is giuen in baptiſme, to innocence: in confimation, to encreaſe of grace: that in Baptiſme, we are newe begotten into life: in confirmation, we are prepared to battle. And they are ſo paſt ſhame, that they denie that baptiſme can well be done without confirmation. O wickedneſſe! Are we not therfore in baptiſme buried together with Chriſt, beeing made partakers of his death, that wee may bee alſo partners of his reſurrection? But this fellowſhippe with the death & life of Chriſt *Paul* expoundeth to be the mortifying of our fleſh, and quickning of our ſpirit: for that our old man is crucified, that wee may walke in newnes of life. What is to be armed to battell if this be not? If they counted it a matter of nothing, to tread vnder feete the word of God: why did they not yet at leaſt reuerence the church, to whõ they wil in euery point ſeeme ſo obedient? But what can be brought forth more ſtrong againſt their doctrine, than ỹ decree of the Mileuitane councel? Who ſo ſaith

Rom.6.4

that

that baptiſme is giuen only for forgiueneſſe of ſinnes, and not for a helpe of grace to come, accurſed be he. But whereas *Luke*, in the place which wee haue alleged, ſaith that they were baptiſed in ỹ name of Ieſus Chriſt, which had not receiued the holy Ghoſt: he doeth not ſimplie deny that they were endued with any gift of the holy Ghoſt, which beleeued in Christ with hart, and confeſſed him with mouth: but meaneth of that receiuing of the holy Ghoſt, whereby the open powers and viſible graces were receiued. So is it ſaide that the Apoſtles receiued the Spirit on the day of Pẽtecoſt, wheras it had bin long before ſaide vnto them of Chriſt, it is not you that ſpeake, but the Spirit of my Father which ſpeaketh in you. Behold all ye ỹ are of God, the malicious and poyſonous deceite of Sathan. That thing which was truly giuen in baptiſme, hee lyingly ſaith to be giuen in his confirmation, that he may by ſtealth leade you vnware from baptiſme. Who now can dout that this is the doctrine of Satan, which cutting away frõ baptiſme the promiſes properly belonging to baptiſme, doth conuey away and remoue them, to an other thing? It is found (I ſay) vpon what maner of foundatiõ this godly annointing ſtandeth. The word of God is, that all they which are baptiſed in Chriſt, haue put on Chriſt with his giftes. The word of the anointers is, that they receiued in baptiſme no promiſe, by which they may be armed in battails. That is the voyce of truth, therfore this muſt be ỹ voyce of lying. Therfore I can more truly define this confirmation than they haue hitherto definet it: namely, ỹ it is a notable ſlander of baptiſme, which darkeneth, yea aboliſheth the vſe therof: that it is a falſe promiſe of the deuill, which draweth vs away from the truth of God. Or, if you will, it is oyle defiled with the lying of the deuill, which as it were by ouerſpreading of darkeneſſe deceiueth the eyes of the ſimple.

Acts 8.16.

Acts 2.4.

Gal.3.27. De conſe.diſt. 5.cap.Sp.

9 They adde furthermore, that all the faithfull ought after baptiſme to receiue the holy Ghoſt by laying on of hands, that they may be founde full Chriſtians: becauſe he ſhal neuer be a Chriſtian, ỹ is not chreſmed with the biſhoppes Confirmation. Theſe be their owne ſayinges worde for worde. But I had thouht ỹ whatſoeuer thinges perteined to Chriſtianitie, were all ſet foorth in writing and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be ſought and learned from elſe where than out of the Scriptures. Therefore the whole wiſedome of God, the heauenly trueth, the whole doctrine of Chriſt, doth but begin Chriſtians, and oyle maketh them perfect. By this ſentence are damned all the Apoſtles, and ſo many Martyrs, whome it is moſt certaine to haue neuer beene chreſmed: foraſmuch as the oyle was not yet made, which beeing poured vpon them, they might fulfil al ỹ parts of chriſtianity, or rather might be made Chriſtiãs which yet were none. But, though I holde my peace, they doe largely confute themſelues. For howe many of the number of their owne people do they anoint after baptiſme? why therefore doe they ſuffer ſuch halfe chriſtians in their flocke, whoſe imperfection might eaſily be holpen? Why doe they with ſo careleſſe negligence ſuffer thẽ to omit that which was not lawfull to bee omitted without greeuous offẽce? Why do they not more ſeuerely call vpon the keeping of a thing ſo neceſſarie, & without which ſaluation can not be obteined, vnles peraduẽture ſome be preuented by death? Verily when

Chriſtianitie imagined imperfect vvithout Confyrmation and but halfe Chriſtianity.

Verba.cap.1. de conſec. diſt.5.con. aurel.cap.vt Ieiuni.

when they so freely suffer to bee despised, they secretly confesse that it is not of so great value as they boast it.

Confirmation preferred before baptisme in worthines, because that administred by a Bishop.

10 Last of all they determine that this holy anointing is to bee had in greater reuerence than baptisme: because this annointing is peculiarly ministred by the hands of the chiefe bishops, but baptisme is commonly distributed by euerie Priest. What may a man here say, but ỹ they are vtterly mad, which so flatter their owne inuentions, that in comparison of thē they carelesly despise the holy ordinances of God? O mouth that robbest God, darest thou set a fatte liquor only defiled with the stinke of thine own breath, and enchaunted with murmuring sound of words, against the Sacrament of Christ, and to compare it with water hallowed with the worde of God? But thy wickednes accounted this but a smal matter, vnles thou didst also prefer it aboue the same. These be the answeres of the holy sea, these be the Oracles of the Apostolike trestle. But some of them, euen in their owne opinion, begonne somewhat to qualifie this vnbridled madnesse. It is (say they) to be worshipped with greater reuerence: peraduēture not for the greater vertue and profit ỹ it giueth: but because it is giuen of the worthier men, & is made in the worthier part of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, althogh baptisme auaile more to forgiuenesse. But in the first reason do they not bewray themselues to be Donatists, which measure the force of the Sacrament by the worthines of the minister

Cap. de his vero, Dist. eadem.

But I will admitte, that Confirmation bee called the worthier by reason of the worthines of the Bishops hand. But if a man aske of them, from whence so great prerogatiue hath beene giuen to bishoppes, what reason will they bring beside their owne lust? The Apostles alone vsed that power, which alone distributed the holy Ghost. Are the bishoppes alone Apostles? Yea are they Apostles at all? But let vs also grant them that: why do they not by the same argument affirme, that bishoppes alone ought to touch the *Sacrament* of the blood in the Supper of the Lorde: which they therefore deny to lay men, because the Lord gaue to the Apostles alone? If to the Apostles alone, why do they not conclude: therfore to the bishops alone? But in that place they make the Apostles, simple priests: but now ỹ giddines of their head carieth them another way, suddenly to create them bishops. Finallie *Ananias* was no Apostle, to whō yet *Paul* was sent that he should receiue his sight, be baptised, and be filled with the holy Ghost. I will adde this also to the heape. If by the law of God this was the proper office of bishops, why haue they bin so bold to giue it away to common priests? as we read in a certaine epistle of Gregorie.

L.i.4 Senten: Dist.7.cap.2.

Act.19.17.

Dist.19.cap.Peruenit.

Confirmation the worthier because in it the former in baptisme the hinder part of the head annointed.

11 As for their other reason, how trifling, fonde, and fooliſh is it, to call their confirmatiō worthier than the baptisme of God, because in it the forehead is annointed with oyle, and in baptisme the hinder part of the head, as though baptisme were done with the oyle & not with the water? I cal all the godly to witnesse, whether those losels do not endeuour themselues to this onely ende, to corrupt the pureneſſe of the sacraments, with their leauen. I haue already spokē this in an other place, that in the *Sacraments*, ỹ which is of GOD, scarcely glimmereth through at holes, among the rout of the inuentions of men. If any man did not beleeue me therein, lette him nowe

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at least beleeue his owne maisters. Loe passing ouer the water, and making no accompt of it, they highly esteeme the onely oyle in baptisme. Wee therefore on the contrary side doe say, that in baptisme the foreheade also is dipped in water. In comparison of this, wee esteeme not your oyle worth one peece of dong, whether it be in baptisme or in confirmation. If any alleage that it is solde for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they commend a most filthie deceite by theft. In the third reason they bewray their owne vngodlines, while they prate that in confirmation is giuen a greater increase of vertues than in baptisme. By the laying on of handes the Apostles distributed the visible graces of the Spirite. In what thing do these mens fat liquor shewe it selfe fruiteful? But away with these qualifiers, that couer one sacrilege with manie sacrileges. It is like the Gordian: which it is better to breake in sunder, than to labour so much in vndoing it.

Confirmation not established by consent of antiquity & if it were yet not proued therby a sacrament.

12 But nowe when they see themselues destitute of the word of God & probable reason, they pretende as they are wont, that it is a most auncient obseruation and stablished by consent of many ages. Although ỳ were true, yet they win nothing thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They must prooue God to be the author of their confirmation if they will haue it taken for a Sacrament. But why do they obiect antiquitie, wheras the old writers, when they mind to speake properly, do no where recken moe sacraments than two? If a foretresse of our faith were to be sought from mẽ, we haue an inuincible tower, that the old fathers neuer acknowledged those for sacraments which these men do lyingly faine to the sacraments. The old writers speak of the laying on of handes: but do they call it a sacrament? *Augustine* plainely affirmeth that it is no other thing than prayer. Neither let them here barke against me with their stinking distinctions, that *Augustine* meant that not of the laying on of hands vsed to confirmation, but which was vsed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I wrest it to any other sense than *Augustine* himselfe wrote it, I giue them leaue after their ordinarie maner to oppresse me not onely with railing but also with spitting at me. For he speaketh of thẽ that returned from Schisme to the vnity of the Church. He denieth that they needed to be newly baptised: for he saith, that the laying on of hands sufficeth, that by the bonde of peace the Lord may giue them the holy Ghost. But for asmuch as it might seeme an absurditie, that the laying on of hands should be done of new rather than baptisme: he sheweth a difference. For (saith he) what other thing is the laying on of hands, than prayer vpon a man? And that this is his meaning appeareth by another place, where he saith: Hande is laide vpon heretikes amended, for the coupling of Charitie, which is the greatest gift of the Holy ghost, without which whatsoeuer holy thinges are in man they auaile not to saluation.

Liber. 2. de bap. contra Donat. cap. 16.

Lib. 5. cap. 23.

The auncient right, and profitable vse of true confirmation.

13 But I would to God we did keepe still the manner which I haue said to haue bin in the old time, before that this vntimely deliuered image of a sacramẽt was born: not that it should be such a confirmation as they fayne, which cannot once be named without iniury to baptisme: but a catechising, where-

wherby children or they that were nere to the age of discretion did declare an accompt of their faith before the Church. But it should be the best maner of Catechising, if a forme were written to that vse, containing and familiarly setting out a summe in a manner of al the articles of our religion, in which the whol church of the faithful ought without controuersy to agree: that a childe being ten yeres old should offer himselfe to the Church to declare a confession of his faith, should be examined of euery article, and answere to euery one: if he were ignorant of any thing, or did not vnderstande it, he might be taught. So should he, before the Church witnessing and beholding it, professe the onely, true, and pure faith, wherewith the people of the faithful doth with one mind worship the one God. If this discipline were at this day in force, truely the slouthfulnesse of some parentes woulde bee whetted, who doe carelesly neglect the instruction of their children as a thing nothing belonging to them, which then without open shame they could not omit: there should be among Christian people a greater consent of faith, and not so great ignorance and rudenesse of many: some should not be so rashly carried away with new and strange doctrines: finally all should haue as it were a certaine orderlie instruction of Christian learning.

Of Penance.

The ancient laying on of handes by the bishop and cleargie after penance holie and healthfull for the Church.

14 In the next place they set Penance, of which they intreat so confusedly & disorderedly, that consciences cannot beare away no sure or sound thing of their doctrine. We haue already in another place declared at large what we haue learned out of the scriptures concerning repentance, & then what they also teach of it. Nowe we haue this onely to touch, what reason they had ỳ raised vp the opinion, which hath heretofore raigned in Churches and schooles, that it is a sacrament. But first I will briefly say somewhat of the vsage of the old Church, the pretence whereof they haue abused to stablish their fained inuention. This order they kept in publike penance, ỳ they which had fully done the satisfactions enioined them, were reconciled with solemne laying on of handes. That was the signe of absolution, whereby both the sinner himselfe was raised vp before God with trust of pardon, & the Church was admonished gently to receiue him into fauor, putting away the remembrance of his offence. This *Cyprian* oftentimes calleth, to giue peace. That this doing might be of great dignity, and haue more commendation among the people, it was ordeined that the bishops authority should alway be vsed for the mean herein. From hence came ỳ decree of the secõd councell at *Carthage*: Be it not lawful to a priest at the Masse publikely to reconcile a penitent. And another decree of the councel at *Arausium*, let those which in time of their penaunce depart out of this life, bee admitted to the Communion without the laying on of hands vsed in the reconciling: if they recouer of their sickenesse let them stande in the degree of penitentes, and when the time is fully expired, let them receiue of the byshop the laying on of hands vsed in reconciling. Againe the decree of the third councel at *Carthage*: Let nor the priest without the authority of the bishop, reconcile a penitent. Al these tended to this end, ỳ the seueritie which they would haue to be vsed in ỳ behalfe, should not with too much lenitie grow to decay. Therefore

Epist. li. 1. cap. 2.

Cap. 33.

fore they willed the bishop to be iudge of it, which was likely ỳ he would be more circumspect in the examinatiō thereof. Howbeit *Cyprian* in a certaine place sheweth, that not only the bishop, but also the whole clergie laid their hands on him. For thus he saith. At the full time they do penance, then they come to the Communion, and by the laying on of hands of the bishop & the clergie they receiue power to partake of the communion. Afterward by processe of time it came to this point, that beside publike penance they vsed this ceremonie also in priuate absolutions. Hereupon came that distinction in Gratian betweene publike and priuate reconciliation. I iudge that same old vsage of which *Cyprian* maketh mention, to haue bin holy and healthful for the Church, and I would that it were at this day restored. As for this latter, although I dare not disallowe it, or at least speake more sharpely against it, yet I thinke it to be lesse necessarie. Howsoeuer it be, yet we see that the laying on of hands in penāce is a ceremonie ordeined of mē, not of God, which is to be set among meane things & outward exercises: & those verily which are not to be despised, but which ought to be in a lower degree than those ỳ are commended vnto vs by the worde of the Lorde.

Decret. 26. quæst. 6.

15 But the Romanistes and the schoolemen, (which haue an ordinarie custome to corrupt all things with wrong expounding them) doe here very carefully trauell in finding out a sacrament. Neither ought it to seeme any maruell, for they seeke a knot in a rushe. But where they haue it best, they leaue a thing entangled in suspense, vncertaine, and confounded and troubled with diuersitie of opinions. They say therefore either that the outwarde penance is a sacrament, and if it be so, that it ought to bee taken for a signe of the inwarde penance, that is, of the contrition of hearte, which shalbe the thing of the Sacrament: or that they both together are a Sacrament, not two Sacraments, but one ful one. But, that the outward penance is onely the sacrament: the inwarde is both the thing and the Sacrament: & that the forgiuenesse of sinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definitioe of a Sacrament which we haue aboue set, examine thereby that which these men call a Sacrament, & they shall finde that it is not an outwarde ceremonie ordeined of the Lorde for the confirming of our faith. If they cauill that my definition is not a lawe which they neede to obey: let them heare *Augustine*, whom they faine that they esteeme as most holy. Visible Sacramentes (saith hee) were ordeined for carnall mens sakes, that by degrees of sacraments they may be conueied from those thinges that are seene with eyes to those things that are vnderstanded. What like thing doe either they themselues see, or can they shewe to other in that which they call the Sacrament of Penance? The same *Augustine* saith in an other place: It is therefore called a Sacrament, because in it one thing is seene, and an other thing is vnderstanded. That which is seene hath a bodily forme, that which is vnderstanded, hath a spirituall fruite. Neither doe these things in any wise agree with the Sacrament of penance such as they faine it, where there is no bodily forme that may represent a spirituall fruit.

Deuises and shifts to make penance a sacrament.

Lib. 4. Senten. dist. 12. ca. 2.

Lib 3. quæ. vet. testam.

Sermone de bap. infant.

Absolution after penance though not a sacrament yet rather a sacrament than penance it selfe.

16 And, to kill these beastes vpon their owne fighting place, if there be any sacramēt here to be sought, may it not be much more colourablie said ỳ the

the absolution of the priest is a sacrament, than penance either inwarde or outwarde? for it might readily be said, that it is a ceremony to assure our faith of the forgiuenesse of sinnes, and hath a promise of the keies as they call it, Whatsoeuer ye shall binde or loose vpon earth, shall bee bound or looſed in heauen. But some man would haue obiected, that the most part of them ỳ are absolued of the Priests obteine no such thing by such absolution where as by their doctrine the Sacramentes of the new law ought to worke indeed ỳ which they figure. This were but to be laughed at. For, as in ỳ supper, they make a double eating, a Sacramentall eating which is egallie common to good and to euill, and a spirituall eating which is onelie proper to the good: why might they not also faine ỳ absolution is receiued two waies? Yet could I not hitherto vnderstand what they meant with this their doctrine, which we haue alreadie tauhgt how farre it disagreeth from the trueth of God, whē we purposely intreated of that argument. Here my mind is onelie to shewe, that this doubt withstandeth not, but that they may call the absolution of ỳ priest a Sacrament. For they might aunswere by the mouth of *Augustine* ỳ sanctification is without the visible Sacramēt, & the visible sacrament without inward sanctification. Againe, that the sacramentes doe worke in the onelie elect that which they figure. Againe, that some do put on Christ so far as to the partaking of the Sacrament, other some to sanctification: the one, the good and euill egally doe: this other the good onely. Truely they haue more than childishly erred and be blinded in the cleare sunne, which trauelling with great hardnesse, yet espied not a thing so plaine and open to euery man.

Lib. 3. quæ vet. Testamen. De bap. par. Liber 5. de bap. contr. Donat.

Reasons why penance can be no sacrament.

17 Yet least they should waxe too proude, in what part soeuer they set the sacrament, I denie that it ought rightfullly to be taken for a Sacrament. First, becausse there is no speciall promise to it, which is the onely substance of a Sacrament. Againe, becausse whatsoeuer ceremonie is here shewed foorth, it is the meere inuention of men: whereas we haue alreadie proued ỳ the ceremonies of Sacraments cannot be ordeined but of God. Therefore it was a lie and deceite which they haue inuented of the Sacrament of penance. This fained sacrament they haue garnished with a meete commendation, calling it a second boord after shipwrecke, becausse if a man haue by sinning marred ỳ garment of innocence which he receiued in baptisme, hee may by penance repaire it. But it is the saying of *Hierom*. Whose soeuer it be, it cannot be excused but ỳ it is vtterly wicked if it be expounded after their meaning. As though baptisme be blotted out by sinne, & is not rather tobe called to remembrance of euerie sinner, so oft as he thinketh of the forgiuenesse of sinne, that he may therby gather vp himselfe, and recouer courage, and strenthen his faith, that he shall obteine the forgiuenesse of sins which is promised him in baptisme. But that which *Hierome* hath spoken hardly and vnproperly, that by penance baptisme is repaired (from which they fal away that deserue to be excōmunicate from the Church) these good expositours draw to their wickednesse. Therefore you shall most fitly speake, if you call baptisme the sacrament of penance, sith it is giuen for a confirmation of grace, and seale of confidence, to them that purpose repentance. And least you should thinke this to be our deuise, beside this ỳ it agreeth with the

Lib. 4. Sent. dist. 14. cap. 1. De peni. dist. 1 cap. 2.

the wordes of the ſcripture, it appearth that it was in the old Church commonlie ſpoken like a moſt certain principle. For in the booke of Faith to *Peter*, which is ſaide to be *Auguſtines*, it is called the ſacrament of Faith and of penaunce. And why flee we to vncertain ſayings? As though wee coulde require anie thing more plaine, than that which the Euangeliſt reciteth: that *Iohn* preached the baptiſme of repentance vnto forgiueneſſe of ſinnes? Decret. 15. quæ. 1. cap. firmiſſime. Marke 1. 4. Luke 3. 3.

Of extreame vnction as they call it.

18 The third fained Sacrament is extreme vnction, which is not done but of the prieſt, and ỹ in extremes (ſo they terme it) & with oyle conſecrate of the biſhop, & with this forme: By this holy anointing, & by his moſt kinde mercie, God pardon thee whatſoeuer thou haſt offended by ſeeing, by hearing, by ſmelling, feeling, taſting. They faine ỹ there be two vertues of it, the forgiuenes of ſinnes, & eaſe of bodily ſicknes if it be ſo expedient: if not, the ſaluation of the ſoul. They ſay that the inſtitution of it is ſet of *Iames*, whoſe wordes are theſe: Is any ſicke among you? Let him bring in the Elders of the church, and let them pray ouer him, annointing him with oyle in ỹ name of the Lord: & the praier of faith ſhall ſaue the ſicke man, and the Lorde ſhall raiſe him vp: and if he be in ſinnes, they ſhalbe forgiuẽ him. Of the ſame ſort is this annointing, of which we haue aboue ſhewed that the other laying on of handes is, namely a playerlike hypocriſie, whereby without reaſon and without fruit they would reſemble the apoſtles. *Marke* rehearſeth ỹ the apoſtles at their firſt ſending, according to the commaundement which they haue receiued of the Lorde, raiſed vp dead men, caſt out diuels, cleanſed leprous men, healed the ſick, and ỹ in healing of the ſick they vſed oyle. They annointed (ſaith he) many ſick men with oyle, and they were healed. Hereunto *Iames* had reſpect, when hee commaunded the Elders to be called together to annoint the ſick man. That vnder ſuch Ceremonies is contained no higher myſtery, they ſhal eaſilie iudge which mark how great liberty the Lord and his Apoſtles vſed in theſe outward things. The Lorde going about to reſtore ſight to the binde man, made cley of duſt and ſpitle, ſome he healed with touching, otherſome with his word. After the ſame maner the apoſtles healed ſome diſeaſes with ỹ word only, ſome with touching, other ſome with annointing. But it is likely ỹ this annointing was not (as al other things alſo were not) cauſeleſly put in vre, I grant: yet not that it ſhould be a mean of healing, but onely a ſigne, that the dulnes of the vnskilful might be put in minde from whence ſo great power proceeded, to this end that they ſhould not giue the praiſe thereof to the apoſtles. And that the holy ghoſt and his gifts are ſignified by oyle it is a common & vſual thing. But that ſame grace of healings is vaniſhed away, like as alſo the other miracles, which the Lord willed to be ſhewed for a time, whereby hee might make the new preaching of the goſpel maruellous for euer. Therefore though wee graunt neuer ſo much, that annointing was a ſacrament of thoſe powers which were then miniſtred by the hands of the Apoſtles, it now nothing pertaineth to vs to whom the miniſtration of ſuch powers is not committed.

The annointing of the ſicke which was vſed in the time of the Apoſtles, no ſuch matter as popiſh extreame vnction. Iames 5. 14. Mar. 6. 13. Iohn 9. 6. Math 9 29. Luke 18. 42. Acts 3 6. & 5 16. & 19. 12. Pſal. 45. 8.

Extreame annointing a forceleſſe & vnwarranted ceremonie.

19 And by what greater reaſon do they make a ſacrament of this annoin- Iohn 9. 7.

Act. 20. 10. ting, than of all other signes that are rehearsed to vs in the Scripture? Why doe they not appoint some *Syroah* to swim in, wherein to at certain ordinarie recourses of times sick mē may plunge thēselues? That (say they) should be done in vaine. Truely no more in vaine than annointing. Why doe they not lie along vpon dead men, because *Paul* raised vp a dead child with lying vpon him? Why is not clay made of spittle & dust, a Sacrament? But the other were but singular examples: but this is giuen of *Iames* for a commandement. Verily *Iames* spake for the same time, when the Church yet stil enioied such blessing of God. They affirme in deed that there is yet stil the same force in their annointing: but we finde it otherwise by experience. Let no man now maruell how they haue with such boldnes mocked soules, which they know to be senselesse and blinde when they are spoiled of the worde of God, that is, of their life & light: sith they are nothing ashamed to go about to mocke the liuing and feeling senses of the body. Therefore they make themselues worthy to bee scorned, while they boast that they are endued with the grace of healinges. The Lord verily is present with his in all ages, & so oft as neede is he helpeth their sicknesses no lesse than in old time: but he doth not so vtter those manifest powers, nor distributeth miracles by the handes of the Apostles: because this gift both was but for a time, and also is partly fallen away by the vnthankfulnesse of men.

Extreame annointing hath neither ordinance of God to be grounded on nor promise of grace annexed.
Math. 3. 16
Iohn. 1. 32.

20 Therefore as not without cause the Apostles haue by the signe of oyle openly testified, that the grace of healings cōmitted to them was not their own power, but the power of the holy ghost: so on the other side they are wrongdoers to the holy ghost, which make a stincking oyle and of no force, to be his power. This is altogether like as if one would say that a oile is the power of the holy ghoste, because it is called by that name in Scripture: that euery doue is the holy ghost, because he appeared in that forme. But these thinges, let them looke to. So much as for this present is enough for vs, we do most certainly perceiue that their annointing is no sacramēt: which is neither a Ceremonie ordained of God, nor hath any promise. For when we require these two thinges in a sacrament, that it be a ceremonie ordeined of God, and that it haue a promise of God: we do therwithall require that the same ceremonie be giuen to vs, and that the promise belong vnto vs. For no man doth affirme that Circumcision is now a Sacrament of the Christian Church, although it both was an ordinance of God, and had a promise knitte vnto it: because it was neither commaunded to vs, nor the promise which was adioyned to it was giuen to vs with the same condition. That the promise which they proudlie boast of in their annointing, is not giuen to vs, we haue euidently shewed, and they themselues declare by experience. The Ceremonie ought not to haue beene vsed, but of them that were endued with the grace of healinges, not of these butchers that can more skill of slaying and murthering than of healing.

If S. Iames did command annointing as at ing to continue in the Church, yet not annointing at such vnseasonable time, by such person, vvith such oile, in such persvvasion, as the Church of Rome vseth.
Iam. 5. 14.

21 Howbeit although they obteine this, that that which *Iames* commaundeth concerning annointing, agreeth with this age (which they are most farre from) yet euen so they shall not haue much preuailed in proning of their vnction wherewith they haue hitherto annointed vs. *Iames* willeth that all sicke men be annointed: these men infect with their fatte liquor,

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not ſicke men,but corpſes halfe dead,when the life lieth already laboring at the toppe of their lippes,or (as they themſelues tearme it) in extremes. If they haue in their Sacrament a preſent medicine, whereby they may either eaſe the ſharpeneſſe of diſeaſes,or at leaſt may bring ſome comfort to the ſoule,they are too cruell that doe neuer heale in time. *Iames* willeth that the ſicke man be annointed of the Elders of the Church:theſe men allowe no annointer but the petie ſacrificing Prieſt.Wheras they expound in *Iames preſbyteros* the Elders to bee Prieſtes, and fondly ſay that the plurall number is there ſet for comelineſſe ſake: that is but trifling: as though the Churches at that time abounded with ſwarmes of ſacrificing Prieſts,ỹ they might goe in a long pompous ſhew to carrie a pageante of holy oyle.When *Iames* ſimplie biddeth ỹ ſicke men be annointed,I vnderſtand by it none other annointing but of common oyle:and none other is found in *Markes* rehearſall.Theſe men vouchſafe to haue none other oyle, but ỹ which is hallowed of the Biſhop,that is to ſay,warmed with much brething on it, enchaunted with much mumbling,and with the knee bowed nine times ſaluted in this maner:thriſe haile holy oile:thriſe haile holy chriſme:thriſe haile holy balme.Out of whom haue they ſucked ſuch coniurations? *Iames* ſaith: that when the ſicke man is annointed with oile,and prayer hath beene pronounced ouer him,if he be in ſinnes they ſhalbe forgiuen him:namely, that the guiltineſſe being taken away, they may obteine releaſe of ỹ paine:not meaning that ſinnes are put away with fat liquor,but that the praiers of the faithfull whereby the afflicted brother is commended to God,ſhall not be vaine.Theſe men do wickedly lye,that by their holy, that is to ſay,abominable annointing,ſinnes are forgiuen. Loe howe gaily they ſhall preuaile, when they haue bin at large ſuffred to abuſe the teſtimonie of *Iames* at their pleaſure.And leaſt we ſhoulde neede to trauaile long in proofe hereof,their owne chronicles do diſcharge vs of this hardnes.For they report that Pope *Innocentius* which in *Auguſtines* time gouerned the Church of Rome, ordeined that not onely prieſts, but alſo all Chriſtians ſhould vſe oyle to annoint for their neceſſitie and others.Autor hereof is *Sigeb* in his Chronicles.

Of Eccleſiaſticall Orders.

22 The fourth place in their regiſter hath the Sacrament of Order but the ſame ſo fruitful,that it breedeth out of it ſelfe ſeauen litle ſacramẽts. But this is verie worthie to be laughed at,that whereas they affirme ỹ there bee ſeauen Sacramentes,when they goe about to rehearſe them, they reken vp thirteene. Neither can they alleage for themſelues, that they are but one Sacrament,becauſe they tende all to one prieſthoode, and are as it were certaine degrees vnto it.For ſith it is euident that in euery one of them are ſeueral Ceremonies,and they theſelues ſay that there be diuerſe graces:no man can doubt but that they ought to be called ſeuẽ ſacraments if their opinions be receiued.And why ſtriue we about it as though it were a thing doubtfull,foraſmuch as they themſelues do plainely and ſeuerally declare ſeuen? But firſt we will briefely knit vp by the way,how many & howe vnſauerie abſurdities they thruſt in vnto vs,when they go about to cõmend

In their ſacrament of orders ſeuen perſue ſacraments conteined or as ſome of them do thinke mee.

to vs their Orders in ſteede of Sacraments: and then we will ſee whether the Ceremonie which Churches vſe in ordering of minſters, ought to bee called a Sacrament at all. They make therefore ſeuen eccleſiaſticall orders or degrees, which they garniſh with the name of a Sacrament. Thoſe bee, dorekepers, Readers, Exorciſtes, Acoluthes or followers, Suddeacons, Deacons, Prieſtes. And vii. they ſay that they bee, for the ſeuenfoolde grace of the Holy Ghoſt, wherewith they ought to be eudued that are promoted vnto them. But it is increaſed & more largely heaped to them in their promotion. Nowe the number it ſelfe is hallowed with a wrongful expounding of ſcripture, when they thinke that they haue red in *Eſay* vii. vertues of the holy Ghoſt, whereas both in deede *Eſay* there rehearſeth but ſixe, and alſo the Prophete meant not to comprehende them all in that place: for hee is elſe where as well called the ſpirite of life, of ſanctification, of adoption of the children, as he is in that place called the Spirite of wiſedome, of vnderſtanding, of counſell, of ſtrength, of knowledge, and of the feare of the Lorde. Howbeit ſome ſuttleler men make not ſeuen orders, but nine, after the likeneſſe (as they ſay) of the Church triumphing. But among them alſo there is ſtrife: becauſe ſome woulde haue the ſhauing of the cleargie to bee the firſt order of all, and Biſhopricke the laſt: otherſome excluding ſhauing altogether, recken Archbiſhopricke among the orders. *Iſidore* otherwiſe diuideth them. For he maketh pſalmiſts and Readers to be diuerſe: he adpointeth the pſalmiſts for ſongs, & the Readers to the reading of the Scriptures, wherewith the people may be inſtructed. And this diſtinction is kept by the Canons. In ſo great diuerſitie what will they haue vs to followe or flee? Shall wee ſay that there bee ſeuen orders? So teacheth the maiſter of the ſchoole: but the moſt illuminate doctors doe otherwiſe determine. Againe they alſo diſagree among themſelues. Moreouer the moſt ſacred Canons call vs an other way. Thus forſooth doe men agre, when they diſpute of godly matters without the word of God.

Lib.4, Sent. diſt. 34. cap. 9.

Eſay. 11.2. Ezech. 1.10. Rom. 1.4. & 8.15.

The firſt is the opinion of Hue, the other of VVilliam of Pariſe. Iſodor. li. 7. Diſt. 21. and diſt. 33. cap. Lect. & cap. Oſtiarius.

23 But this exceedeth all follie, that in euerie one of theſe they make Chriſt fellowe with them. Firſt (ſay they) hee executed the office of dorekeeper, when hee did with a whip made of cordes, driue the buiers and ſellers out of the temple. He ſignifieth himſelfe to bee a dorekeeper, when he ſaith, I am the dore. He tooke vpon him the office of Reader, when hee red *Eſay* in the Synagoge. He did the office of an Exorciſt, when touching the tongue and eares of the deafe and dumme man, hee reſtored to him his hearing. Hee teſtified himſelfe to be an Acoluth or follower in theſe wordes. Hee that followeth mee, walketh not in darkeneſſe. He executed the office of Suddeacon, when being girded with a linnen cloth hee waſhed the diſciples feete. Hee did beare the perſon of a Deacon, when hee diſtributed his bodie and bloode in the ſupper. He fulfilled the office of Prieſte, when he offered himſelfe vpon the croſſe a ſacrifice to his Father. Theſe thinges cannot ſo bee heard without laughing, that I maruell that they were written without laughing, if yet they were men that wrote them. But moſt notable is their ſuttletie wherewith they play the Philoſophers about the name of *Acoluth*, calling him a Ceroferar, a taper bearer with a worde (as I thinke) of ſorcerie, truelie ſuch a one as was neuer heard of in all

Chriſt led through the ſeuen orders. Iohn 2.15. Iohn 10.7. Luk. 4.17. Mar. 16.33. Iohn 8.13. Iohn 3.4. Matt. 26.26. Matt. 27.50. Ephe. 5.2.

nations

nations and languages, whereas Acoluthos in Greeke simply signifieth a follower. Howbeit if I shoulde earnestly tarrie in confuting these men, I should my selfe also worthily bee laughed at, they are so trifling and verie mockeries.

24 But that they may not bee able yet stil with false colours to deceiue euen very sillie women, their vanitie is by the way to be vttered. They create with great pompe and solemnitie their Readers, Psalmists, Dorekeepers Acoluthes, to execute those offices, whereunto they appoint very children, or those whome they call lay men. For who for the most part lighteth the candles, who poureth wine & water into the cruet, but a child or some base fellow of the laitie, ỹ maketh his gaine thereof? Doe not the same men sing, Doe they not shut and open the Church dores? For who euer saw in their temples an Acoluth, or a Dorekeeper executing his office? But rather hee that when he was a boy did ỹ office of an Acoluth, when he is once admitted into the order of Acoluthes, ceaseth to be ỹ which he beginneth to bee called, that they may seeme to wil of purpose to cast of the office when they take vpon them the title. Behold why they haue neede to be consecrate by Sacraments, and to receiue the holy ghoste, namely, that they may doe nothing. If they alleage for excuse, that this is the frowardnesse of times, that they forsake and neglect their ministeries: lette them therwithal confesse that there is at this day in the church no vse nor fruit of their holie orders, which they meruellously aduance, and that their whole Church is full of curse: because it suffereth tapers and cruets to be handled of children & prophane men, which none are worthy to touch but they that are consecrat Acoluthes: and because it committeth the songes to children, which ought not to be hard but of a hallowed mouth. As for their Exorcists, to what end do they consecrate them? I heare ỹ the Iewes had their exorcists: but I see that they were so called of the exorcismes or coniurations which they vsed. Of these counterfait exorcistes who euer heard it spoken, that they shewed any example of their profession? It is fained that they haue power giuen them to lay their hands vpon mad men, them that are to bee catechised, and men possessed with diuels: but they can not perswade the diuelles that they haue such power, because the diuels doe not onelie not yeelde to their commandements, but also vse cõmaunding authoritie ouer thẽ. For a man can scarcelie finde euery tenth of them, that is not led with an euill Spirite. Therefore whatsoeuer thinges they babble concerning their petie Orders, they are patched together of foolish & vnsauorie lies. Of the old Acoluths, and Dorekeepers, and Readers, we haue spoken in another place, when we declared the order of the church. Our purpose here is onlie to fight against that new found inuention of the seuenfold sacrament in ecclesiasticall orders. Of which there is no where any thing red, but among these foolish praters the Sorbonists and Canonists.

Men consecrated in the Church of Rome to execute certain mean duties, as if they couldе not lawfullie bee done but by hallowed men, and yet men vnhallowed & vnconsecrated suffered to do them.

Acts. 19. 13.

25 Now let vs consider of the ceremonies which they vse about it. First whomsoeuer they receiue into their order of soldiers, they do with one cõmon signe enter thẽ into Clergie. For they shaue them in the crown, ỹ the crowne may betoken kinglie dignity, because Clerkes ought to be kinges, ỹ they may rule themselues and other. For *Peter* speaketh thus of them, Yee

Rasure of the crown ministred in token of spirituall kinglike dignitie, and sceptre to that purpose abused.

Cap. Dupl. 12. quæstio.

1.Peter 2.9. are a chosen kinde, a kinglie priesthood, a holy nation, a people of purchase. But it was sacrilege to take to themselues alone that which is giuen to the whole Church, and proudly to glorie of the title which they had taken from the faithfull. *Peter* speaketh to the whole Church: these fellowes wrest it to a few shauen mē: as though it were said to them alone: be ye holy: as though they alone were purchased by the bloude of Christe: as though they alone were by Christ made a kingdom and priesthood to God. Then they assigne also other reasons: the top of their head is made bare, that their minde may be declared to be free vnto the Lorde, which with open face may beholde the glorie of God. Or that they may bee taught that the faultes of their mouth & their eyes must be cut off. Or the shauing of their head is the putting away of temporall thinges, and the hairie compasse about the crowne are the remnants of goods that are retained for their sustenaunce. All in signes: because forsooth the veile of the tēple is not yet cut in sunder. Therfore being perswaded that they haue gaily discharged their duties, because they haue figured such things by their crowne, of the verie things in deede they perfourme nothing at all. How long will they mocke vs with such false colours and deceits? The cleargy by shearing of a few haires do signifie that they haue cast away the aboundance of temporall goods, that they beholde the glorie of God, that they haue mortified the lust of the eares and eyes: but there is no kinde of men more rauining, more senselesly dul, more lustful. Why do they not rather truely perfourme holinesse, than with false & lying signes counterfait a shew of it?

Lib.4.Sent. Dist.24.cap. Duo sunt.

Lib.4.Sent. Dist.24.cap.1.

In scripture no president of the popish rasure ministred vnto clearkes at the first receipt of their cleargie.

26 Moreouer when they say that the crown of the Clergy hath the beginning and reason from the Nazarites: what other thing doe they allege than ỳ their mysteries are sprong out of the Iewish ceremonies, or rather ỳ they are meere Iewishnesse? But whereas they further say, ỳ *Priscilla*, *Acila*, & *Paul* himself, taking a vowe vpon them did sheare their heades, that they might be purified: they bewray their grosse ignorance. For it is no where red of *Priscilla*: & of *Acila* also it is doubtful: for ỳ same shearing may as wel be referred to *Paul* as to *Acila*. But, that we may not leaue to them that which they require, that they haue an example of *Paul*: the simpler must note, that *Paul* did neuer sheare his head for any sanctification, but onely to serue the weakenesse of his brethren. I am wont to call such vowes the vowes of charitie not of godlines: that is to say, not taken in hand for any seruice of god, but to beare with the rudenes of the weake: as he himself saith, that he was made a Iewe to the Iewes, &c. Therfore he did this, & the same but once, & for a short time, ỳ hee might for a time fashion himselfe to the Iewes. These men when they will without any vse counterfait the purifyings of the Nazarites, what do they else but raise vp another Iewishnes, when they wrongfully couet to follow the olde Iewishnesse? With the same religiousnesse was that decretall Epistle made, which according to the Apostle, forbiddeth cleakes that they should not suffer their haire to growe, but sheare it round like a bowle. As though the Apostle, when he teacheth what is comely for al men, were carefull for the rounde shearing of the Cleargy. Hereby let the readers consider, of what force and worthinesse are those other mysteries that follow, into which there is such an entrie.

Act. 18. 18.

1.Cor. 9. 20.

Numb. 6. 18.

Cap. prohibemus. Dist. 25. 1. Cor. 11. 4.

27 Whence

27 Whence the shearing of Clerkes tooke beginning, appeareth sufficiently euen by *Augustine* alone, Whereas at that time none suffred their haire to growe, but nice men, & such as coueted a smothenesse & trimnesse not meete enough for men: it seemed to be a point of no good example, if ỳ were permitted to the clergie. Therfore Clerkes were commaunded either to sheare their head or to shaue it, that they should not beare any shewe of womanlike trimming. But this was so common, that certaine Monkes, that they might the more set out their holinesse with notable & seuerall attire from other men, did let their haire growe long. But afterward when the fashion turned to wearing of haire, and certaine nations were added to Christiandome which alway vsed to weare long haire, as *Fraunce*, *Germanie*, and *England*: it is likely that clerkes did euerie where sheare their heads, least they should seeme to couet the gainesse of haire. At the last in a corrupter age, when all olde ordinances were either peruerted or gone out of kind into superstition, because they saw no cause in the shearing of the clergie (for they had reteined nothing but a foolish counterfaiting) they fled to a mysterie, which now they superstitiously thrust in vnto vs for the approouing of their Sacrament. The dorekepers at their consecration receiue the keyes of the Church, whereby they may vnderstand that the keeping of it is committed to them. The readers receiue the holy Bible. The exorcistes receiue the formes of exorcismes, which they should vse ouer mad and them that are to be catechised. The Acoluthes receiue their tapers & cruet. Lo these are ỳ ceremonies wherein (if God will) there is so much secret power, ỳ they may be not onely signes & tokens, but also causes of inuisible grace. For this they require by their definition, when they will haue them taken among the Sacramentes. But to make an end in few words, I say it is an absurditie that in their scholes & canons they make these lesser orders Sacraments: whereas euen by their owne confession that teach this, they were vnknowen to the primitiue Church, & deuised many yeres after. For Sacraments, sith they contein the promise of God, can not be ordeined of Angels, nor of men, but of God alone, whose office alone it is to giue promise.

The first occasion of shearing in the Clergie, the deliuerie of keyes vnto dorekeepers, the bible vnto readers, the formes of exorcisme vnto exorcistes, of taper and cruet vnto Acoluthes.

Aug. de ope. monac. in fine. Item in Retract.

Lib. 4. Sent. Dist. 24. c. 8.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconry (as they call it) was remoued into that number, since that the rout of the smaller ones beganne to growe. But because they seeme to haue a testimonie for these out of the word of God, they doe peculiarly for honors sake, call them holy orders. But nowe it is to be seene, howe crokedly they abuse the ordinances of God to their pretence. We will beginne at the order of Priesthoode or the sacrificers office. For by these two names they signifie one thing, and so they call them to whome they say that it pertayneth to offer vpon the altar the sacrifice of the body and bloode of Christe, to pronounce prayers, and to blesse the giftes of God. Therefore at their consecration they receiue the patine with the hostes, for tokens of power giuen to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power giuen thẽ to consecrate. But of the Ceremonies we shal speake hereafter. Of the thing it selfe I say: it so hath no title of the worde of God which they pretende, that they coulde not more wickedly corrupt the order set

The order of Priesthood iniurious to Christe.

ſet by God. Firſt verily this ought to ſtande for a thing confeſſed (which we haue affirmed in entreating of the Popiſh maſſe) that they are al wrong doers to Chriſte, which call themſelues ſacrificing prieſtes, or offer a ſacrifice of appeaſement. Hee was appointed and conſecrate of the Father a prieſt
Pſal.110.4. with an oth, according to the order of Melchiſedech, without any end, with-
Heb.5.6.& 7.3. out any ſucceſſour. Hee once offred a ſacrifice of eternal ſatisfactorie cleanſing, and reconciliation: and now alſo being entred into the Sanctuary of heauen, he maketh interceſſion for vs. In him we are all ſacrificing prieſtes, but to praiſes and giuinges of thankes, finally to offer vs and ours to God. It was his ſingular office alone, with his offring to appeaſe God, and to purge ſinnes. When theſe men take that vpon them, what remaineth but that their ſacrificing Prieſthoode is vngodly and full of ſacrilege? Truly they are too wicked, when they dare garniſh it with the name of a Sacrament. As touching the true office of Prieſthoode, which is commended to vs by ỹ mouth of Chriſt, I willingly account it in that degree. For therein is a ceremonie,
1.Tim.4.14. firſt taken out of the Scriptures, then ſuch a one as *Paul* teſtifieth not to bee vaine nor ſuperfluous, but a faithfull ſigne of ſpirituall grace. But whereas I haue not ſet it for a thirde in the number of *Sacraments*, I did it becauſe it is not ordinarie and common among all the faithfull, but a ſpeciall rite for one certaine office. But ſith this honour is giuen to the Chriſtian miniſterie, there is no cauſe therefore why the Popiſh ſacrificers ſhould be proude. For Chriſt commaunded diſtributers of his Goſpell and myſteries to be ordeined, not ſacrificers to be conſecrated. Hee gaue them commandement
Matt.28.19. Mar 16.15. Iohn 21.15. to preach the Goſpell and to feede the flocke not to offer ſacrifices. He promiſed them the grace of the holy Ghoſt, nor to make ſatisfactorie purging of ſinnes, but rightly to execute and to maintaine the gouernement of the Church.

Blowing and giuing the holie Ghoſt in ordaining of prieſtes. 29 The ceremonies agree verie well with the thing it ſelfe. Our Lorde when he ſent forth the Apoſtles to preach the Goſpel, did blow vpon them. By which ſigne he repreſented the power of the holy Ghoſt which he gaue
Iohn 20.22. vnto them, This blowing theſe good men haue reteined, and as though they did put foorth the holy Ghoſt out at their throte, they whiſper ouer their ſilly prieſtes that they make, Receiue the holy Ghoſt. So leaue they nothing which they do not ouertwhartly counterfait: I wil not ſay like plaiers (which vſe their geſturings neither without art nor without ſignificatiõ) but like apes, which counterfait euery thing wantõly & without any choiſe. We keepe (ſay they) the example of the Lorde. But the Lorde did many thinges which he willed not to be examples to vs. The Lord ſaid to the diſciples, Receiue the holy Ghoſt. He ſayd alſo to *Lazarus*, *Lazarus* come forth,
Iohn.20.22. Iohn 11.43. Matt.9.5. Iohn 5.8. He ſayd to the man ſicke of the palſie, Riſe and walke. Why do not they ſay the ſame to all dead men and ſicke of the palſie? He ſhewed a profe of his diuine power, when in blowing vpon the Apoſtles he filled thẽ with the grace of the holie Ghoſt. If they goe about to doe the ſame thing, they enuiouſly counterfaite God, and doe in a maner chalenge him to ſtriue with them: but they are farre from the effect, and do nothing with this fooliſh geſturing but mocke Chriſt. Verily they be ſo ſhameleſſe, that they dare affirme that they giue the holy Ghoſt. But how true that is, experience teacheth, which crieth

out that ſo many as be conſecrated prieſts are of horſes made aſſes, of fooles made mad men. Neither yet doe I ſtriue with them for that: onely I condemne the ceremonie it ſelfe, which ought not to haue beene drawn to be an example, forasmuch as it was vſed of Chriſte for a ſingular ſigne of one myracle: ſo farre is it off, that the excuſe of following his example ought to defend them.

Vnction of prieſts to the imitation of the ſonnes of Aaron. Lib.4. Sent. diſt. 24. cap 8. & in can. diſt. 21. c. 1.

30 But of whome receiued they the annointing? They aunſwere that they receiued it of the ſonnes of *Aaron*, from whome their order alſo tooke beginning. Therefore they had rather alway to defende themſelues with wrongfull examples, than to confeſſe that themſelues haue deuiſed that which they vſe without cauſe. But in the mean time they conſider not, that while they profeſſe themſelues the ſucceſſours of the ſonnes of *Aaron*, they are wrong doers of the prieſthood of Chriſte, which alone was ſhadowed & figured by all the old ſacrificing prieſthoodes. In him therfore they were all conteined and fulfilled, in him they ceaſſed, as we haue ſometimes alreadie repeated, & the epiſtle to the Hebrues without help of anie gloſſes teſtifieth. But if they be ſo much delited with the ceremonies of *Moſes*, why doe they not haſtilie take oxen, calues, & lambes to make ſacrifices? They haue indeed a good part of the old tabernacle & of the whole Iewiſh manner of worſhipping: but yet this wanteth in their religion, that they doe not ſacrifice calues and oxen. Who cannot ſee, that this obſeruation of annointing is much more hurtfull than Circumciſion, ſpecially when there is adioined ſuperſtition and Phariſaicall opinion of the worthineſſe of the worke? For the Iewes did ſet in Circumciſion, truſt of righteouſnes: theſe men do ſet in annointing, ſpirituall graces. Therefore while they couet to be counterfaiters of the Leuites, they are made Apoſtataes from Chriſt, and doe put themſelues from the office of paſtors.

No reaſon vvhy the church of Rome ſhould in the making of her prieſts, vſe the ceremonie of annointing more than the reſt, vvhich vvere vſed in the making of Leuiticall prieſts: the laying on of handes idle in that action vvhich no commaundement of God doeth vvarrant. Exod. 30. 30.

31 This is (if God will) the holy oyle that printeth the marke that can not be raced out. As though oyle could not be wiped away with duſt & ſalt, or if it ſticke faſter, with ſope. But this marke is ſpirituall. What hath oyle to do with the ſoul? Haue they forgotten that which they oft chaunt to vs out of *Auguſtine*, that if the worde be taken from the water, it ſhall bee nothing but water, and that it hath this from the worde that it is a ſacrament? What word wil they ſhew in their fat liquor? Will they ſhew the commandement that was giuen to *Moſes*, concerning the annointing of the ſonnes of *Aaron*? But there is alſo commaundement giuen, of the coate, the ephod, the har, the crowne of holineſſe, with which *Aaron* was to be garniſhed, and of the coates, girdles, and miters, wherewith the ſonnes of *Aaron* were to bee clothed. There is commaundement giuen to kill a calfe, and burn the fat of him for incenſe, to cut rammes and burne them, to ſanctify their eares and garments with the bloud of another ram, and innumerable other obſeruations, which being paſſed ouer, I marualle why the only annointing of oyle pleaſeth them. But if they loue to bee ſprinkled, why are they rather ſprinled with oyle than with bloude? Forſooth they goe about a wittie thing, to make one religion of Chriſtianitie, Iewiſhneſſe, and paganiſme, as it were of patches ſowed togither. Therefore their annointing ſtinketh which is without the ſalt, that is, the worde of God. There remaineth laying on of

handes,

handes, which as I grant in true and lawfull Orderings to be a Sacrament, so I deny that it hath anie part in this plaie, where they neither obeie the commaundement of Christ, nor haue respect to the ende whereunto the promise ought to lead vs. If they wil not haue the signe denied them, they must applie it to the thing it selfe, whereunto it is appointed.

The order of Deaconrie.

32 About the order also of Deaconrie I woulde not striue with them, if that same ministerie which was in the Apostles time & in the purer church, were restored to the vncorrupted state thereof. But what like thing haue they whome those men faine to be deacons? I speake not of the men (least they should complaine that the doctrine is wrongfullie weighed by ỹ faults of the men) but I affirme that for those whome they deliuer vs by their doctrine, they vnworthilie fetch testimonie from the example of them whom the Apostolike Church ordained Deacons. They say that it partaineth to their deacons to stand by the priestes, to minister in all things that are done in the Sacraments, namelie in baptisme, in the chresme, in the patine, in the chalice: to bring in the offerings & lay them vpon the altar, to make readie the Lordes table, and to couer it: to carrie the crosse, to pronounce & sing the Gospel and epistle to the people. Is here anie one worde of the true ministerie of Deacons? Now let vs heare the instituting of them. Vpon ỹ Deacon that is ordered, the bishop alone laieth his hande. Hee laieth a praier booke and a Stoale vpon his left shoulder, that he may vnderstand that hee hath receiued the light yoke of the Lorde, whereby hee may subdue to the feare of God those thinges that pertaine to the left side. He giueth him the text of the Gopel, that he may perceiue himselfe to be a publisher of it. And what belong these things to Deacons? They do euen like as if a man would say that he ordeined them Apostles whome hee appointed onelie to burne frankincense, to trimme the images, to sweepe the Churches, to catche mise, to driue awaie dogges. Who could suffer such kind of men to be called Apostles, and to be compared with the verie Apostles of Christ? Therfore let them not hereafter lyinglie saie that those be Deacons, whom they institute onelie for their enterludelike plaies. Yea & by the verie name it selfe they sufficientlie declare what manner of office they haue. For they call thē Leuites, and will haue their order & beginning referred to the children of *Leui*. Which I giue them leaue to do, so that they do not afterward garnish them with the fethers of other.

The order of Subdeaconrie and the trifling vse thereof.

33 Of Subdeacons to what purpose is it to speake? For wheras indeede they were in old time appointed for care of the poore, they assigne to them I wot not what trifling businesse, as to bring the chalice and the patine, the little cruet with water, and the towel to the altar, to powre water to washe hands, &c. Now whereas they speake of receiuing & bringing in of offrings, they meane those which they deuour as abandoned to their holie vse. With this office verie well agreeth the forme of their consecrating. That he receiue of the bishop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and such other baggage. Within these trifles they require to haue vs confesse that the holie ghoste is enclosed. What godlie man can abide to graunt this? But, to make once an end, wee may determine the same of them ỹ we do of the rest. Neither neede wee to

repeat

repete further these things that are aboue declared. This may be enough to teach the sober & willing to learne (whom I haue taken in hand to instruct) that there is no Sacramẽt of God but where is shewed a Ceremonie ioined with a promise: or rather verely but where is a promise seene in a Ceremony. Here is not found one syllable of any certaine promise: therefore it were in vaine to seeke a Ceremonie to confirme the promise. Againe of those Ceremonies that they vse, it is not read that any one is institute of God. Therefore here can be no Sacrament.

Of Matrimonie.

34 The last is Matrimonie, which as all men confesse to be ordeined of God, so no man vntill the time of *Gregorie* euer sawe that it was giuen for a Sacrament. And what sober man would euer haue thought it? It is a good and a holy ordinance of God, so tillage, carpentrie, shoomakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacramentes. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outwarde Ceremonie appointed of God to confirme a promise. That there is no such thing in Matrimonie, very children also can iudge. But (say they) it is a signe of the holy thing, that is, of the spiritual conioyning of Christ with the Church. If by this word Signe, they vnderstãd a Tokẽ set before vs of God to this end to raise vp ỹ assurednes of our faith, they are far beside ỹ truth. If they simplie take a signe for ỹ which is brought to expresse a similitude, I will shew how wittily they reason. *Paul* saith, As one starre differeth from an other starre in brightnes, so shalbe the resurrectiõ of the dead. Loe here is one Sacrament. Christ saith, The kindome of heauen is like a graine of mustardseede. Loe here is another. Againe, The kingdome of heauen is like vnto leauẽ. Lo here is the third. *Esay* saith, Behold, the Lord shall feede his flocke as a shepeherd. Lo here the fourth. In an other place, The Lord shall goe forth as a Giant. Lo here is the fifth. Finally what end or measure shal there be? There is nothing but by this meane it shal be a Sacramẽt. How many parables and similitudes are in the Scripture, so many Sacramentes there shalbe. Yea & theft shalbe a Sacrament because it is written, the day of the Lord is like a thiefe. Who can abide these sophisters prating so foolishly? I grant in deede ỹ so oft as we see a vine, it is very good to call to remembrance that which Christ sayth, I am a vine, ye be branches my Father is the vinedresser. So oft as a shepherd with his flocke commeth toward vs, it is good also that this come to our minde, I am a good shepherd, my sheepe heare my voice. But if any man adde such similitudes to the number of Sacraments, he is meete to be sent to Antycira.

Matrimonie not thereby proued a Sacrament because it resembleth our conioyning with Christ.

1. Cor. 15. 42.
Matth. 13. 31. and 33.
Esa. 40. 11.
Esa. 42. 13.
1. Thes. 5. 2.

Iohn 15. 1.
Iohn 10. 11.
Antycira where groweth Hellebor, a good purgation for phrẽtike heades.

35 But they still lay forth the wordes of *Paul*, in which he giueth to matrimonie the name of a Sacrament: hee that loueth his wife, loueth himselfe. No man euer hated his owne flesshe, but nourisheth it and cherisheth it, euen as Christ doth the Church: because we are members of his bodie, of his flesshe and of his bones. For this a man shall leaue his Father and mother, and shall cleaue to his wife, and they shalbe two into one flesh. This is a great Sacrament: but I say in Christ and in the Church. But so to handle the Scriptures, is to mingle heauen and earth together. *Paul*, to shewe

S. Paules wordes wrested to proue matrimonie a sacrament.

Ephe. 5. 29.

shewe to maried men, what singular loue they ought to beare to their wiues, setteth foorth Christ to them for an example. For as he poured foorth the bowels of his kindnesse vpō the Church which he had espoused to himselfe: so ought euery man to be affectioned towarde his owne wife. It followeth after, he that loueth his wife loueth himselfe: as Christ loued the Church. Nowe to teach howe Christ loued the Church as himselfe, yea howe hee
Gen. 3. 23. made himselfe one with his spouse the Churche, hee applieth to him those thinges which *Moyses* reporteth that *Adam* spake of himselfe. For when *Eue* was brought into his sight, whom he knewe to haue beene shapen out of his side: This woman (sayth hee) is a bone of my bones, and flesshe of my flesshe. *Paul* testifieth that all this was spiritually fulfilled in Christ and vs, when he saith that we are members of his bodie of his flesshe, and of his bones, yea and one flesshe with him. At length he addeth a concluding sentence, This is a great mysterie. And least any man should be deceiued with the double signifying of y words, he expresseth that he speaketh not of the fleshly conioyning of man and woman, but of the spiritual mariage of Christ and the Church. And truly it is in deede a great mysterie, that Christ suffered a ribbe to be taken from himsefe, whereof we might be shapen: that
Gal. 2 20. is to say, whē he was strong, he willed to be weake, that we might be strengthned with his strength: that now we may not our selues liue, but hee may liue in vs.

The Church of Rome absurd and repugnant to hir selfe in making matrimonie a sacrament.

36 The name of Sacrament deceiued them. But was it rightfull that the whole Church should suffer the punishment of their ignorance? *Paul* sayde Mysterie: which word when the translator might haue left being not vnused with Latin eares, or might haue translated it a Secret: he chose rather to put in the word Sacramēt, yet in no other sense than *Paul* had in Greeke called it mysterie. Nowe let them go and with crying out raile against the skill of tongues, by ignorance whereof they haue so long most fowly beene blinde in an easie matter, & such as offreth it selfe to be perceiued of euery mā. But
1. Tim. 3. 9. Ephe. 1. 9. Lib. 4. Sent. Dist. 17. ca. 4. & in Dec. 27. quæst. 2. cap. Cum Socra. glos. ca. lex diu. Ibid. Decret. Lib. 4. Sent. dist. 33. cap. 2. & in dec. 32. quæst. 2. 5. Quicquid. why do they in this one place so earnestly sticke vpon this litle word Sacrament, and some other times do passe it ouer vnregarded? For also in the first Epistle to *Timothee* the Translator hath vsed it, and in the selfe same Epistle to the *Ephesians*: in euery place for mysterie. But let this slipping be pardoned them: at least the hers ought to haue had a good remembrance. For, when they haue once set out Matrimonie with title of a Sacramente, afterwarde to cal it vncleanneesse, defiling, and fleshly filthinesse, how giddy lightnesse is this? howe great an absurditie is it to debarre priestes from a Sacrament? If they denie that they debarre them from the Sacrament, but from the lust of copulation: they escape not so away from me. For they teach that the copulation it selfe is a part of the Sacrament, and that by it alone is figured the vniting that we haue with Christ in conformitie of nature: because man and woman are not made one but by carnal copulation. Howbeit some of them haue here founde two Sacraments: the one of God and the soule, in the betrothed man & woman: the other of Christ and the Church, in the husband and the wife. Howsoeuer it be, yet copulation is a Sacrament, from which it is vnlawfull that any Christian shoulde be debarred: Vnlesse peraduenture the Sacramentes of Christians doe so ill agree, that they can not

stande

ſtand together. There is alſo an other abſurditie in their doctrines. They affirme that in the ſacrament is giuen the grace of the holy ghoſt: they teach that copulation is a ſacrament: and they deny that at copulation the holy Ghoſt is at any time preſent.

37 And, becauſe they would not ſimplie mocke the Church, how long a roawe of errours, lies, deceites, and wickednesſes haue they knitte to one errour? ſo that a man may ſay, that they did nothing but ſeeke a Denne of abhominations, when they made of matrimony a Sacrament. For when they once obteined this, they drewe to themſelues the hearing of cauſes of matrimonie: for it was a ſpirituall matter, which prophane iudges might not meddle with. Then they made lawes, whereby they ſtabliſhed their tyranny, but thoſe partly manifeſtly wicked againſt God, and partly moſt vniuſt toward men. As are theſe: That mariages made betweene yong perſons without conſent of their parents, ſhoulde remaine of force and ſtabliſhed. that the mariages be not lawfull betweene the kinsfolkes to the ſeuenth degree: and if any ſuch bee made, that they be diuorced. And the verie degrees they faine againſt the lawes of all nations, and againſt the ciuill gouernment of *Moſes*. That it bee not lawfull for a man that hath put away an adulteresſe, to mary an other. That ſpirituall kinsfolkes may not bee coupled in marriage. That there be no mariages celebrate, from Septuageſime to the vtas of Eaſter, in three weekes before Midſommer, nor from Aduent, to Twelfetide. And innumerable other like, which it were long to rehearſe. At length we muſt creepe out of their mire, wherein our talke hath now tarried longer than I would. Yet I thinke I haue ſomewhat profited, that I haue partly plucked the lyons skinnes from theſe aſſes.

The ſundrie bad ordinances, practiſes & dealings of the court of Rome, grounded on this opinion, that matrimonie is a ſacrament.

Deut. 18. 6.

The xx. Chapter.

Of Ciuill gouernement.

NOwe whereas we haue aboue ſet two kindes of gouernment in man, and whereas we haue ſpoken enough of the one kind which conſiſteth in the ſoule or in the inwarde man, and hath reſpect to eternall life: this place requireth that we ſpeake ſomewhat alſo of the other, which perteineth onely to the ciuill and outwarde righteouſneſſe of manners. For the courſe of this matter ſeemeth to be ſeuered from the ſpirituall doctrine of faith, which I tooke in hande to entreate of: yet the proceeding ſhall ſhewe that I do rightfully ioine them together, yea that I am of neceſſitie compelled to doe it ſpecially ſith on the one ſide, madde and barbarous men doe furiouſly go about to ouerthrow this order ſtabliſhed by GOD: and on the other ſide the flatterers of princes, aduancing their power without meaſure, ſticke not to ſet it againſt the empire of God himſelfe. Vnleſſe both theſe miſchiefes be met withal, the pureneſſe of faith ſhall be loſt. Beſide that it is not ſmallie for our behoofe, to know how louingly God hath in this behalfe prouided for mankinde, that there may flouriſh in vs a greater deſire of godlineſſe to witnes our thankfulneſſe. Firſt, ere we enter into the thing it ſelfe, we muſt holde faſt that diſtinction which wee haue aboue

Magiſtracie not taken away by the liberti vvhich is promiſed in the goſpell.

ſet

set, least (as it commonly happeneth to many) we vnwisely mingle these two thinges together, which haue altogether diuerse cõsideration. For when they heare that libertie is promised by the Gospel, which acknowledgeth among men no king and no magistrate, but hath regarde to Christ alone: they thinke that they can take no fruite of their libertie, so long as they see any power to haue preeminence ouer them. Therefore they think that nothing shal be safe, vnlesse the whole world be reformed into a newe fashion: where may neither be iudgements, nor lawes, nor magistrates, nor any such thing which they thinke to withstande their libertie. But whosoeuer can put difference betwene the body and the soule, between this present & transitorie life, and that life to come and eternall: he shall not hardly vnderstand that the spiritual kingdome of Christ, and the ciuil gouernement are things farre a sunder, Sith therefore that is a Iewish vanitie, to seeke & inclose the kingdome of Christ vnder the elementes of this worlde: let vs rather thinking, as the scripture plainely teacheth, that it is a spirituall fruite, which is gathered of ỹ benefite of Christ, remẽber to keep within the bonds thereof this whole libertie which is promised and offered vs in him. For what is ỹ cause why the same Apostle which biddeth vs to stand, and not to be made subiect to the yoke of bondage, in an other place forbiddeth bond seruants to be carefull of their state: but because spiritual libertie may very wel agree with ciuill bondage? In which sense also these his sayings are to be taken: In the kingdome of God there is no Iewe, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Iewe nor Grecian, Circumcision, Vncircumcision, Barbarian, Scythian, Bondman, Freeman: but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor vnder the lawes of what nation thou liuest: forasmuch as in these things consisteth not the kingdome of Christ.

Gal. 5. 1
1 Cor. 7. 21

Gal. 3. 28
Col. 3. 11

The vse of ciuil gouernment amongest Christian men.

2 Yet doeth not this distinction tende hereunto, that we shoulde thinke that the whole order of policie is an vncleane thing, nor pertcining at all to Christian men. So indeed do the phrentike men, that are delighted with vnbridled licentiousnesse, crie out and boast. For sith we be dead by Christ to the elements of the worlde, and being remoued into the kingdome of God doe sit among the heauenly ones: they thinke that it is vnworthie for vs, & farre beneath our excellence, to bee occupied with these prophane and vncleane cares that are busied about affaires not perteining to a Christian man. To what purpose (say they) are lawes without iudgements and iudgement seates? But what hath a Christian man to do with iudgements themselues? yea if it be not lawfull to kill, whereto serue lawes and iudgementes among vs? But as we haue euen nowe giuen warning, that this kinde of gouernment is seueral from that spirituall and inward kingdome of Christ: so it is also to be knowen that they nothing disagree together. For ỹ Ciuil gouernment doth now beginne in vs vpon earth certaine beginnings of the heauenly kingdome, and in this mortall and vanishing life, doth as it were enter vpon an immortall and incorruptible blessednesse: but the intent of his spirituall gouernment is, so long as wee shall liue among men, to cherish and maintaine the outward worshipping of God, to defend the sounde doctrine of Godlinesse and the state of the Church, to frame our life to the fel-

fellowship of men, to fashion our manners to ciuil righteousnesse, to procure vs into friendship one with another, to nourish common peace and quietness: all which I graunt to be superfluous, if the kingdome of God, such as it is now among vs doe destroy this present life. But if the will of God be so, that we while we long toward the heauenly countrey, should bee wayfaring from home vpon the earth: and sith the vse of such wayfaring needeth such helpes: they which take them from man, doe take from him his verie nature of man. For whereas they alleadge that there is so great perfection in the Church of God, that her owne moderate gouernment sufficeth it for a law: they themselues doe foolishly imagine that perfection which can neuer bee founde in the common fellowshippe of men. For sith of naughtie men the pride is so great, and the wickednesse so obstinate, as can not bee restrayned with great sharpenes of lawes: what thinke we that they will doe, if they see vnpunished libertie lye open to their lewdnesse, which can not euen with force be sufficiently compelled not to doe euill.

Religion by ciuil policie maintained.

3 But of the order of policie, there shall be an other fitter place to entreate. Nowe our meaning is to haue this onely vnderstanded, that to thinke to driue it away, is outragious barbarousnes, the vse whereof is no lesse among men, than of breade, water, the sunne, and aire, but the dignitie much more excellent. For it tendeth not onely hereunto (which is the only commoditie of all those thinges) that men may breath, eate, drinke and bee cherished (although in deede it comprehendeth all these thinges, while it maketh that they liue together) yet I say, it tendeth not hereunto onely: but also that idolatrie, sacrileges against the name of God, blasphemies against his trueth, and other offences of religion may not rise vp and be scattered among the people, that common quiet be not troubled, that euery mā may keepe his owne safe and vnappeired, that men may vse their affaires together without hurt, that honestie and modestie be kept among them: finally that among Christians may be a common shewe of religion, and among men may be manlike ciuilitie. Neither let any man bee mooued, for that I doe nowe referre the care of stablishing of religion to the policie of men, which I seeme before to haue set without the iudgment of men. For I do no more here, than I did before, geue men leaue after their owne will to make lawes cōcerning religion and the worshipping of God, when I allow the ordinaunce of policie, which endeuoreth hereunto, that the true religion which is contained in the lawe of GOD, be not openly and with publique sacrileges freely brokē and defiled. But the readers being holpen by the verie plainnesse of order, shall better vnderstande what is to bee thought of the whole kinde of ciuill gouernment, if we seuerallie entreate of the partes thereof. There be three partes of it: the magistrare which is the gouernour and keeper of the lawes, the lawes according to which hee gouerneth: the people, which are gouerned by the lawes, and obey the Magistrate. Therefore let vs first consider of the office of the Magistrate, whether it bee a lawfull vocation and allowed of God, what maner of office hee hath, and howe great is his power, then with what lawes a Christian ciuill state is to be ordered: then last of all, what profite of the lawes commeth to the people, what reuerence is due to the magistrate.

The magistrates office allowed of God.

4 The Lorde hath not onely testified that the office of magistrates is allowed and acceptable to him, but also setting out the dignity thereof with most honourable titles, he hath maruellously commended it vnto vs, That I may rehearse a fewe of them. Whereas whosoeuer be in place of magistrate are named Gods, let no man thinke that in that naming is smal importance. For therby is signified that they haue commandement from God: that they are furnished with the authoritie of God and doe altogether beare the person of God, whose steede they do after a certaine maner supplie. This is not my cauillation, but the exposition of Christ. If the scripture (saith hee) called them Gods to whome the word of God was giuen: What is this else, but that God hath committed his businesse to them, that they shoulde serue in his office, and (as *Moses* and *Iosophat* saide to their Iudges whome they appointed in euerie seuerall citie of *Juda*) that they shoulde sit in iudgement, not for man but for God? To the same purpose maketh this that the wisedome of God affirmeth by the mouth of *Salomon*, that it is his worke, that Kings reigne, and councellers decree righteous thinges, that princes beare principalitie, and all the iudges of the earth execute iudgement. For this is all one in effect as if it had been saide, that it commeth not to passe by the peruersenes of men, that the gouernment of al things in earth is in the hand of kings and other rulers, but by the prouidence & holy ordinance of God, to whom it so seemed good to order the matters of men: forasmuch as he is both present and president among thē in making of laws & in executing vprightnes of iudgementes. Which *Paul* also plainely teacheth, when he reckeneth gouernments among the gifts of God, which being diuersly distributed according to the diuersitie of grace, ought to be imployed of the seruants of Christ to the edificatiō of the Church. For although he there properly speaketh of a councell of graue men, which in the Primitiue Church were appointed y they shoulde haue the rule of ordering the publike discipline (which office in the Epistle to the Corinthians hee calleth Gouernment) yet forasmuch as we see that the ende of ciuill power commeth to the same point, it is no doubt but that he commendeth vnto vs al kinde of iust gouernment. But he speaketh more plainely, where he purposely maketh a full discourse of that matter. For he both sheweth that power is the ordinance of God, and that there are no powers, but they are ordeined of God: & that the Princes thēselues are the ministers of God, to the well doers vnto praise: to the euill, reuengers vnto wrath. Hereunto may be added also the examples of holy mē: of which some haue possessed kingdomes, as *Dauid*, *Josias*, *Ezechias*: other some, Lordships, as *Ioseph* and *Daniell*: other some, Ciuill gouernementes in a free people, as *Moses*, *Iosue*, and the iudges: whose offices the Lord hath declared that he alloweth. Wherefore none ought nowe to doubte that the ciuill power is a vocation not onely holy and lawfull before GOD, but also the most holy, and the most honest of all other in the whole life of men.

Exod. 22. 8.
Psal. 82. 1. & 6.
Ioh. 10. 35.
Deut. 1. 16.
1. Chr. 19 6.
Prou. 8. 15.
Rom. 12. 8.
1. Cor. 12. 28.
Rom. 13. 1.

The office of the ciuill magistrate no lesse allowable in the sight of God and needful for men vnder Christ than it was before.

5 They which couet to bring in a state without Rulers, take exception and say that although in olde time there were kings and iudges ouer y rude people, yet at this day y seruile kind of gouerning agreeth not with the perfection which Christ hath brought with his Gospell. Wherein they bewray

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not onely their ignorance, but also their diueliſh pride, while they take vpon themſelues perfection, of which not ſo much as the hundreth part is ſeene in them. But what maner of men ſoeuer they be, it is eaſie to confute it: becauſe where *Dauid* exhorteth all kings and Rulers to kiſſe the ſonne of God, he doth not bid them, giuing ouer their authoritie, to take themſelues to a priuate life, but to ſubmit the power that they beare to Chriſt, that he alone may haue preeminence aboue all. Likewiſe *Eſay*, when he promiſeth that kings ſhall be foſterfathers of the Church, and Queenes ſhalbe nourſes, he doth not depoſe them from their honour: but rather doth by an honourable title make them defenders to the godlie worſhippers of God. For, that prophecie pertaineth to the cõming of Chriſt. I do wittingly paſſe ouer many teſtimonies which do eche where offer themſelues, and ſpecially in the Pſalmes wherein all gouernours haue their right maintained. But moſt cleare of all is the place of *Paul*, where admoniſhing *Timothee* that in the common aſſemblie prayers muſt be made for kinges, he by and by addeth a reaſon, That we may vnder them lead a quiet life with all godlineſſe and honeſtie: in which wordes he committeth the ſtate of the Church to their defence and ſauegarding.

Pſal.3.12. Eſa.49.23. 1.Tim.2.2.

6 Which conſideration ought continually to buſie the magiſtrates thẽſelues, foraſmuch as it may put a great ſpurre to them whereby they may be pricked forward to their duetie, and bring them a ſingular comfort whereby they may mitigate the hardneſſe of their office, which truely are both many and great. For with how great an endeuour of vprightneſſe, wiſedome, mildnes, continence, & innocencie, ought they to charge thẽſelues, which know themſelues to be appointed miniſters of the righteouſnes of God? By what aſſiance ſhal they admit vniuſtice to their iudgement ſeat, which they heare to bee the throne of the liuing God? By what boldnes ſhall they pronounce a wrongfull ſentence with that mouth, which they vnderſtand to be appointed an inſtrument for the trueth of God? With what conſcience ſhall they ſubſcribe to wicked decrees with the hand which they know to be ordeined to write the acts of God? In a ſumme, if they remember that they bee the vicegerents of God, they muſt watch with all care, earneſtnes, & diligence, that they may repreſent in themſelues vnto men a certaine image of the prouidence, preſeruation, goodnes, good wil, and righteouſneſſe of God. And they muſt cõtinually ſet this before their eyes, that if all they be accurſed, ỹ doe execute in deceite the worke of the vengeance of God, they are much more grieuouſly accurſed, that vſe themſelues deceitfully in a rightful vocation. Therefore when *Moſes* and *Ioſaphat* minded to exhort their iudges to their duetie, they had nothing more effectuall to moue their mindes withall, than that which we haue before rehearſed, Looke what ye do. For yee ſit in iudgement not for man but for God: namely he which is nere to you in ỹ cauſe of iudgement. Now therefore let the feare of the Lorde bee vpon you. Looke & be diligent: becauſe there is no peruerſnes with the Lord our God. And in an other place it is ſaid, the God ſtood in the aſſembly of the Gods & ſitteth iudge in the middeſt of the gods, ỹ they may bee encouraged to their duetie when they heare that they be the deputies of God, to whome they muſt one day yeelde accompt of the gouernment of their charge. And worthily

The beneſite vvhich magiſtrats themſelues may take by conſidering that they are appointed miniſters of the righteouſnes of God.

Ier.48.11.

Deut.1.16. 2.Chron.19.6.

Pſal.82.1. Eſa.3.14.

thily this admonition ought to be of great force with them. For if they make any default, they are not only wrong doers to men whō they wickedly vexe, but also slaunderers to God himselfe, whose holy iudgementes they defile. Againe they haue also whereupon they may singularly comfort themselues, when they consider with thēselues that they are not busied in prophane affaires and such as are not fit for the seruant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

Reuilers of Magistrates, are railers at God: the rule of Kings not taken away because the Apostles were by Christ forbidden to rule as Kings.

7 As for them that are not moued with so many testimonies of Scripture from being bolde to raile at this holy ministerie, as a thing disagreing with Christian religiō and godlinesse: what do they else but raile at GOD himselfe, the dishonour of whome can not but be ioyned with the reproche of his minister? And verily they doe not refuse the magistrates, but do cast away God, that he should not reigne ouer them. For if the Lorde sayde this truely of the people of Israel: because they had refused the gouernement of *Samuel*: why shall it be lesse truely saide at this day of them that giue themselues leaue to rage against all gouernmentes ordained of God? But sith the Lorde sayde to the disciples, that the kings of nations beare rule ouer them, but that among them it is not so, where he that is the first must be made the least: by this saying it is forbidden to all Christians that they should not take kingdomes or gouernmentes vpon them. O handsome expositors! There rose a strife among the disciples, which of them excelled other: the Lorde, to suppresse this vaine ambitiō, taught them that their ministerie is not like vnto kingdomes, in which one man hath preeminence aboue the rest. I beseech you, what doeth this comparison make to the dishonour of kingly dignitie? yea what doeth it proue at all, but that the ministerie of an Apostle is not the office of a king? Moreouer although among the magistrates themselues there be diuerse formes, yet there is no difference in this behalfe but that we ought to take them all for the ordinances of God. For *Paul* also doeth comprehende them altogether, when hee sayth that there is no power but of God: and that which best liked him of all, is commended with notable testimonie aboue the other, namely ỹ power of one: which because it bringeth with it a common bondage of all (except that one man to whose will it maketh all thinges subiect) in old time could lesse be allowed of noble and the excellent sort of natures. But the Scripture to meet with their vniust iudgementes, expresly by name affirmeth, that it is the prouidence of Gods wisedome that kinges do reigne, and peculiarly commandeth the king to be honored.

Luk.22.25.

Rom.13.1.

Prou.8.15.

1.Pet.2.17.

Diuers kindes of ciuil gouernement and the lawfulnes of each kinde.

8 And truly it were very vaine that it should be disputed of priuate men which should bee the best state of policy in the place where they liue: for whom it is not lawfull to consult of the framing of any common weale. And also the same could not be simply determined without rashnesse, forasmuch as a great parte of the order of this question consisteth in circumstances. And if thou compare also the states themselues together without circumstances, it shall not be easie to discerne which of them ouerweieth the other in profitablenesse, they match so equally together. There is an easie way to fall from kingdome into tyranny: but not much harder is it to fall from the rule of the chiefest men to the faction of a fewe: but most easie of all

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from the peoples gouernment, to sedition. Truely, if those three formes of gouernments which the Philosophers set out, to be considered in thēselues I will not denie that either the gouernment of the cheefest men, or a state tempered of it and common gouernment farre excelleth all other not of it self: but because it most seldome chaunceth that kinges so temper themselues that their will neuer swarueth from that which is iust & right, again, that they be furnished with so great sharpenesse of iudgement and wisdome that euery one of them seeth so much as is sufficient. Therefore the fault or default of men maketh, that it is safer and more tolerable that many should haue the gouernment, that they may mutually one help another, one teach and admonish an other, and if any aduāce himself higher than is meet, there may be ouerseers and maisters to restraine his wilfulnes. This both hath alway bin approoued by experience, and the Lord also hath confirmed it with his authoritie, when he ordeined among the Israelites a gouernment of the best men verie neere vnto common gouernment, at such time as hee minded to haue them in best estate, till he brought foorth an image of Christ in *Dauid*. And as I willingly graunt that no kinde of gouernment is more blessed than this, where libertie is framed to such moderation as it ought to be, and is orderly stablished to continuance: so I compt them also most blessed, ỳ may enioy this estate: & if they stoutly and constantly trauell in preseruing and retaining it, I grant that they do nothing against their ductie. Yea & the magistrates ought with most great diligence to bend themselues hereunto, that they suffer not the libertie of the people, of which they are appointed gouernours, to be in any part minished, much lesse to be dissolued: if they be negligent and litle carefull therein, they are false Faithbreakers in their office, and betrayers of their countrie. But if they woulde bring this kinde to themselues, to whome the Lord hath appointed an other forme of gouernment, so that thereby they be moued to desire a change, the very thinking thereof shall not onely bee foolishe and superfluous, but also hurtfull. But if thou bende not thine eyes onely to one citie, but looke about or behold the whole world together, or at least spreade abroad thy sight into farther distances of coūtries, without doubt thou shalt find that this is not vnprofitably appointed by the prouidence of God, that diuerse coūtries should be ruled by diuerse kindes of gouernment. For as the elementes hang together but by an vnegall temperature, so countries also are with their certaine inequality very well kept in order. Howbeit al these things also are spoken in vaine to them whome the will of the Lorde shal satisfie. For if it be his pleasure to set kinges ouer kingdomes, Senates, or officers ouer free cities, whosoeuer he maketh rulers in the places where we are cōuersant, it is our ductie to shew our selues yeelding and obedient vnto them.

The office of the magistrate reaching vnto both tables of the lawe.

9 Now the office of Magistrates is in this place to be declared by the way, of what sort it is described by the worde of God, and in what things it consisteth. If the scripture did not teach, ỳ it extendeth to both the tables of ỳ law, we might learne it out of the prophane writers. For none hath intreated of the ductie of Magistrats, of making of lawes and of publike weale, that hath not begon at religion and the worshipping of God. And so haue they all confessed, that no policie can be happily framed, vnlesse the first care be

of godlinesse: and that those lawes be preposterous which neglecting ỹ right or God, doe prouide onely for men. Sith therefore with al the Philosophers religion hath the first place, & sith the same hath alway bin obserued by the vniuersall consent of all nations, let Christian princes and magistrates bee ashamed of their slouthfulnes, if they endeuour not themselues to this care. And we haue already shewed, that this dutie is specially enioyned them of God: as it is meete, that they shoulde imploye their trauell to defende and maintaine his honour, whose vicegerentes they bee, and by whose benefite they gouerne. For this cause also cheefly are the holy kings praised in scripture, for that they restored ỹ worship of God being corrupted or ouerthrowen, or toke care of religion, that it might florish pure and safe vnder them.

Iud. 22.25. But contrariwise ỹ holy historie reckeneth states without gouernors, among faultes, saying that there was no king in Israel, and that therefore euerie mã did what pleased himselfe. Whereby their follie is confuted, which woulde haue them, neglecting the care of God, onelie to applie themselues to bee iudges of law among mẽ. As though God appointed gouernours in his name to decide controuersies, and omitted that which was of much weightier importance, that he himselfe should be worshipped according to the prescribed rule of his lawe. But a desire to innouate all thinges without punishmẽt moueth troublesome men to this point, that they wish all reuengers of the breach of peace to be taken away. As for so much as pertaineth to the secõd table, *Ieremie* warneth kings, to do iudgement and righteousnes, to deliuer the forceablie oppressed frõ the hãd of the false accuser, not to grieue ỹ strãger and widow, not to do wrong, and not to shed innocẽt blood. To the same purpose maketh the exhortation which is read in the 82. Psalme, that they should render right to the poore and needy, acquite the poore and needie, deliuer the poore and needy from the hand of the oppressor. And *Moses* giueth charge to the Princes whom he had set in his stead: let them heare the

Ier. 22.3.

Deut. 1.16. Deut. 17.16. cause of their brethrẽ, and iudge betweene a man and his brother & a strãger, and not know faces in iudgement, let them heare as wel the litle as the great, and be not afraid of any man: because it is the iudgement of God. But I speake not of these things: that kinges should not get to themselues multitudes of horses, not cast their mindes to couetousnesse, not to be lifted vp aboue their brethren: that they may be continually busied in studying vpon the law of the Lorde all the dayes of their life: that Iudges swarue not to the one side, nor receiue giftes: because in declaring here the office of magistrates, my purpose is not so much to instruct the magistrates themselues, as to teach other what Magistrates bee, and to what ende they are set of God. Wee see therefore that they be ordeined, defenders and reuengers of innocence, modestie, honestie, and quietnesse, whose onely endeuour should bee

Psal. 101. to prouide for the eõmon safety and peace of all men. Of which vertues *Dauid* professeth ỹ he wil be an examplar, when he shalbe aduanced to the royall seate: that is, that hee will not consent to any euill doinges, but abhorre wicked men, slaunderers, and proude men, and get to himselfe from eche where honest and faithfull men. But sith they cannot performe this, vnlesse they defend good men from the wrongs of the euil, let them helpe the good with succour and defence, let them also be armed with power whereby they

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may seuerally suppresse open euil doers and wicked men by whose lewdnes the common quiet is troubled or vexed. For we throughly find this by experience which *Solon* said, that cõmon weales consist of reward & punishmẽt, & that when those be taken away, the whole discipline of cities faileth & is dissolued. For the care of equitie, & iustice waxeth cold in the minds of many vnlesse there be due honor readie for vertue: neither can the wilfulnesse of wicked men be restrained but by seueritie and chastisement of paines.

And these two partes the prophet comprehendeth, when he biddeth kings and other gouernours to do iudgement and righteousnes. Righteosnes is, to take into charge of tuition, to embrace, to defend, to reuenge, to deliuer the innocent. Iudgement is, to withstand the boldnes of wicked men, to represse their violence, to punish their offences. Ier. 21, 12. and 22. 3.

10 But here, as it seemeth, doth arise a high and hard question. If by the law of God all Christians are forbidden to kil, and the Prophet prophecieth of the holy mount of God, that is, the Church, that in it they shall not afflict nor hurt: how many magistrates be togither both godly & blood shedders? But if we vnderstand, that the Magistrate in executing of punishments, doth nothing of himselfe, but executeth the verie selfe iudgements of God, wee shalbe nothing combred with this dout. The lawe of the Lorde forbiddeth to kill: least manslaughter should be vnpunished, the lawe maker him selfe giueth to the ministers the sworde in their hande, which they should drawe forth against all manslayers. To afflict and to hurt, is not the doing of the godly: but this is not to hurt, not to afflict, by the Lordes commaundement to reuenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rashnesse of man, but all things by the authoritie of God that commaundeth, which going before vs, we neuer swarue out of the right way. Vnlesse perhaps there be a bridle put vpon the righteousnesse of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to ir, why shall we cauill against the ministers of it? They beare not the sworde in vayne, sayeth *Paul*: for they be the ministers of God to wrath, reuengers to euil doers. Rom. 13. 4. Therefore if Princes & other rulers know that nothing shalbe more acceptable to God than their obedience, let them applie this ministerie, if they desire to shewe their godlinesse, righteousnesse, & vncotruptnesse allowable to God. With this affection was *Moses* led, when knowing himselfe appointed by the power of the Lorde to bee the deliuerer of his people, hee layde his handes vpon the Aegyptian. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacriledge of the people. *Dauid* also when nye to the ende of his life he gaue commaundement to *Salomon* his sonne to slay *Ioab* & *Semei*. Whereupon he also rehearseth this among the vertues of a king, to slay the wicked of the lande, that all workers of wickednes, may be driuen out of the city of God. To which purpose also pertaineth the praise that is giuen to *Salomon*. Thou hast loued righteousnes and hast hated wickednesse. How doth that milde and gentle nature of *Moses* burne out into so great cruelitie, that being sprinkled and embrued with the blood of his brethen, he runneth throughout the compe tonewe slaughters: How doth *Dauid*, a man of so great gentlenes in all his life, among his last breathings

The vse of the Magistrates sword lawfull.
Exo. 20. 13.
Deut. 5. 17.
Matt. 5. 21.
Esa. 11. 9. and 45. 25.
Exod. 2. 12.
Act. 7. 28.
Exo. 32. 27.
1. King 2. 5.

things make that bloodie teſtament, that his ſonne ſhould not bring y hoare haire of *Ioab* and *Semei* in peace to the graue? But they both when they executed the vengeance committed to them of God, ſo ſanctified with cruell dealing their handes which they had defiled with ſparing. It is an abomination with kings, ſaith *Solomon*, to doe iniquitie, becauſe his throne is ſtabliſhed in righteouſneſſe. Againe, The king which ſitteth in the throne of iudgement ſpreadeth his eyes vpon euerie euill man. Againe, A wiſe king ſcattereth the wicked and turneth them vpon the wheele. Againe, Take away the droſſe from the ſiluer, and there ſhall come foorth a veſſell to the melter: take away the wicked man from the ſight of the king, and his throne ſhalbe faſt ſet in righteouſnes. Againe, he that iuſtifieth the wicked, and he that condemneth the righteous, both are abomination to the Lorde. Againe: A rebellious man purchaſeth euill to himſelfe, and a cruell meſſenger is ſent vnto him. Againe, who ſo ſayeth to the wicked man, thou art righteous, him peoples and nations do curſe. Now if their true righteouſnes be, with drawen ſworde to purſue guiltie and wicked men: let them put vp their ſworde, and holde their handes pure from blood, while in the meane time deſperate men do range with murthers and ſlaughters: then they ſhall make themſelues guiltie of moſt great wickedneſſe, ſo much leſſe ſhall they get thereby the praiſe of goodneſſe and righteouſneſſe. Onelie let there be no preciſe and cruell rigorouſneſſe, and that iudgement ſeate which may worthily be called the rocke of accuſed men. For I am not hee that either fauour extreeme crueltie, or do thinke that righteous iudgemẽt can be pronounced, but while clemencie the beſt and ſureſt counſeller of kings, as *Salomon* affirmeth, the preſeruer of the kings throne is aſſiſtent, which a certaine man in old time truely ſayd to be the principall gift of Princes. Yet a magiſtrate muſt take heede to both, that he do neither with rigorouſnes of minde, wound rather than heale, or by ſuperſtitious affectation of clemẽcie fall into a moſt cruell gentlenes, if with ſoft and looſe tendernes he bee diſſolute to the deſtruction of many men. For this was in old time not without cauſe commonly ſpoken vnder the empire of Nerua, that it is in deede euil to liue vnder a prince vnder whome nothing is lawfull, but much worſe vnder whome all thinges are lawfull.

Pro. 16. 12. Prou. 20. 8. Prou. 20. 26. Prou. 25. 4. Prou. 17. 15. Prou. 17. 11. Prou. 14. 24.

The lawfulneſſe of warres iuſtly taken in hand.

11 But ſith ſometime kings and peoples muſt of neceſſitie take ſworde in hande to execute ſuch publique vengeance, by this reaſon wee may alſo iudge that the warres are lawfull which are ſo taken in hand. For if there be power deliuered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the ſeditious ſtirres of vnquiet men, whereby they may helpe the forceablie oppreſſed, whereby they may puniſh euill doing: can they at fitter ſeaſõs vtter it, thã to ſuppreſſe his rage which troubleth both priuately the reſt of euery man, and the common quiet of all men, which ſeditiouſly maketh vprores, which committeth violent oppreſſions and haynous euill doings? If they ought to bee preſeruers and defenders of the lawes, they muſt alſo ouerthrowe the enterpriſes of all them by whoſe wicked doing the diſcipline of lawes is corrupted. Yea if they worthily puniſh thoſe theeues whoſe iniuries haue extended onelie to a fewe: ſhall they ſuffer a whole countrey to bee without puniſhment vexed and waſted

with robberies? For it maketh no difference whether he be a king or one of the baſeſt of the commonaltie, that inuadeth an others country into which he hath no right, & ſpoileth it like an enemie: all are alike to be taken & puniſhed for robbers. This therefore both naturall equitie, & the rule of dutie teacheth that Princes are armed not onlie to reſtraine priuate duties with iudiciall puniſhments, but alſo to defend with war the dominions committed to their charge, if at anie time they be enimilike aſſailed. And ſuch wars the holie ghoſt by manie teſtimonies of ſcripture declareth to be lawfull.

12 If it be obiected againſt me, that in the newe Teſtament is neither witneſſe nor example which teacheth that war is a thing lawful for Chriſtians: firſt I anſwere, that the ſame rule of making war which was in old time remaineth alſo at this day, and ỳ on the contrary ſide there is no cauſe that may debar magiſtrates from defending of their ſubiectes. Secondlie that an expreſſe declaration of theſe matters is not to be ſought in the writings of the Apoſtles, where their purpoſe is not to frame a ciuil ſtate, but to ſtabliſh the ſpirituall kingdome of Chriſt. Laſt of all I ſay that in them alſo is ſhewed by the way, that Chriſt hath by his cõming changed nothing in this behalf. For if Chriſtian doctrine (ỳ I may ſpeak in *Auguſtines* own words) condemned al warres, this ſhould rather haue bin ſaid to ſouldiers when they asked counſell of ſaluation, that they ſhould caſt away their weapons, and vtterly withdraw themſelues from the warre. But it was ſaid to them: ſtrike no man do no man wrong, let your wages ſuffice you. Whome he taught ỳ their wages ought to ſuffice them, he did verily not forbid them to be warriers. But al magiſtrates ought here to take great heed, that they nothing at al follow their own deſires: but rather, if they muſt puniſh, let them not be born away with a headlong angrineſſe, let them not be violently caried with hatred, let them not broil with vnappeaſable rigor, yea let them (as *Auguſtine* ſaith) pity cõmon nature in him in whome they puniſh his priuate fault. Or if they muſt put on armor againſt the enemie, that is, the armed robber, let them not lightly ſeeke occaſion thereof, nor take it being offered vnleſſe they bee driuen to it by extreme neceſſitie. For if we ought ſo performe much more than that heathen man required, which would haue warre to ſeem a ſeeking of peace: truelie we ought firſt to attempt all things ere we ought to trie the matter by warre. Finallie in both kindes let them not ſuffer themſelues to be caried with any priuate affection, but be led onely with common feeling. Otherwiſe they do verie ill abuſe their power, which is giuen them, not for their own commoditie, but for others benefit and miniſterie. Moreouer of the ſame righteſull rule of making warre hangeth the order both of garriſons, & leagues and other ciuill fortifications. Garriſons I call thoſe that are placed in townes to defend the borders of the countrie: Leagues, which are made with Princes adioyning for this couenant ỳ if any trouble happen in their landes they may mutually help them, and ioyne their forces in cõmon together to ſuppreſſe the common enemies of mankinde: Ciuill fortificatiõ, whoſe vſe is in the arte of warre.

VVarre not forbidden Chriſtians in the goſpell.

Auguſt. epi. 5. ad Marcel.

Luk. 3. 14.

Cicero of duties.

The lawfulneſſe of tributes and Taxes vvith the duties of Princes in that reſpect.

13 This alſo I will laſt of all adde, that tributes & taxes are the lawfull reuenues of princes, which they may chiefly employ to ſuſtain ỳ cõmon charges of their office: which yet they may likewiſe vſe to their priuate royaltie

which

which is after a certain manner conioined with honor of the princely state that they beare. As we see that *Dauid*, *Ezechias*, *Iosias*, *Iosaphat*, and other holie kinges, and *Ioseph* also and *Daniel*, according to the state of the person that they did beare, were without offence of godlines sumptuous of the common charge, and wee read in *Ezechiel* ỳ there was a verie large portion of land assigned to the kinges. Where although hee paint out the spirituall kingdome of Christ, yet he fetcheth the examplar of his similitude from the lawfull kingdome of men. But yet so that Princes againe on their behalfes should remember, that their treasure chambers are not so much their owne priuate cofers, as the treasuries of the whole people (for so *Paul* testifieth) which they may not without manifest wrong prodigally waste or spoyle: or rather that it is the verie bloud of the people, which not to spare, is moste cruell vnnaturalnesse: and let them thinke, that their impositions, and subsidies and other kindes of tributes, are nothing but the supportes of publike necessitie, wherwith to wearie the poore communaltie without cause, is tyrannicall extortion. These things do not encourage Princes to wastfull expence and riot, (as verily there is no neede to adde a firebrande to their lustes that are of themselues too much alreadie kindled) but sith it much behooueth that they shoulde with pure conscience before God be bould to do all that they are bould to do, least with wicked bouldnes they come into despising of God, they must be taught how much is lawfull for them. Neither is this doctrine superfluous for priuate men, that they should not rashly and stubbornly giue them selues leaue to grudge at any expenses of princes, although they exceede common and ciuill measure.

Ezech. 48. 21.

Rom. 13. 6.

A false and foolish opinion that a state can not bee well ordered by the cõmon lawes of nations except the ciuill lawes of Moses be obserued.

14 Next to the magistrate in ciuil states are lawes, the most strong sinewes of common wealthes, or (as *Cicero* calleth them according to *Plato*) the soules, without which the Magistrate can not stande, as they againe without the Magistrate haue no liuelie force. Therefore nothing coulde be more truelie saide, than that the lawe is a dumbe Magistrate, and that the Magistrat is a liuing law. But whereas I promised to speak, with what lawes a Christian ciuill state ought to be ordered, there is no cause why any man should look for a long discourse of the best kind of lawes, which both should be infinite, and pertained not this present purpose and place: yet in a fewe wordes, and as it were by the way, I will touch what lawes it may vse godlily before God, and be rightlie gouerned by them among men. Which selfe thing I had rather to haue vtterly passed ouer with silence, if I did not vnderstand that many do herein perillously erre. For there be some that deny that a common weale is well ordered, which neglecting the ciuill lawes of *Moses* is gouerned by the common lawes of nations. Howe dangerous and troublesome this sentence is, let other men consider, it shall bee enough for me to haue shewed that it is false and foolish. That common diuision is to be kept, which diuideth the whole lawe of God published into morall, ceremoniall, and iudiciall lawes: and all the partes are to be seuerally considered, that we may knowe what of them pertaineth to vs, & what not. Neither in the meane time let any man bee combred with this doubt, that iudicials and ceremonials also pertayne to the morall lawes. For although the olde writers which haue taught this diuision, were not ignoraunt that

these

these two latter partes had their vse about maners, yet because they might be changed and abrogate, the morals remaining safe they did not call them morals. They called that first part peculiarly by that name, without which can not stand the true holinesse of manners, and the vnchangeable rule of liuing rightlie.

15 Therefore the morall lawe (that I may first begin thereat) sith it is contained in two chiefe points, of which the one commaundeth simply to worship God with pure faith and godlinesse, and the other to imbrace men with vnfained loue, is the true and eternall rule of righteousnes prescribed to the men of all ages & times that wil be willing to frame their life to the will of God. For this is his eternall and vnchangeable will, that he himselfe should be worshipped of vs al, & that we should mutually loue one another. The ceremoniall law was the schooling of the Iewes, wherewith it pleased the Lord to exercise the certaine childhood of that people, till that time of fulnes come, wherein he would to the full manifestly shew his wisedome to the earth, & deliuer the trueth of those things which then were shadowed with figures. The iudicial law giuen to them for an order of ciuil state, gaue certaine rules of equitie and righteousnesse, by which they might behaue themselues harmlesly & quietly together. And as that exercise of ceremonies properly pertained in deed to the doctrine of godlines) namely which kept the Church of the Iewes in the worshippe and religion of God) yet it might be distinguished from godlines it selfe: so this form of iudicial orders (although it tended to no other end, but how the selfe same charitie might best be kept which is commaunded by the eternall lawe of God) yet had a certaine thing differing from the verie commandement of louing. As therfore the Ceremonies might be abrogate, godlinesse remaining safe and vndestroyed: so these iudiciall ordinances also being taken away, the perpetuall duties and commaundementes of charitie may continue. If this bee true, verily there is libertie left to euery nation to make such lawes as they shall foresee to bee profitable for them: which yet must bee framed after the perpetuall rule of charitie, that they may in deede varie in forme, but haue the same reason. For I think that those barbarous and sauage lawes, as were those that gaue honor to theeues, that allowed common copulations, & other both much more filthie and more against reason, are not to be taken for lawes: forasmuch as they are not onelie against all righteousnesse, but also against natural gentlenes & kindnesse of men.

Men of all ages bound to the morall lawe of God, the ceremoniall giuen for a time, iudicial instituted of God for them not for all men to be gouerned by. Gal 4.4.

16 This which I haue said shall be plain, if in al lawes we behold these two things as wee ought, the making and the equitie of the lawe, vpon the reason whereof the making it selfe is founded and staieth. Equitie, because it is naturall, can be but one of all lawes: and therefore one lawe, according to the kinde of matter, ought to be the propounded end to al lawes. As for making of Lawes, because they haue certaine circumstances vppon which they partly hang, if so that they tend all together to one marke of equitie, though they be diuers it maketh no matter. Now sith it is certaine that the law of God which we call morall is nothing else but a testimonie of the naturall law, and of that conscience which is engrauen of God in the mindes of men, the whole rule of this equitie whereof wee nowe speake is set footh therein,

The diuersitie of lawes, & the necessitie that they should bee diuers, as times & places & occasiõs differ.

therein. Therefore it alone also must be both the marke and rule and ende of all lawes. Whatsoeuer lawes shalbe framed after that rule, directed to that marke, and limitted in that end, there is no cause why wee should disalowe them, howsoeuer they otherwise differ from the Iewish lawe or one from another. The lawe of God forbiddeth to steale. What peine was appointed for thefts in the ciuile state of the Iewes, is to be seene in Exodus. The most auncient lawes of other nations punished theft with recompence of double: the lawes that followed afterward, made difference betweene manifest theft and not manifest. Some proceeded to banishment, some to whipping, some at last to the punishment of death. False witnesse was among ỹ Iewes punished with recompence of egall paine, in some places only with greate shame, in some places with hanging, in other some with the Crosse. Manslaughter all lawes vniuersallie doe reuenge with bloude, yet with diuerse kindes of death. Against adulterers in some places were ordeined seuerer paines, in some places lighter. Yet we see how with such diuersitie all tende to the same ende. For with one mouth they altogither pronounce punishment against al the offences which haue bin condemned by the eternal law of God, as manslaughters, thefts, adulterie, false witnessings: but in the maner of punishment they agree not. Neither is the same needfull, nor yet expedient. There is some countrie, which vnlesse it shewe rigour with horrible examples against manslayers, shoulde immediatly bee destroyed with murders and robberies. There is some time that requireth the sharpnesse of paines to be encreased. If there arise any trouble in a common weale, the euils that are wont to grow thereof must be amended with newe ordinances. In time of warre all humanitie woulde in the noyse of armour fall away, vnlesse there were cast into men an vnwonted feare of punishmentes. In barennesse, in pestilence, vnlesse greater seueritie be vsed, all thinges will come to ruine. Some nation is more bent to some certaine vice, vnlesse it be most sharplie suppressed. Howe malicious and enuious shall he bee against the publike profite, that shall be offended with such diuersitie which is most fit to holde fast the obseruing of the lawe of God? For, that which some say, that the Lawe of God giuen by Moses is dishonoured, when it beeing abrogate, newe are preferred aboue it, is moste vaine. For neither are other preferred aboue it, when they are more allowed, not in simple comparison, but in respect of the estate of the times, place, and nation: neither is that abrogate which was neuer made for vs. For the Lord gaue not that law by the hand of Moses, which should be published into all nations, & flourish euerie where: but when hee had receiued the nation of the Iewes into his faith, defence, and protection, hee willed to bee a lawmaker peculiarlie to them, and like a wise lawmaker, he had in making of his lawes a certain singular consideration of them.

Exod. 22. 1.

Deut. 19. 18.

What profite Christians receiue by lawes iudicial orders & magistrates.

17 Now remaineth that we consider that which we haue set in the last place, what profit of lawes, iudicial orders, and magistrates, commeth to the common fellowship of Christians. Wherewith also is coupled another question, how much priuate men ought to yeeld to magistrates, & how far their obedience ought to proceede. Many thought the office of Magistrate to bee superfluous among Christians, because forsooth they cannot godlily

craue

craue their ayde, namely sith they are forbidden to reuenge, to sue in the lawe, and to haue any controuersie. But whereas *Paul* contrariwise plainely testifieth, that he is the minister of God to vs for good: wee thereby vnderstand, that he is so ordeined of God, that we beeing defended by his hande & succours against the maliciousnes and iniuries of mischieuous men, may liue a quiet & assured life. If he be in vain giuen vs of the Lord for defence, vnlesse it be lawfull for vs to vse such benefite: it sufficiently appeareth that he may also without vngodlines be called vpon & sued vnto. But here I must haue to do with two kindes of men. For there be many men that boile with so great rage of quarelling at the law, that they neuer haue quiet with themselues vnlesse they haue strife with other. And their controuersies they exercise with deadly sharpnesse of hatred, and with mad greedines to reuenge & hurt, & do pursue them with vnappeasable stiffenesse euen to the very destruction of their aduersarie. In the meane time, that they may not bee thought to doe any thing but rightfully, they defend such peruersnes with, colour of law. But though it be graunted thee to go to law with thy brother, yet thou maist not by and by hate him, not bee caried against him with furious desire to hurt him, not stubbornly to pursue him. Rom. 13. 4.

18 Let this therefore be said to such men, that the vse of lawes is lawefull, if a man do rightly vse it. And that the right vse both for the pleintife to sue, & for the defendaunt to defend, as if the defendant being summoned do appeare at an appointed day, & doth with such exception as he can, defend his cause without bitternesse, but onely with this affection to defende that which is his owne by law: and if the pleintife being vnworthily oppressed either in his person or his goods, do resort to the defence of the magistrate, make his complaint, and require that which is equitie and conscience, but farre from all greedy will to hurt or reuenge, farre from sharpenesse and hatred, farre from burning heate of contention, but rather ready to yeeld of his owne and to suffer any thing, than to be carried with an enemilike mind against his aduersarie. Contrariwise when being filled with malice of mind, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they giue ouer any parte of charitie, the whole proceeding euen of a most iust cause can not but be wicked. For this ought to be a determined principle to all Christians, that a controuersie though it be neuer so righteous, can neuer be rightly pursued of any man, vnlesse hee beare as good will and loue to his aduersarie, as if the matter which is in the controuersie were already concluded and ended by composition. Some man will heere peraduenture say, that such moderation is so neuer vsed in going to law, that it should be like a miracle if any such were founde I graunt in deede, as the manners of these times bee, that there is seldome sene an example of a good contender in law, yet the thing it selfe being defiled with addition of no euill, ceaseth not to be good and pure. But when wee heare that the helpe of the Magistrate is a holie gift of God: we must so much the more diligently take heede, that it be not defiled by our fault.

A rule according vvhereunto both pleintifes and defendants may vse the help of the magistrate in a question of their right vvell and lavvfully.

19 As for them that precisely condemn all contendings at law, let thē vnderstand that they do therwithall despise the holy ordinance of God, and a gift

All contending at lavve not preciselie to be condemned.

gift of that kinde of giftes which may bee cleane to the cleane: vnleſſe perad-
uenture they will accuſe *Paul* of wicked doing, which did both put away
Act.22.1.& 24.12.& 25.10. from himſelfe the ſlanders of his accuſers with declaring alſo their deceit and maliciouſneſſe, and in iudgement claimed for himſelf the prerogatiue of the citie of *Rome*, and when neede was he appealed from an vnrighteous gouernour to the Emperours iudgement ſeate. Neither withſtandeth it, ỹ all Chriſtians are forbidden to deſire reuenge, which we alſo do driue farre away from Chriſtian iudgement ſeates. For, if the contention bee about a common caſe, he goeth not the right way that doth not with innocent ſimplicitie, commit his cauſe to the iudge as to a common defender, thinking nothing leſſe than to render mutuall recompence of euill, which is the affection of reuenge: or if any matter of life and death, or any great criminal action be commenced, wee require that the accuſer bee ſuch a one, as commeth in to the court being taken with no boiling heat of reuenge, and touched with no diſpleaſure of priuate iniurie, but onelie hauing in minde to withſtand the enterpriſes of a miſcheeuous man, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done againſt that commaundement whereby reuenge is forbidden to Chriſtians. But they are not onelie forbidden to deſire reuenge, but they are alſo commaunded to waite for the hande of the Lorde, which promiſeth that he wil be a preſent reuenger for the oppreſſed & afflicted: but they doe preuent all reuenge of the heauenly defendor, which require helpe at the magiſtrates hand either for themſelues or other. Not ſo. For wee muſt
Rom.13.4. thinke that the Magiſtrates reuenge is not the reuenge of man but of God, which (as *Paul* ſaith) he extendeth and exerciſeth by the miniſterie of man for our good.

The patience vvhich Chriſtians are vniowned to vſe is no let but that they may alſo vſe the magiſtrate againſt the iniuries of vnuſt men.

20 And no more do we diſagree with the wordes of Chriſt, by which he forbiddeth to reſiſt euill, and commaundeth to turne the right cheeke to him that hath giuen a blowe on the left, and to ſuffer him to take away thy cloke that taketh away thy coate. He willeth in deede there that the minds of his ſhoulde ſo much abhorre from deſire of recompenſing like for like, that they ſhould ſooner ſuffer double iniury to be done to themſelues, than deſire to reacquite it: from which patience neither do we alſo lead them away. For Chriſtians truely ought to bee a kinde of men made to beare reproches and iniuries, open to the malice, deceits, and mockeages of naughty men: and not that onelie but alſo they muſt be bearers of all theſe euilles, that is to ſay ſo framed with al their heartes, that hauing receiued one diſpleaſure they make thẽſelues ready for another, promiſing to themſelues, nothing in their whole life but ỹ bearing of a continual croſſe. In the meane time alſo they muſt doe good to them that do thẽ wrong, and wiſh well to thoſe that curſe them, and (which is their onely victorie) ſtriue to ouercome euill with good. Beeing ſo minded they will not ſeeke eye for eye tooth for tooth, as the Phariſees taught their diſciples to deſire reuenge, but (as we are taught of Chriſte) they will ſo ſuffer their body to bee mangled, and their goods to bee maliciouſly taken from them, that they will forgiue, and of their own accord pardon thoſe euils ſo ſoon as they are done to them. Yet this euenneſſe and moderation of mindes ſhall not withſtande,

but

but that the friendship toward their enimies remaining safe, they may vse ȳ help of the magistrate to the preseruing of their goods, or for zeale of publike commoditie may sue a giltie and pestilent man to be punished, whome they know that he can not bee amended but by death. For *Augustine* truely expoundeth that all these commaundements tend to this end, that a righteous and godly man should be ready to beare patiently the malice of them whom he seeketh to haue made good men, that rather ȳ number of ȳ good may encrease, not that he should with like malice adde himselfe also to the number of the euil: then, that they more pertain to the preparation of the heart, which is inwardly, than to the worke which is done openly: that in secrete may be kept patience of minde with good will, but openly that may be done which we see may bee profitable to them to whome wee ought to beare good will. Epist. 5. ad Marcel.

21 But this which is wont to be obiected, that contendings in lawe are altogether condemned of *Paul*, is also false: It may easily bee perceiued by his wordes, that there was an innumerable rage of striuing at lawe in the Church of the Corinthians: so farre forth that they did make the Gospell of Christ and the whole religion which they professed, open to the cauillations & euil speaking of the wicked. This is the first thing that *Paul* blameth in them, that by their intemperance of contentions they brought the gospel in slander among the vnbeleeuers. And then this point also, that in such sort they striued among themselues brethren with brethren. For they were so farre from bearing of wrongs, that they greedily gaped one for an others goods, prouoked one another, & being vnprouoked did hurt. Therfore hee inueigheth against that rage of contending, and not simply against all controuersies. But he pronounceth that it is a fault or a weakenesse, that they did not rather suffer losse of their goods than to trauel euen to contentions for the preseruing of them: namely when they were so easily mooued with euerie damage, and for most small causes did runne to the court of lawe and to controuersies, he saith that this is a proofe that they were of a mind too readie to anger & not well framed to patience. Christians verily ought to do this, that they had alway rather to yeelde of their owne right than to go to law, from whence they cā scarcely get out again but with a mind too much moued and kindled to hatred of their brother. But when a man seeth that without losse of charitie he may defend his owne, the losse whereof shoulde be a sore hindrance vnto him: if he do so he offendeth nothing against this saying of *Paul* Finallie (as wee haue taught in the beginning) charitie shall giue euerie man best counsell, without which whatsoeuer controuersies are taken in hande, and beyond which whatsoeuer doe proceede, wee holde it out of controuersie that they be vniust and wicked. *All contendings at lawe not condemned by the Apostle.* 1. Cor. 6. 6.

22 The first dutie of subiects toward their magistrates is, to think most honourablie of their office, namelie which they acknowledge to be a iurisdiction committed of God, and therefore to esteeme them and reuerence them as the ministers & deputies of God. For a man may finde some, which yeelde themselues verie obedient to their magistrates, and would not that there were not some whom they should obey, because they so know it to be expedient for the common benefite: but the magistrates themselues they thinke *The reuerend estimation which subiects ought to haue of their magistrates.*

thinke no otherwise than of certaine necessarie euils. But *Peter* requireth somewhat more of vs, when he commaundeth that the king be honored, & *Salomon*, when he commaundeth God and the king to bee feared For *Peter* vnder the word of honoring containeth a syncere and weldeeming estimation: and *Salomon* ioyning the king with God, sheweth that he is full of a certaine holy reuerence & dignitie. This is also a notable commendation in *Paul*, that we obey not only for wrath but for conscience. Whereby he meaneth that subiects ought to be led not onelie with feare of princes & rulers to bee holden in their subiection (as they are wont to yeelde to their armed enimie, which see that vengeance shall readily be taken vpon them if they resist) but: because the obediences that are shewed to them are shewed to God himselfe, forasmuch as their power is of God. I speake not of the men, as if the visor of dignitie did couer foolishnesse, or sluggishnesse, or cruelties, or wicked manners and full of mischieuous doing: but I say that the decree it selfe is worthie of honour & reuerence: that whosoeuer bee rulers may be esteemed with vs, & haue reuerence, in respect of their being rulers.

1. Pet. 2. 17. Prou. 24. 21. Rom. 13. 5.

The obedience which we owe vnto magistrates in our outwarde actions.

23 Of this then also followeth another thing: that with minds bent to the honoring of them, they declare their obedience in profe to them: whether it be to obey their proclamations, or to pay tribute, or to take in hand publike offices and charges that serue for common defence, or to do any other of their commandements. Let euery soule (saith *Paul*) bee subiect to the higher powers. For he that resisteth the power, resisteth the ordinance of God. The same *Paul* writeth to *Titus*: Warne them that they be subiect to rulers and powers, that they obey the Magistrates, ỹ they be ready to euery good worke. And *Peter* saith, Bee ye subiect to euerie humaine creature (or rather as I translate it, Ordinance) for the Lordes sake, either to the king as moste excellent, or to the rulers that are sent by him, to the punishment in deede of euill doers, but to the praise of well doers. Moreouer ỹ they should testify that they do not faine subiection, but are syncerely and heartily subiect, *Paul* addeth that they should commend to God the safety and prosperitie of them vnder whom they liue. I exhort (saith he) that there bee made prayers: beseechings, intercessions, thankesgiuinges for all men, for kinges and for al that be set in superioritie, that we may liue a peaceable and quiet life with all godlinesse and honestie. Neither let any man here deceiue himselfe. For sith the Magistrate can not be resisted, but that GOD himselfe must also bee resisted: although it may bee thought that an vnarmed magistrate may freelie be despised, yet God is armed which wil strongly take vengeance on the despising of himselfe. Moreouer vnder this obedience I conteine moderation, which priuate men ought to binde themselues to keepe in cases touching the publike state, that they do not of their owne head entermedle in publike businesses, or rashly breake into the office of the Magistrate, and enterprise nothing publikely. If any thing shall in a publike ordinance be behouefull to bee amended, let not themselues raise vprores, nor put their handes to the doing of it, which they all ought to haue fast bounde in this behalfe: but lette them commit it to the judgement of the magistrate, whose hande alone is herein at libertie. I meane, that they presume to doe nothing vncommanded. For when the commandement of the

2 Pet. 3. 13.

1. Tim. 2. 1.

ruler

ruler is adioyned, then are they also furnished with publike authoritie. For as they are wont to call the counsellers of a king, his eares and eyes: so not vnfitly a man may call them the handes of the prince, whom by his commandement he setteth in authoritie for the doing of things.

The euill dealings of magistrates the cause vvhy men thinke they may vvithdraw both reuerence and obedience from them.

24 Now forasmuch as we haue hitherto described a magistrate such as is indeede the same that he is called, namely the father of the countrey, and (as the poet calleth him) the pastor of the people, the keeper of peace, the protector of righteousnesse, the reuenger of innocence: he is worthily to be iudged a mad man, that alloweth not such a gouernment. But whereas this is in a manner the experience of all ages, that of princes some being careles of all things to the foreseeing whereof they ought to haue beene heedfully bent, do without all care slouthfully wallowe in delites: other some addicted to their gaine, doe set out to sale all lawes, priuileges, iudgementes, and graunces: othersome spoile the poore communalie of monie which they may after waste vpon mad prodigall expendings: othersome exercise meere robberies, in pilling of houses, defiling of virgins and matrones, murdering of innocentes: many cannot be perswaded that such should bee acknowledged for princes, whose authoritie they ought to obey so far as they may. For in so great hainous vnworthinesse among doings so much contrarie to the duetie not onely for a magistrate, but also of a man, they beholde no forme of the image of God which ought to shine in a magistrate: when they see no token of that minister of God, which was giuen for praise to the good & for vengeance to the euill: so neither doe they also acknowledge such a gouernour, whose dignitie and authoritie the scripture commendeth vnto vs. And truely this feeling of affection hath alway beene naturally plãted in the minds of men, no lesse to hate and abhorre tyrants, than to loue and honour lawfull kinges.

Subiection due from vs euen to those magistrates vvho towardes vs neglect their duty and abuse their authority.

25 But if wee looke to the worde of God, it will lead vs further, that wee be subiect not only to the gouernment of those princes which execute their office towarde vs well and with such faithfulnesse as they ought, but also of all them, which by what meane soeuer it be, haue the dominion in possession although they performe nothing lesse than that which pertaineth to the duetie of princes. For though the Lord testifieth that the magistrate is a speciall great gift of his liberalitie for preseruing of the safetie of men, and appointeth to magistrates themselues their bounds: yet he doth therewithall declare, that of what sort soeuer they bee, they haue not their authoritie but from him: that those in deede, which rule for benefite of the common weale, are true examplars and paternes of his bountifulnesse: that they that rule vniustly and wilfully, are raised vp by him to punishe the wickednes of the people: that all egally haue that maiestie wherewith hee hath furnished a lawfull power. I will proceede no further, till I haue added some certaine testimonies of that point. Yet we neede not much to labor to proue that a wicked king is the wrath of God vpon the earth, forasmuch as I thinke that no man will say the contrarie, and otherwise there should bee no more said of a king than of a cõmõ robber that violenly taketh away thy goods, and of an adulterer that defileth thy bed, of a murderer that seeketh to kill thee, whereas the scripture reckeneth all such calamities among the

Iob. 34. 30.
Osee. 13. 11.
Esa. 3. 4. & 10. 5.
Deut. 28. 29.

curses of God. But let vs rather tarie vpon prouing that which doeth not so easily settle in the mindes of men: that in a most naughtie man, & most vnworthie of all honour if so that he haue the publique power in possession, remaineth that noble and diuine power which the Lord hath by his word giuen to the ministers of his righteousnes and iudgement, and therefore that he ought of his subiects to bee had in as great reuerence and estimation, so much as pertaineth to publique obedience, as they woulde haue the best King if he were giuen them.

The prouidence of God in disposing kingdomes and vsing the seruice of wycked kings.

24 First I woulde haue the readers to perceiue & diligently marke that prouidence and singular doings of God, which is in the Scripture not without cause so oft rehearsed vnto vs, in distributing of kingdomes and making Kinges whome it pleaseth him. In *Daniell*, it is saide: The Lorde changeth times and courses of times, he casteth away and maketh kings. Againe: That ỳ liuing may know ỳ the Highest is mightie in the kingdom of mẽ, & he shal giue it to whõ he wil. With which maner of sentences wheras ỳ whole scripture aboundeth, yet ỳ same propheeie of *Daniel* specially swarmeth full. Now what maner of king was *Nabuchadonezar*, he that conquered *Hierusalem*, it is sufficiently knowen, namely a strong inuader and destroyer of other. Yet in *Ezechiel* the Lorde affirmeth that he gaue him the lande of *Egypte* for the seruice that hee had done to him in wasting it. And *Daniel* said to him. Thou king art the king of kings, to whõ the king of heauens hath giue a mightie, and strong, and glorious kingdome: to thee, I say, hee hath giuen it, and all the landes where dwel the children of men, the beasts of the wood and foules of the aire: hee hath deliuered them into thy hande, and hath made thee to beare rule ouer them. Againe hee saide to his sonne *Belsasar*: the highest God hath giuen to *Nabuchadonezar* thy Father kingdome and royaltie, honour and glorie: and by reason of the royaltie that he gaue him, all peoples, tribes, and languages were trembling and fearefull at his sighte. When we heare that a king is ordeined of God, let vs thereof call to remembrance those heauenly warnings concerning the honor and fearing of a king: then we shall not doubt to accompte, a most wicked tyraunt in the same place wherein the Lorde hath vouchsaued to set him. *Samuell* when he gaue warning to the people of Israel, what manner of thinges they shoulde suffer at the handes of their kinges, saide: This shalbe the right of the king that shal reigne ouer you: he shal take your sonnes and put them to his charior, to make them his horsemen, and to plowe his land, and reape his crop, and to make instrumentes of warre. He shall take your daughters, that they may be his dressers of ointmentes, his cookes and bakers. Your lands, your vineyardes, and your best Oliue plantes hee shall take away and giue to his bonde seruauntes. Hee shall take tithes of your seedes and vineyardes, and shall giue them to his eunuches and bonde seruauntes. Hee shall take away your bonde men, your bonde women and your asses, and set them to his worke. Yea and hee shall take tithes of your flockes, and ye shal be his bonde seruauntes. Verily kinges shoulde not haue done this of right, whome the lawe did verie wel instruct to al continence: but it was called a right ouer the people which it behooued them of necessitie to obey, and they might not resist it: as if *Samuell* had saide. The wilfulnesse of kinges shall runne to

Ezec. 29. 19.

Dan. 2. 37.

Dan. 5. 18.

1. Sam. 8. 12

such

such licentiousnesse, which is shall not be your parte to resist, to whome this onely thing shalbe left, to obey their commandements and hearken to their worde.

The Iewes commaunded of God to yeelde honour vnto a proude and cruell king.

27 But cheiefly there is in *Ieremie* a notable place and worthy to be remembred, which although it be somewhat long, yet I will be content to rehearse, because it most plainly determineth this whole questiō. I haue made the earth and men, sayth the Lord, and the liuing creatures that are on the ouerface of the earth in my great strength and stretched out arme, and I wil deliuer it to him whome it pleaseth in mine eyes. And now therefore I haue giuen all these landes into the handes of *Nabuchadnezar* my seruaunt, and all nations and great kinges shall serue him, til the time thal come of that land. And it shalbe as a nation and a kingdome that hath not serued the king of *Babel*, I will visit that nation in sworde, famine, and pestilence. Wherefore serue ye the king of *Babell* and liue. We see with howe greate obedience the Lorde willed that cruel and proude tyraunt to be honored, for no other reason but because he possessed the kingdome. And the same was by the heauenly decree, that he was sette in the throne of the kingdome, and taken vp into kingly maiestie, which it was vnlawefull to violate. If wee haue this continually before our mindes and eyes, that euen the worst kings are ordeined by the same decree by which the authoritie of kinges is stablished these seditious thoughtes shall neuer come into our minde, that a king is to be handled according to his deseruings, & that it is not meet that we should shewe our selues subiects to him that doth not on his behalfe shew himselfe a king to vs.

Ier.27.5.

The reasons why the people of Israel were commaunded to honour euell kinges, do as effectually bind vs to the like duty.

28 In vaine shall any man obiect that this was a peculiar commaundement to the Israelits. For it is to be noted with what reason the Lord confirmeth it. I haue giuen (sayth he) the kingdome to *Nabuchadnezar*, Wherefore serue ye him and liue. To whomesoeuer therefore it shall bee certayne that the kingdome is giuen, let vs not dout that he is to be obeyed. And so soone as the Lord aduaunceth any man to the royall estate, hee therein declareth his will to vs that he will haue him reigne. For thereof are generall testimonies of the Scripture. *Salomon* in the xxviii. Chapter, Many Princes are because of the wickednesse of the people. Againe *Iob* in the xii. chap. He taketh away subiection from kings and girdeth them again with the girdle. But this being cōfessed, there remaineth nothing but that we must serue and liue. There is also in *Ieremie* the Prophete an other commaundement of the Lorde wherein he commaunded his people to seeke the peace of *Babylon*, whither they had beene ledde away captiue, and to pray to him for it, because in the peace of it should be their peace. Beholde the Israelites being spoiled of al their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commaunded to pray for the safetie of the Conqueror: not as in other places we are commaunded to pray for our persecutors; but that the kingdome may be preserued to himselfe and quiet, that they themselues may also liue prosperously vnder him. So *Dauid* being alreadie appointed king by the ordinance of God, and annoynted with his holy oyle, whē he was without any his deseruing vnworthily persecuted of *Saul*, yet the head of him that layed waite for his life, he esteemed holy

Prou.28.2.
Iob.12.18.

Iere.29.7.

which the Lorde hath hallowed with the honour of kingdome. Farre bee it from me (saide he) that I should before the Lorde doe this thing to my Lord
1.Sam.24.7. the annointed of the Lord, that I should lay my hand vpon him, because he is the annointed of the Lord. Againe, My soule hath spared thee, and I haue
1.Sam.26.9. saide, I will not lay my hand vpon my Lorde, because hee is the annointed of the Lord. Againe, Who shall lay his hand vppon the annointed of ỹ Lord and shall bee innocent? So sure as the Lord liueth, vnlesse the Lorde strike him, or his day be come that he die, or he goe downe into battell: farre be it from me that I should lay my hand vpon the annointed of the Lord.

If princes breake their dueties, vve may not therefore transgresse ours.

29 Finally wee owe this affection of reuerence yea and deuotion to all our rulers, of what sort soeuer they be, which I do therefore the oftener repeate, that we may learne not to search what the men themselues bee, but take this for sufficient, that by the will of the Lorde they beare that personage in which the Lord himselfe hath imprinted and ingraued an inuiolable maiestie. But (thou wilt say) Rulers owe mutuall dueties to their subiectes. That I haue alreadie confessed. But if thou thereupon conclude, that obediences are to be rendred to none but to iust gouernors, thou art a foolish reasoner. For, husbandes also are bounde to their wiues and parentes to their children with mutuall dueties. Let parentes and husbands depart from their duetie: let parents shewe themselues so hard and vnpleasable to their children, whom they are forbidden to prouoke to anger, that
Ephe.6.1. Ephe.5.26. 1.Pet.3.7. with their peeuishnes they do vnmeasurablie wearie them: let the husbands most despitefully vse their wiues, whome they are commaunded to loue, and to spare them as weake vessels: shall yet therefore either children be lesse obedient to their parents or wiues to their husbãds? but they are subiect both
Dan.9.7. to euill parentes and husbands and such as doe not their duetie. Yea, where as all ought rather to endeuor themselues not to looke behind them to the bagge hanging at their backe, that is, not to enquire one of anothers dueties, but euery man set before him that which is his owne duetie: this ought chiefly to haue place among those that are vnder the power of other. Wherfore if we be vnmercifully tormented of a cruell prince, if we be rauenously spoiled of a couetous or riotus Prince, if we be neglected of a slothful prince,
Pron.21.1. finally if wee be vexed for godlinesses sake of a wicked and vngodly Prince: let vs first call to minde the remembrance of our sinnes, which vndoubtedly are chastised with such scourges of the Lord. Thereby humilitie shall bridle our impatience. Let vs then also call to minde this thought, that it perteineth not to vs to remedie such euils: but this onely is left for vs, that wee craue the helpe of the Lorde in whose hande are the heartes of kinges, and the bowings of kingdoms. He is the God that shall stande in the assemblie
Psal.82.1 Psal.2.10. Esa.10.1. of gods, and shall in the middest iudge the gods, from whose face all kings shall fall, and be broken, and all the iudges of the earth that shall haue not kissed his annointed, that haue written vniust lawes to oppresse the poore in iudgement, and do violence to the cause of the humble, to make widowes a pray, and robbe the fatherlesse.

The prouident care of God to deliuer his people from their rulers tyrannie.

30 And here both his maruellous goodnes, and power, and prouidence sheweth it selfe: for sometime of his seruants he raiseth vp open reuengers, & furnisheth them with his commandement, to take vengeance of their vniust

go-

gouernment, and to deliuer his people many wayes oppreſſed out of miſerable diſtreſſe: ſometime he directeth to the ſame ende the rage of men that entend and goe about an other thing. So he deliuered the people of Iſraell out of the tyrannie of *Pharao* by *Moſes*: and out of the violence of *Chuſam* king of *Syria*, by *Othoniel*: and out of other thraldomes, by other kinges or Iudges. So he tamed the pride of *Tyrus*, by the Egyptians: the inſolence of the Egyptians, by the Aſſyrians: the fiercenes of the Aſſyrians, by the Chaldees: the boldnes of *Babylon*, by the Medians, and by the Perſians when *Cyrus* had ſubdued the Medians. And the vnthankfulnos of the kinges of Iuda and Iſrael, and their wicked obſtinacie towarde his ſo many benefits, he did beat down and bring to diſtreſſe ſometime by the Aſſyrians, ſomtime by the Babyloniās, albeit not al after one maner. For the firſt ſort of mē when they were by the lawful calling of God ſent to doe ſuch actes: in taking armour againſt kinges, they did not violate that maieſtie which is planted in kings by the ordinance af God: but being armed from heauē they ſubdued the leſſer power with the greater: like as it is lawful for kings to puniſh their Lords vnder them. But theſe latter ſort, although they were directed by the hande of God whither it pleaſed him, and they vnwittingly did his worke, yet purpoſed in their minde nothing but miſcheefe. Exod. 3. 7. Iud. 3. 9. &c

The reuenge of vnbridled gouernment belongeth not to priuate men.

31 But howſoeuer the verie doings of men be iudged, yet the Lord did as well execute his worke by them, when he did breake the bloodie ſcepters of proude kings, and ouerthrewe their intolerable gouernmentes. Let Princes heare and be afraide. But we in the meane time muſt take great heede, that we do not deſpiſe or offende that authoritie of Magiſtrates full of reuerende maieſtie, which God hath ſtabliſhed with moſt weightie decrees, although it remaine with moſt vnworthie men, and which do with their wickedneſſe, ſo much as in them is, defile it. For though the correcting of vnbridled gouernment be the reuengement of the Lord, let vs not by & by thinke that it is committed to vs, to whome there is giuen no other commaundement but to obey and ſuffer. I ſpeake alway of priuate men. For if there be at this time any Magiſtrates for the behalfe of the people, (ſuch as in olde time were the Ephori, that were ſet againſt the kinges of *Lacedemonia*, or the Tribunes of the people, againſt ỹ Romane Conſuls: or the Demarchi, againſt the Senate of Athens: and the ſame power alſo which peraduenture, as things are now, the three eſtates haue in euerie realme, when they hold their principall aſſemblies) I doe ſo not forbid them according to their office to withſtande the outraging licentiouſneſſe of kinges: that I affirme that if they winke at kinges wilfully raging ouer and treading downe the poore communaltie, their diſſembling is not without wicked breache of faith, becauſe they deceitfully betray the libertie of the people, whereof they know themſelues to bee appointed protectors by the ordinaunce of God. Parliaments.

The duety vvhich vve owve vnto kinges muſt not leād vs from our obedience to the king of kings.

32 But in that obedience which we haue determined to bee due to the authorities of Gouernors, this is alway to be excepted, yea chiefely to bee obſerued, that it doe not leade vs away from obeying of him, to whoſe will the deſires of all kinges ought to be ſubiect, to whoſe decrees all their com-

maundements ought to yelde, to whose maiestie their maces ought to bee submitted. And truely howe vnorderly were it, for the satisfying of men to runne into his displeasure for whom men themselues are obeyed? The Lord therefore is the king of kinges, who when he hath opened his holy mouth, is to be heard alone for altogether and aboue all: next to him wee bee subiect to those men that are set ouer vs: but no otherwise than in him. If they commaunde any thing against him, let it haue no place and let no accompt be made of it: neither let vs herein any thing stay vpō al that dignitie wherwith ỹ Magistrats excel, to which there is no wrong done, whē it is brought into order of subiection in comparison of that singular and truly soueraigne power of God. After this reasō *Daniell* denieth that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passed his boundes, and had not onely beene a wrong doer to men, but in lifting vp his horns against God he had taken away power from himsefe, On the other side the Israelites are condemned because they were too much obedient to the wicked commaundement of the king. For when *Ierobeam* had made golden calues, they forsaking the Temple of God, did for his pleasure turne to newe superstitions. With like lightnesse their posteritie inclined thēselues to the ordinances of their kings. With this the Prophet sharpely reprocheth them, that they embraced the commaundements of the king: so farre is it of, that the pretence of humilitie may deserue praise wherewith the flatterers of the court doe couer themselues and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commaunded them of their Princes: as though God had resigned his right to mortall men, giuing them the rule of mankinde: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers doe humblie tremble for feare. I know how great and howe present perill hangeth ouer this constancie, because kings do most displeasantly suffer themselues to be despised, whose displeasure (saith *Salomon*) is the messenger of death. But sith this decree is proclamed by the heauenly harald *Peter*: That we ought to obey God rather than men, let vs comfort our selues with this thought, that we then performe that obedience which the Lord requireth, when we suffer any thing rather whatsoeuer it be, than swarne from godlines. And that our courages shoulde not faint. *Paul* putteth also an other spurre to vs: That we were therfore redeemed of Christ with so great a price as our redemption cost him, ỹ we should not yeelde our selues in thraldome to obey the peruerse desires of men, but much lesse should be bound to vngodlinesse.

Dan.6.22.

Osee.5.13.

3.King 12.30.

Act.5.23.

2.Cor.7.13.

Prayse be to God. T.N.

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A TABLE OF THE MATTERS ENTREATED OF IN THIS BOOKE, DISPOSED IN FORME

of commō places, wherein is breefly rehearsed the summe of ỹ doctrine concerning euery point taught in the booke before at large, collected by the Author.

The first number signifieth the booke, the second the Chapter, the third the Section.

A.

Acoluthes.

AColuthes in the olde Church. Booke. 4. Chapter. 4. Section. 1. 9. & Chap. 19. Sect. 22. 23.

Adams fall.

The fall of *Adam* proceeded not of intemperance of glottonie, but of infidelitie: for he despising the worde and trueth of God, turned out of the way to the lyes of Sathan: which infidelity opened the gate to ambition & pride whereunto was adioyned vnthankfulnesse: and ambition was the mother of disobedience. 2. 1. 4.

By the fall of *Adam* sith other creatures haue bin after a sort deformed, it is no maruell, that all mankind was corrupted, that is to say: swarued out of kind from his first original, & made subiect to curse. This the old Doctors called Originall sinne, but yet did not so plainly set foorth this point of Doctrine as was conuenient. In the mean time it is prooued by reasons and testimonies of scripture, ỹ *Pelagius* fowly erred when he sayd that by imitation onely, not by propagation, sinne passed from the first man into all his posterity. 2. 1. 5. 6.

And though the pestilence of sinne doe principally abide in the soule, yet it doeth not therefore pertaine to the discussing of this Doctrine, to dispute whether the soule of the childe commeth of the engendring substance of the father: forasmuch as the cause of the infection is not in the substāce of the flesh or of the soule, but because it was ordeined of God, that those giftes which he at the first had giuen to mā, man should haue and loose them for him and his. Finally it maketh not against this doctrine, that the children of the faithfull are sanctified. 2. 1. 7.

That by the fall of Adam the naturall giftes in man were corrupted and the supernaturall were taken away, is a saying that many haue vsed, but few haue vnderstoode. 2. 2. 4. 16. which saying is expounded. 2. 2. 12. that is to say that the supernaturall giftes, faith, the loue of God, charity toward our neighbours, desirous endeuour of holinesse and righteousnesse were taken away, but are restored by Christ: & that the naturall gifts, namely the vnderstanding mind, and the heart are corrupted, because the soundnesse of vnderstanding and the vprightnes of heart were both taken away: Also that reason in man was not vtterly blotted out, but partly weakened and partly corrupted: & so wil, because it can not bee seuered from the nature of man, was not vtterly destroied, but made thrall to corrupt desires. 2. 2. 12.

It is prooued by the testimonies of *Augustine*

Auguſtine & of the ſcripture, that God not only foreſawe or ſuffered, but alſo by his will diſpoſed the fall of the firſt man, and in him the vaine of his poſteritie. 3.23.7.8.

Angels.

Angels are creatures of God althogh *Moſes* do not expreſſe them in the hiſtorie of the creation. 1.14.3.

Of the time or order wherein they were created, it is not expediēt to enquire, foraſmuch as ỹ ſcripture (which we ought to followe for our rule) declareth nothing thereof. 1.14.4.

Why the heauenly ſpirites are called Angels, Armies, Vertues, principalities, powers, Dominiōs, Thrones, Goddes. 1.14.5.

Concerning Angels the Scripture teacheth ſo much as is auailable for our comfort and for the confirming of our faith, namely that they are diſtributers & miniſters of Gods bountifulneſſe toward vs, and the ſame by diuers wayes. 1.14 6 9.

Not onely one Angel hath ſeuerall care of euerie one of vs, but they all with one conſent doe watch for our ſafety: and therefore it is ſuperfluous to enquire whether euerie man haue his ſeuerall angell aſſigned to bee his keeper. 1.14.7.

Of the number and degrees of Angels, it is curiouſnes to require, & raſhnes to determine: And why, whereas they be ſpirits, the Scripture painteth them with winges vnder Cherubin & Shraphin. 1.14.8.

Againſt the Sadduces & ſuch other fantaſtical men, it is proued by ſundry teſtimonies of the Scripture, that Angels are not qualities or inſpirations without ſubſtance, but very ſpirites in deede. 1.14.9.

That ſuperſtition is herein to be auoided, and that we giue not to Angels thoſe things that belong only to God and Chriſt. 1.14.10.

For auoiding of this peril, we muſt conſider that wheras God vſeth their ſeruice, hee doeth it not of neede, as though he could not be without them but for the comfort of our weakneſſe 1.14.11. And therefore whatſoeuer is ſayd of the miniſterie of angels, ought to be referred to this ende, that ouercomming all diſtruſt, our truſt in God ſhould bee thereby the more ſtrongly ſtabliſhed, & not that they ſhould lead vs away from God. 1.14.12.

That the Angels alſo were created after the likenes of God. 1.15 3.

Archbyſhops & Patriarches.

See Bo 4. Chap. 4. Sect. 4 and 7.15.

Of the Aſcending of Chriſt into heauen.

Although Chriſt in his riſing again beganne more fully to ſhew forth his glorie and power: yet in his aſcending into heauen he firſt truely began his kingdom, becauſe he then powred out greater aboundance of his ſpirit, more roially aduanced his reigne, & ſhewed greater power both in helping thē that are his, and in ouerthrowing his enemies. And yet that he is ſo abſent according to the preſence of his fleſh, that hee is alway euerie where according to the preſence of his maieſtie and with the faithfull according to his vnſpeakable and inuiſible grace. 2.16. 14.

Of Chriſts ſitting at the right hand of his Father, and of the manifolde fruit which our faith gathereth thereof. 2.16.15.16.

Auricular confeſſion.

See Confeſſion Auricular.

B.

Baptiſme.

THe definition of Baptiſme. The firſt ende thereof is to ſerue our faith before God, the other ende, to ſerue our confeſſion before men. It brin-

bringeth to our faith three things, first it is a signe of our clensing, assuring vs that all our sinnes are done away 4. 15.1. which is prooued by testimonies of the scripture, and that it is not the water that cleanseth vs, but the bloud of Christ. Sect. 2.

The force of baptisme is not restrained to the time past: but we are by it washed and cleansed once for all our life: and yet that we may not hereof take a libertie to sinne from thence forward. 4.15.3.

The power of the keies (as they call it) that is to say, the ministerie of the Church, by which the forgiuenes of sinnes is daily preached vnto vs, is not to be seuered from baptisme. 4. 15.4.

The second fruite of faith by baptisme, is that it sheweth to vs our mortifying in Christ, & a new life in him. 4.15.5.

The thirde fruite is, that it testifieth that we are so vnited to Christe, that we are partakers of all his good things. For which cause Christ is called the proper obiect of baptisme, and the Apostles baptised into the name of Christ, in whome wee do so obtaine the matter both of our cleansing & of our regeneration, as wee obtaine the cause thereof in the father, & the effect in the holy Ghost. 4.15.6.

It is proued that the baptisme was all one which was ministred of *Iohn* and of the Apostles, although some of the olde Doctors thought otherwise. 4.15.7. and that it maketh not to the contrarie, that more aboundant graces of the Spirite are poured out, since the resurrection of Christ. But yet there is in baptisme a difference to be made of the person of Christ from *Iohn*, and from the Apostles and other ministers. 4.15.8.

Both our mortifying & our clensing were as by shadowe signified among the people of *Israel*, by the passage through the sea, and the comfortable calling of the cloude. 4.15.9.

It is false which some haue taught, that by Baptisme we are restored to the same righteousnesse & purenesse of nature which *Adam* had at the beginning. And there is shewed that in the children of God doe remaine yet some leauings of sinne, although the same reigne not in them: which doth whet their endeuours, and doeth not giue them occasion to flatter themselues. 4.15.10,11. the same is prooued by *Paul*. Sect. 12.

How baptisme serueth our confession before men. 4.15.13.

What is the order to vse Baptisme, both for confirmation of our faith, & for a confession before men. Where it is shewed that the graces of God are not enclosed in the Sacrament, so as they be giuē to vs by the vertue thereof. 4.15.14,15.

Baptisme is nothing encreased by the worthinesse of him that doth minister it, nor diminished by his vnworthinesse: against the Donatistes, and our Catabastistes which require a rebaptising, because wee haue beene baptised in the kingdom of the Pope. 4.15.16. their arguments are confuted Sect. 17,18.

Baptisme is a continual Sacrament of repentance for all our life, so that we neede no other Sacrament of penance. 4.19.17.

Of the coniuring of the water, the waxe candell, the Chresme, the blowing, the spittle, and such other trifles added to the simple ceremonie of Christ: and the order of purely ministring it in the Church is shewed 4. 15.19.

It is shewed that to minister Baptisme pertaineth to the ministers of the Church

Church & not to priuate men, much leſſe to women: and the contrarie obiections are confuted. 4.15.20.21.22.

Baptiſme of infantes.

The baptiſing of infants doth very well agree with Chriſtes inſtitution, and with the nature of the ſigne. 4. 16. &c.

Baptiſme ſucceeded in the place of Circumciſion, wherein they be like, & wherein they be vnlike. 4.16.3.4.

Infants are not to be debarred frō baptiſme, ſithe the Lorde doth make them partakers of the thing ſignified in baptiſme. 4.16.5. and that the Lord doeth regenerate infantes. Sect. 17. 18. 19.

Sith it is certain that the ſame couenant, which it pleaſed God to make with *Abraham*, is ſealed in infantes with the outward Sacrament, therefore ought baptiſm alſo to haue place among them. 4.16.6.

Baptiſing of infants is wel prooued by this that Chriſte embraced children and laid his handes vpon them. 4 16.7.

A confutation of certain argumēts of the enimies of infants baptiſme, 4. 16.8,22,23,25,27,28,29.

There commeth great fruit by the baptizing of infāts, both to the faithfull parentes and to the children. 4. 16.9. Which fruite Satan trauaileth by the Anabaptiſtes to take from vs. 4 16.32.

A confutation of the aduerſaries arguments, ſaying, that ther be other things ſignified in baptiſm than there are in Circumciſion: that our couenant differeth from the olde couenāt: that other are called children at this day than were at that time. 4.16.10, 11,12,13,14,15.

A confutation of their other fained differences betweene Circumciſion and baptiſme. Sect. 16. Alſo of this obiection, that baptiſme is a Sacrament of repentance and of faith: neither of which can be in tender infancie. 4.16.20.21.

In them of ripe age, faith and vnderſtanding ought to go before baptiſme: but in infantes, the baptiſme of the faithfull goeth before vnderſtanding. 4.16.24.

A confutation of their error, which condemne to eternall death all that are not baptiſed. 4.16.26.

This, that Chriſte was not baptiſed till his age of 30. yeares, was for a good cauſe, and maketh nothing for the enemies of infantes baptiſme. 4. 16.29.

Why the ſupper is not to bee miniſtred to the infantes of the faithfull, and baptiſme not to be denied them. 4.16.30.

A long rehearſal of the argumēts wherewith wicked *Seruetus* did fight againſt the baptiſme of infants, and a confutation of the ſame argumentes 4.16.31.

Of baptiſing of infants. 4.8.16.

Bearing of the Croſſe.

It behoueth that wee deny our ſelues, that we may beare the croſſe, becauſe it is Gods will to exerciſe all his vnder the croſſe, beginning at Chriſt his firſt begotten ſonne. Which fellowſhip with Chriſt doth already giue vs great ground of patience and comfort. 3 8.1.

It is for many cauſes neceſſarie for vs to leade our life vnder a continuall croſſe: firſt to beate downe our arrogancie and truſt of our own ſtrength. And this remedie euen the moſt holy do neede, as is proued by the example of *Dauid*. 3. 8. 2. Heereby our truſt in God is confirmed, and our hope encreaſed. Sect. 3.

Secondly, that our patience may be tried, and wee may be framed to obedience,

dience.3.8.4.Which is moſt needeful for vs, ſith the wantonnes of our fleſh is ſo greate to make vs ſhake off the yoke of God when he doth once handle vs gently.Sect.5.

Sometime alſo to puniſh our offences committed: wherein we acknowledge that hee doeth the office of a good father toward vs, but contrariwiſe the vnfaithfull are oftentimes made more obſtinate.3.8.6.

A ſingular comfort when we ſuffer either ſhame or loſſe,or any other calamity for righteouſnes: which croſſe moſt properly belongeth to the faithfull.3.8.7.

Howe neceſſarie it is for the faithfull,in the bitterneſſe of afflictions,to be furniſhed with this thought, that God loueth them, but is angrie with their faults.3.4.34.

Biſhops.

The name of Biſhop in the olde church was giuen to ſome one in euery ſeuerall company of miniſters, for politike order, and not that they ſhould bear a Lordlie rule ouer other. 4.4.2.

It was the office as well of the byſhop as of other prieſtes, to preach & miniſter the Sacraments.4.4.3.

The olde Church did commonly obſerue the order appointed by the Apoſtles in calling of miniſters. 4. 4. 10.11.12.13.

With what forme the miniſters of the old Church were conſecrate after their election.4.4.14.15.

Of the Ceremonie of ordering of true prieſtes.4.19.28.

Oftentimes the order of Prieſtes: prophets,and paſtors, hath bin moſte corrupt in the Church.4.9.3.4.5.

Men are not bounde without exception to obey the paſtors of churches,but in the Lorde and his worde. 4.9.12.

What byſhops,and of what qualities,be made in the papacy.4.5.1.

The right of the people in election is taken away,& the olde canons broken.4.5.2.3.

What prieſts are made in the papacy,and to what end.4.5.4.5.

Of the gifts of benefices in the papacie.4.5.6.7.

How faithfully all prieſts in the papacie do execute their office,whether they bee Monkes, or ſecular, as Canons, Deanes, parſons of paroches, biſhops.&c.4.5.8.9.10.11.

The negligence of them that gouerned Churches in the time of *Gregorie* & *Bernard*.4.5.12.

The whole manner of eccleſiaſtical gouernaunce as it is at this day in the papacy, is nothing elſe but a place of ſpoyle,wherein theeues do rob without lawe and meaſure.4.5.13.

Of the diſſolute licentiouſnes in all partes of their life, which prieſts and biſhops.&c. vſe in the papacie.4.5.14.

C.

Calling.

OF the effectuall or inward calling, which is a ſure teſtimonie of election,and hangeth vpon the only free mercie of God.3.24.1.2.

Againſt them, which in predeſtination doe make man a worker with God.Alſo againſt them that hang election vpon that which followeth election.3.24.3.

The certaintie of our election is to be knowne by the worde and calling of God, & we ought not to preace into the eternall counſel of God 3.24.4.

The father hath choſen vs onely in Chriſt, in him therefore let vs behold the ſtedfaſt ground of our election.3. 24.5.and ſo,that thereof alſo wee may conceiue a ſure confidence of perſeuerance to the end.3.24.6,7,8,9.

Two kindes of calling vniuerſall,& ſpeciall.3.24.8.

It is prooued by diuers examples and teſtimonies of Scripture, that the elect before their Calling doe differ nothing from other men, and that it is falſe which ſome men doe dreame, that there is a certaine ſeede of election planted in their hearts euen frō their natiuitie.3.24.10,11.

It is ſhewed at large that as God doth by the effectualneſſe of his Calling towarde the elect, make perfect the ſaluation to which hee had by his eternall councell appointed them: ſo he hath his iudgementes againſt the reprobates, whereby hee putteth his purpoſe concerning them in execution,& maketh away for his predeſtination.3.24.12.13.14.&c.

Cardinals.

When the name of Cardinals firſt began,& howe they haue ſo ſuddenly ſtart vp to ſo great honour 4.7.30.

Ceremonies.

The olde Ceremonies are taken away,as touching their vſe onely, but not as touching their effect, for wee haue the ſame effect at this day moſt euidently and effectually in Chriſte. And this doth nothing diminiſh their holineſſe,as it is prooued. 2.7.16. & being weighed by them ſelues & without Chriſt,they are worthily called of *Paul* handwritings againſt vs. 2.7.17.

The ordinaunces concerning Ceremonies in the Popes lawe, do commaunde obſeruation for the moſt part vnprofitable, and ſometime alſo fooliſh although they haue a great ſeeming of wiſdome: moreouer they oppreſſe conſciences with their infinite multitude.4.10.11.12.13.

The popiſh Ceremonies can not be executed by this colour, that they be ordained for the inſtruction of the ignorant,as the ceremonies of ỹ lawe were:becauſe there appeareth in this point a manifeſt difference betwene vs & ỹ people before Chriſt. 4.10.14.

The popiſh ceremonies are beleeued to bee Sacrifices cleanſing ſins,& deſeruing eternall life: they are without doctrine,and are ſnares to catch mony.4.10.15.

Charitie toward our neighbour.

It is prooued,againſt the Sorboniſts that Charitie is the loue of our neighbour & not of our ſelues.2.8.54.

Vnder the name of neighbour is contained euery man,bee he neuer ſo much a ſtranger to vs,and our enemy 2.8.55.and therefore the Schoolemen are condemned of ignoraunce,which of the commaundements of God,not to deſire reuenge, & to loue our enimies,haue made councels, to the neceſſarie keeping whereof Monkes alone do bind themſelues: & it is prooued that the old doctors of ỹ church, yea & Gregorie himſelfe, thought otherwiſe.2.8.56 57.

We haue need of patience,that we be not wearie of doing good to other. And wee ought not to haue reſpect to the vnworthineſſe or other qualities of men which might withdrawe vs, but to God which ſo commaundeth vs.3.7.6.

To the fulfilling of all the parter of Charitie, it is not enough if wee performe all the dutifull deedes of Charitie,but we muſt doe it with a ſincere affection of heart. Wherein the cheef point is,that we take vpon our ſelues the perſon of him whome wee ſee to neede our help. So ſhall we auoid diſdainfull pride & other corruptings of Charitie.3.7.7.

Chriſt & the apoſtles in rehearſing the ſumme of the lawe do ſometime leaue out the firſt table:not for that it more auaileth to the ſumme of righteouſnes to liue innocently with men, than

than to honour God with Godlineſſe: but becauſe vnfained Charitie is the proofe of true Godlines.2.8.52.53.

A confutation of the Phariſees of our time, which hold that we are iuſtified by charity, becauſe *Paul* ſaith that Charitie is greater than faith & hope. 3.18.3.

An expoſition of the tenth cõmandement, wherein (as in the former cõmaundements) is forbidden not only all purpoſe to hurt our neighbour, but alſo all luſt or deſire againſt Charitie. 2.8.49 58.

God doth for good cauſe and worthily require of vs ſo great feruentnes and vprighnes of loue.2. 8.50.

An expoſition of the ſixt commandement, wherein not only the ſlaughter or hatred of our neighbour is forbidden vs, but alſo the preſeruing of his life is commanded vs, becauſe mã is both our fleſhe and the Image of God.2.7.39.40.

Children.

See Obedience of Children to parents.

Church.

The Church the mother of ỹ faithfull.4.1.4 5.

An expoſition of this Article of the Creede, I beleeue the holie Church.4. 1.2.3.

The holineſſe of the Church is not yet perfected.4.8.12

Of the inuiſible Church: and of the viſible Church, the ſignes wherof are the pure preaching of the worde and miniſtration of Sacramentes.4.8.7.8.9 10.11.

Whereſoeuer thoſe ſignes are, wee ought not to depart from that fellowſhip.4.8.12.

There may ſome fault creepe in, either in doctrine or in miniſtratiõ of ſacraments, for ỹ which yet we ought not to caſt of the communion of that Church, & much leſſe for the imperfection of life and corruptneſſe of maners: And herein the Anabaptiſts are reproued.4.1.12,13,14,15,16.

The Church is none otherwiſe holy, but that it alway hath many faults, & yet it ceaſeth not to be the church, as is proued by teſtimonies of Scripture and the experience of all ages.4 1.17,18,19.

See Miniſterie of the Church.

Churches power as touching Articles of faith.

It is proued by the example of the Apoſtles and Prophets, and of Chriſt himſelfe, that whatſoeuer authoritie the Church hath, is properly not giuẽ to men, but to the word, the miniſtration whereof is committed to them: And therefore it was neuer lawful for the Church, to teach any other thing, than that which ſhee receiued of the Lorde.4 8.1,2,3,4,8,9.

Chriſt hath euer taught his church: and yet he hath vſed diuers maners of teaching according to ỹ diuerſity of times, ere the lawe was written, in the time of the lawe and the Prophets, & laſt of all ſince that he himſelfe was openly ſhewed in the fleſh.4.8.5,6,7.

Falſe Church.

Where lying and falſhod hath gotten the vpperhand & reigneth, there is not the Church: And this is proued to bee in the papacie, although they there boaſt of a perpetuall ſucceſſion of biſhops.4.2.1,2,3,4.

They are not heretikes or ſchiſmatikes that depart from the papacie. 4. 2.5,6.

How much ſoeuer a man make the beſt of the faults of ỹ popiſh Church, yet the ſtate thereof is no better than was in the kindome of Iſraell vnder *Ieroboam*.4.2.7,8,9,10.

Yet by the goodneſſe of God there remaine in the papacy certaine foot-

ſteppes

steppes of the Church: and so is that fulfilled which hath bin written, that Antichrist should sit in the temple of God 4 2.11.12.

A comparison of the power which the true church hath in teaching, with ỹ tyranny of the pope & his ministers in forging new articles of faith 4.8.10

Of the papists principle, ỹ the church cannot erre. 4.8.13.

It is false to say that it behooued ỹ the Church should ad to the writings of the Apostles. 4.8.14.15,16.

A confutation of the argumentes which the papists make, to proue that there is power giuen to the church to coine newe articles of faith. 4.8.11, 12.

Christ.

The Godhead of the Sonne is proued. 1.13.7.

Against certaine dogges, which do priuily steale away from the sonne of God his eternitie, affirming ỹ he then first began to bee, when God spake at the creation of the world. 1.13.8.

Diuerse testimonies of Scripture, which affirme Christ to bee God, and first out of the olde testament. 1.13. 9,10. then out of the newe testament. Sect.11.

A proofe of the same Godhead, by the workes that are in the Scriptures ascribed vnto him. 1.13.12. also by his miracles and certaine other thinges. Sect.13.

A difference betwene Christs working of miracles, and the prophets or Apostles doing of the like. 1.13.13.

It is proued by many & most strong testimonies of Scripture, that Christe tooke vpon him a true substaunce of mans flesh, & not a ghost or counterfait shape of man, as the Marcionites fained, nor yet a heauenly body as the Manichees lyingly affirmed. 2.13.1.

An expositiō of the places of Scripture, which *Marcion* writhed to the confirmation of his error, and also of those which *Manicheus* wrested, and many of their disciples doe wrest at this day. 2.13 2.3. where also are confuted the new Marcionites, which to proue that Christe tooke his bodie of nothing do hold that women haue no seede: There are also certaine other thinges confuted, which are obiected as absurdities. 2.13.4.

See Ascending of Christ into heauen.

See death of Christ.

See descending of Christ into hell.

See Mediator Christ.

See Merit of Christ.

See Priesthood &c. of Christ.

See Redeemer Christ.

See Resurrection of Christ.

Christian liberty.

Howe necessarie is the knowledge thereof. 3.19.1.

Christian libertie consisteth in three partes: The first is entreated of 3 19, 2.3. The second. Sect.4 5.6. The third. Sect.7.8.

Christiā libertie is a spiritual thing, and all they doe wrongfully expound it, which either make it a cloke for their lusts, or do abuse it with offence of their weake brethren. 3.19.9.10.

Ciuill gouernment.

See publike gouernment.

Clerkes or Clergie.

Of Clerkes in the olde Church. 4.4.9.

Concupiscence or Lust.

The difference betweene concupiscence and counsell. 2.8.49.

That al the concupilcences of men are euill and guiltie of sinne, not insomuch as they are natural, but because they are all inordinate by reason of the corruption of nature. And so did *Augustine* thinke, if hee bee diligently weighed. 3.3.12. and this is prooued by many places of his writings. 3.3.13.

Confession Auricular.

Con-

Concerning Confeſſion, the ſchole diuines do fight againſt the Canoniſts, affirming that it is not by the commãdement of God. A confutation of the argumentes whereupon the firſt ſorte doe ſtande, firſt becauſe the Lorde in the Goſpel did ſend the Leprous whõ he had cleanſed to the Prieſtes: and there is ſhewed the true meaning of the doing. 3.4.4.

A confutation of their ſecond argument, for that the Lord commaunded his diſciples to loſe & vnwind *Lazarus* when he was raiſed from death. 3.4.5.

A true expoſition of two places by which they trauel to vphold their confeſſion: that is to ſay, that they which came to the Baptiſme of *Iohn* did confeſſe their ſinnes, & *Iames* willeth vs to confeſſe our ſins one to another. 3.4.6.

The vſe of cõfeſſing to a prieſt was very ancient, but yet free as a politike order, not as a law ſet by Chriſt or his Apoſtles: and afterward the ſame was abrogate by Nectarius Biſhop of the Church of Conſtantinople, becauſe of a Deacon which had vnder that pretence abuſed a womã. This tyrannous lawe was not laide vpon Churches before the time of *Innocent* the thirde, abour three hundred yeares paſt, & the fooliſhneſſe & barbarouſneſſe of that ordinance is declared. 3.4.7.

Witneſſes of the ſaide abrogation, out of *Chryſoſtome* Biſhop of *Conſtantinople*. 3.4.8.

An expoſition of *Innocentes* lawe concerning the confeſſion of al ſinnes where are rehearſed the diuers opinions of the Romiſh diuines concerning the number and vſe of keyes, and the power of binding & looſing. 3.4.15.

The lewdnes of al the particular articles of the law of confeſſing, & ſpecially of that concerning the rehearſing of al ſins. 3.4.16. & a plaine deſcriptiõ of the crueltie wherewith poore conſciences were by diuerſe circumſtances tormented therein. 3.4.17.

By a ſimilitude is deſcribed howe a great part of the worlde hath hitherto obeyed ſuch illuſions. That it is an impoſſible law, & maketh men hypocrits. And thẽ is ſhewed a moſt certain rule of confeſſion according to the example of the publicane. 3.4.18.

A confutation of this article, ỹ ſins are not forgiuẽ, & that the gate of paradiſe is ſhut, &c. vnles there be firſt firmly conceiued a vow of confeſſing, where alſo their obiection is confuted that iudgement cãnot be pronounced till the cauſe be heard, that is to ſay, that abſolution cannot be giuen til all the ſins be rehearſed. 3.4.18.

It is no maruell ỹ we condemne and aboliſh auricular confeſſion, & our aduerſaries do faſly aſſign ſo great profit vnto it, forſomuch as on ỹ otherſide it armeth mẽ to boldnes of ſinnig. 3.4.19.

They do faſly pretend ỹ they haue the power of ỹ keyes, ſith they are not the ſucceſſors of ỹ Apoſtles, nor haue the holie ghoſt, foraſmuch as they doe daily without cõſideration looſe thoſe things which the Lord hath commanded to be bound, & bind what he hath commaunded to be looſed. 3.4.20.

It is proued falſe that they ſay ỹ the power of the keies may ſomtime be vſed without knowledge, foraſmuch as by ỹ mean the abſolutiõ ſhould be vncertaine. Where alſo is ſpoken of the abſolution or condemnation which the miniſters of the goſpel or ỹ church do pronounce according to the word, & of the certaintie thereof. 3.4.21.

The abſolution of the Prieſtes in the papacie is vncertaine, as well on the behalfe of him that aſſoileth as of him that confeſſeth: but contrariwiſe it is in the abſolution of the Goſpel, which hangeth vpõ this only condition, if the ſinner ſeek his purging in the

onely ſacrifice of Chriſt, & to yelde to the grace offered vnto him 3.4.22.

The Popiſh Doctors, when they alleadge for themſelues the power of looſing giuē to the Apoſtles do wrongfully wreſt to auricular cōfeſſion thoſe ſayinges which Chriſt ſpake partly of preaching of the Goſpel, and partly of excommunication. The errors of *Lombard* and ſuch other in this matter: & concerning the manner of remiſſion with enioyning of penance and ſatiſfaction 3.4.23.

A ſumme of all before ſpoken: and what the faithfull ought to thinke of auricular confeſſion 3.4.24.

True Confeſſion.

What kinde of confeſſion is taught vs by the worde of God, namely to cōfeſſe to God the knower of our heartes and of all our thoughts. 3.4.9.

Out of this ſecret confeſſion made to God, followeth a voluntarie confeſſion before men, ſo oft as it is behouefull for the glorie of God or the humbling of our ſelues. And of this ſecond kinde there was an ordinarie vſe in the old Church, & is alſo in the Church at this day. But yet extraordinarily it ought after a ſpeciall manner to bee vſed, whenſoeuer it ſhall happen that the people bee guiltie in any generall offence, or to be plaged with any calamitie. Of the profit of ſuch confeſſion. 3.4.10 11.

Of two other ſortes of priuate confeſſion: of which the firſt is vſed for our owne cauſe, when we require comfort of our brethren, becauſe the feeling of ſins doeth vexe & trouble vs: in which caſe we muſt chiefely reſort to our paſtors: and this remedy is warily & moderately to be vſed, that no bondage be brought in. The other ſort is to appeaſe and reconcile our neighbour, if he bee in any thing offended by our fault, vnder which kinde is conteined their Confeſſion which haue ſinned ſo farre as to the offence of the whole Church 3.4.12.13.

The power of the keyes hath place in the three kindes of Confeſſion. Of the fruite which they that confeſſe do receiue thereby, becauſe they knowe that forgiueneſſe of ſinnes is declared to them by the meſſenger of Chriſt. 3.4.14.

Of confeſſion of ſinnes one ſorte is generall another ſpecial 3.20.9.

Confirmation Popiſh.

The ceremonie of laying on of hands, when the children of the faithfull, which were baptiſed in their infancie, did yeelde an accompt of their faith. 4.19.4.

Of the popiſh ſacrament of Confirmation foiſted in place of that holy inſtitution 4.19.5.

That the example of the Apoſtles is wrongfully alleadged for defence thereof 4.19.6.

It is blaſphemie when they call it the oyle of ſaluation. 4.19.7.8. & when they ſay that none are made full Chriſtians till they bee annointed with the Biſhops Confirmation. Sect. 9 & when they ſay that this annointing is to bee had in greater reuerence than baptiſme. Sect. 10.11.

It is to be wiſhed, that the manner of the olde Church were brought in vſe againe, to call children to giue accōpt of their faith. 4.19.13.

Conſcience.

Conſciences, when they ſeeke aſſiance of their iuſtification before God ought to forget all the righteouſnes of the law. 3.19.2,3.

The Conſciences of the faithfull do not follow the lawe as conſtrained by neceſſitie of the lawe, but being free from the yoke of the law, doe voluntarily obey the wil of God. 3.19.4,5,6.

Of the fredom of conſcience in outward

ward and indifferent things. 3.19.7.8.

The consciences of the faithfull being set at libertie by the benefite of Christ, are made free from the power of all men: and howe this is to be vnderstoode: where also is spoken of the spirituall and ciuill gouernement, and what difference is to be put betweene them. 3.19.14 15.

What is Conscience: and in what sense *Paul* sayeth, that the magistrate must be obeied for conscience. 3.19.15. 16.

What is Conscience: and of the cõmon difference betweene the temporal court, and the court of Conscience 4.10.3.5.

Of Councels.

We must keepe a meane in honouring of Councels, that we take nothing away from Christ, and our doctrine for the most part is confirmed by auncient Councels. 4.9.1.

By the Scripture the Coũcels haue no authoritie, vnlesse they bee assembled in the name of Christ: and what that is. 4.9.2.

It is false which the Papists affirme: ỹ truth remaineth not in the Church vnlesse it be among the Pastors, and that the Church it selfe is not vnlesse it remaine to be seene in general Coũcels. 4.9.3.4.5.6.7.

What thinges are to bee weyed in searching the authority of any Councell: and that *Augustine* prescribeth a very good way therein. 4.9.8.

Councels one against an other. 4.9.8. and euen in those former and auncient Councels are fouud faultes and errors. 4.9.10.11.

Creation of the world.

Although God ought to bee knowen by the Creation of things, yet least the faithfull should fall away to the fained inuentions of the heathen, his will was that the historie of the Creation should remain writtẽ, & the time therof expressed in the Scripture. 1.14.1. where their vngodly scoffing is confuted, which aske why it came not sooner in Gods mind to create heauẽ & earth 1.14.1.

For the same purpose it is rehearsed that GOD ended his worke, not in a moment, but in sixe daies: and likewise the order is set forth, namely that *Adã* was not created til God had first furnished the world with al plentie of good thinges 1.14.2.22.

A confutation of the errour of *Manicheus* concerning two original beginnings. 1.14.3.

It is proued by the Scriptures ỹ the knowledge of God which appeareth in the workmanship of the worlde can not by it selfe alone bring vs into the right way. 1.5.13. and yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauen and earth and the consideration of the ordering of things pertaining to men, doe moue vs to worshippe God, yet all these thinges passed away without profite, euen from the wisest Philosophers. 1.5.10.

Hereupon came the infinite number of gods, and the contrarieties of opinion among the sectes of Philosophers concerning God. 1.5.11.

The substance of God is incomprehensible: but in his workes, by engrauing certain points of his glorie therin he hath after a certaine maner presented himselfe to be seene. 1.5.1.

The wisdom of God is testified, not only by those thinges which philosophers & learned men do find by speculation in heauen and earth, but also which cõmon men do perceiue by the onely helpe of their eies. 1.5.2.

That wee maie with true faith conceiue so much as behoueth vs to know concerning God, it is good to learne

the hiſtorie of the Creation of the worlde, in ſuch ſort as *Moſes* hath ſet it forth, the chief points wherof are briefly rehearſed. 1.14.20.

The conſideration of the workes of God, that is to ſay, of the Creation of all things, ought to bee applied to two principall endes: firſt that we doe not with vnthankful neglecting or forgetfulnes paſſe ouer his vertues which he preſenteth apparantly to bee ſeene in his creatures. 1.14.21. ſecondly, ẏ wee may learn to apply them to our ſelues, whereby we may ſtirre vp our ſelues to the truſt, inuocation, praiſe, and loue of him. 2.14.22.

Croſſe.

See bearing of the Croſſe.

D.

Deacons.

OF Deacons and the two ſortes of them 4.3.9.

In the old Church the office of Deacons was the ſame that it was in the Apoſtles time. Of ſubdeacons & archdeacons, and when they firſt beganne. 4.4.5.

How the Church goodes were vſed and beſtowed in the olde Church. 4.4. 6.7.

Of popiſhe Deacons, their office, and the ceremonie of their ordering. 4.19.32.

Of popiſh ſubdeacons, and their trifling office, & the ſonde maner of their ordering. 4.19.33.

Of popiſh Deacons and their inſtitution. 4.5.15.

The Papiſts haue no true Deaconry left, foraſmuch as all the diſpoſition of Church goods among them is openly turned to ſacriledge and robbery. 4. 5.16.18.19.

A confutation of the ſhameleſneſſe of certaine papiſtes, which ſay that the riotous exceſſe of prieſtes and of all the popiſh Church, is the glorioſneſſe of the kingdome of Chriſt which the holie prophetes ſpake of before. 4.5. 17.

Death of Chriſt.

Although Chriſt hath by the whole courſe of his obedience, that is to ſaye, by his whole life & al the parts therof, redeemed vs, yet the Scripture to ſet forth more plainly the manner of our ſaluation, doth aſcribe the ſame as peculiar & proper to the death of Chriſt. In the which the voluntary yeelding of Chriſt hath the firſt place, which yet was ſo voluntarie as hee gaue ouer his owne affection not without ſtrife. Alſo his condemnation is to be conſidered: Wherein two thinges are to be noted, namely that Chriſt was reputed amóg the wicked, and yet that his innocency was oftentimes teſtified euen by the iudges owne mouth. 2.1.5.

The maner of his Death is to be marked, that is to ſaie, the accurſed croſſe. And it is declared by manie teſtimonies of *Eſaie* & the Apoſtles, that this behoued ſo to be, that the curſe which was due to vs being caſt vpon him and ſo ouercome & taken away, we ſhoulde be deliuered. And this was figuratiuely repreſented in the ſacrifices of *Moſes* lawe, which at the laſt was performed in Chriſt the originall truth of all figures. 2.1.6.

Both in the Death and buriall of Chriſt a double benefit is ſet before vs, that is to ſay, deliuerance from Death wherunto we were in bondage and the mortifying of our fleſh. 2.1.6.

Deſcending of Chriſt to hell.

The Deſcending of Chriſt to Hell conteineth the myſterie of a greate thing, and is of no ſmall importance to the effect of our redemption. Diuerſe expoſitions of this article are rehearſed and confuted. 2.16.8 9.

A true, godlie, holie and comfortable expoſition thereof out of the word of

of God, which is also confirmed by the testimonie of the old doctors, ỹ Christ did not onely suffer a bodily death, but also did feele the rigor of Gods vengeance, whereby hee might both appease his wrath and satisfie his iust iudgement: and therefore it behooued that he should, as it were hand to hand wrastle with the power of hell & with ỹ horror of euerlasting death, yet was God not at any time either his enemie, or angrie with him. But hee did suffer the greeuousnesse of Gods seueritie, in respect that he being striken & beaten with the hand of God, did feele all the tokens of Gods wrath & punishment. 2.16.10,11.

A confutation of certaine wicked and vnlearned men, which at this day doe find fault with this exposition crying out that the sonne of God hath wrong done to him, and that hee is charged with desperatiõ, which is cõtrarie to faith. Therefore it is prooued against thẽ with manifest testimonies, that these two things do very wel stãd together, that Christ feared, was troubled in spirit, was afraid, was tempted in euery point as we are, & yet that he is without sinne. 2.16.12.

Diuels.

Those things that the scripture teacheth cõcerning diuels, tend cõmonly to this end, that we should be carefull to beware of their deceits, & furnish our selues with those weapons which may be able to beate backe the most mightie enemies. 1.14.13.

That we should be the more stirred vp to do so, it sheweth vs that there is not one or two diuels, but great armies of euil spirits ỹ make war against vs: & in what sense it sometime speaketh of the diuel in the singular nũber. 1.14.14.

This ought to enflame vs to a continual war with the diuel, for that hee is euery where called enemie to God and vs. 1.14.15.

The Diuel is naturally wicked, a murderer, a lyer, and forger of all malitiousnes. 1.14.15. But this euilnesse of nature is not by creation, but by corruption. 1.14.16.

It is curiositie to enquire of ỹ cause, maner, time & fashion of the fal of the euil Angels, forasmuch as the scripture leaueth it vnspoken. 1.14.16.

This the Diuel hath of himselfe & of his owne naughtinesse, desirously and purposely to striue against God, but hee can doe and perfourme nothing vnlesse God be willing & graunt it. 1.14.17.

God so tempereth this gouernmẽt, that hee giueth Satan no reigne ouer the soules of the faithfull, forasmuch as in the ende they euer obteine the victorie, although in some particular doinges they bee wounded and beaten downe: but hee onely giueth the wicked to him to gouerne, and to vse his power vpon their soules and bodies. 1.14.18.

A confutation of them which saye that Diuels are nothing else but euill affections or perturbations: and it is prooued by testimonies of scripture, that they are mindes or Spirites endued with sense and vnderstanding. 1.14.19.

Discipline.

Discipline is a thing most necessary in the Church. 4.12.1.

Of priuate admonishings, which is the first foundation of the discipline of the Church. 4.12.2,

Of the Ecclesiasticall Senate, that is to say, the seniors or elders, which together with the bishops haue the ouersight of manners. 4 3.8.

Princes as wel as the common people ought to bee subiect to the Discipline of ỹ church, & so was it wont to be

in the olde time.4.12.7.

Of the olde Diſcipline of the cleargie, and the yerely aſſembling of prouinciall ſynodes: and how this order is buried in the papacie, ſauing that they keepe certaine ſhadowes thereof 4.12.22.

E.

Excommunication.

WHat is the power of the iuriſdiction of the Church, and howe neceſſarie and auncient it is. 4. 11. 1,4.

Of the power of binding and loſing ſo much as pertaineth to Diſcipline, wherein there is ſpoken of Excommunication.4.11.2.

This power of the Church is diſtinct from the ciuil power, & the one is a helpe to the other. Therefore the opinion of ſome men is falſe, which thinke that it ought to haue no place where are Chriſtian magiſtrates.4. 11. 1,3,8.

This is a ſtayed and continuall order in the Church, and not enduring only for a time.4.11.4.

Of the right vſe of this iuriſdiction in the olde Church: & how this power belonged not to one man alone, but to the aſſemblie of elders 4.11.5,6,and Chap.12.Sect.7.

Of the Excommunication of the church,& the authoritie therof.4.12.4

The endes which the Church hath regard vnto in corrections & Excommunication.4.12.5.

Of exerciſing the diſcipline of the Church according to the proportion of ſins, foraſmuch as ſome be priuate and ſome bee publike, ſome be negligent defaults, ſome be hainous offences.4.12.3,4,6.

In Excõmunication ſeueritie ought to be tempered. And in this behalfe is noted the extreme rigorouſneſſe of them in old time,4.12.8.

Euerie priuate man ought to eſteeme them that bee Excommunicate as ſtrangers from the Church, but not to accompt them paſt hope, but to endeuor to the vttermoſt of their power to bring them into the way againe.4. 12.9,10.

If the bench of elders do not ſo diligently correct faultes as they ought, or if the paſtors cannot amende all things as they would, yet priuate men ought not to depart from the church, neither ought the paſtors to ſhake off their miniſtery.4.12.11.

Againſt the preciſeneſſe of the old Donatiſtes and of the Anabaptiſtes of our dayes, which do acknowledge no congregation of Chriſt, but where ther is in euery point an Angelike perfection.4.12.12.

If the corruption of any ſinne haue infected the whole multitude, the rigorouſneſſe of diſcipline muſt be tempered with the mercie, leaſt the whole body be deſtroyed.4.12.13.

F.

Faith.

THe name of Faith otherwiſe taken among holy writers than it is among the prophane.4.12.13.

Howe it is to bee vnderſtoode that God is the obiect of Faith.2.6.4.

Of faith. And here the Sophiſters are reproued,which vnderſtande nothing elſe by this worde faith, but a common aſſent to the hiſtorie of the Goſpell, and doe ſimply call God the obiect of faith, in the meane time leauing out Chriſt,without whome there is no Faith, nor any acceſſe to God. 3.2.1.

A confutation of the Schoolemens doctrin concerning vnexpreſſed faith, wheras faith requireth an expreſſe reknowledging of the goodnes of God, in which ſtandeth our righteouſneſſe. 3.2.2.

Our

Our faith, ſo long as wee are waueringin the worlde, is enwrapped with many remnantes of ignorance, and in all thinges infidelitie is euer mingled with faith, whereof many examples are ſeen in the diſciples of Chriſt before that they came to perfecte light, yet this is ſtil moſt true, that vnderſtanding is euer ioyned with faith. 3.2.3 4.

There is a certaine obedience to Chriſt, and aptneſſe to learne, with a deſire to profite, which is called by the name of faith, whereas it is but a preparation to faith, and that ſame may be called an vnexpreſſed faith: yet it farre differeth from the papiſts inuention 3.2.5.

The true faith or knowledge of Chriſt, is when we cõceiue him in ſuch ſort as he is offered of the Father, that is to ſay, clothed with his Goſpel. And faith hath a mutual relatiõ to the word & the word to faith, becauſe the worde is the fountaine of faith, the grounde of faith, & the mirrour in which faith beholdeth God. 3.2.6.

Faith, although it aſſent to all the partes of the worde of God, yet moſt properly it hath regard therein to the good will and mercie of God, that is to ſay, the promiſes of grace grounded vpon Chriſt, for the vnderſtanding & certeintie whereof, the holy ghoſt lighteneth our mindes and ſtrengtheneth our hearts: Hereupon is gathered the definition of faith. 3.2.7.

A confutation of the Sophiſters diſtinction of faith, formed and formeleſſe: whereby it appeareth that they neuer thought of the ſingular gift of the holie Ghoſt, for as muche as faith can in no wiſe be ſeuered from a godly affection. 3.2.8.

This worde faith hath diuerſe ſignifications, and is ſomtime taken for the power to doe miracles, with which gift of God, ſometime the wicked are endued: Somtime it is figuratiuely takẽ for that knowledge of God which is in ſome wicked men, which is rather a ſhadowe and image of faith, of which faith there are diuerſe ſortes in them. 3.2 9.10.

The reprobate haue alſo ſometime ſuch a like feeling as the elect haue, yet they do not fully cõceiue the force of ſpirituall grace, but onely confuſely. Neuertheleſſe the ſame is a certain inferiour working of the holie Ghoſt. But this feeling differeth farre from the peculiar teſtimonie which he giueth to the elect 3.2.11.

Yet is not the Spirite deceitfull, which lightly ſprinkeleth the reprobate ſometime with ſuch a knowledge of the Goſpell, and feeling of the loue of God as afterward doeth vaniſhe away. Sometime alſo there is ſtirred vp in their heartes a certaine deſire of mutuall loue towarde God but ſuch a loue as is a hyred and not a harty loue. At length it is concluded that there be ſome which do not faine a faith, & yet doe lacke the true faith. Which is alſo proued by teſtimonies 3.2.12. and ſuch a feeling is in the Scripture called faith, although it be vnproperly ſo called. 3.2 13.

Faith is ſometime taken for the ſounde doctrine of religion, and the whole ſumme thereof: contrariwiſe ſometime it is reſtrained to ſome particular obiect, & ſometime it ſignifieth the miniſterie of the church. 3.2.13.

Faith is moſt rightfully called knowledge and ſcience, and yet is ſuch a knowledge as rather conſiſteth of certaine perſuaſion than of vnderſtanding, foraſmuch as that which our minde conceiueth by faith is moſt infinite. 3.2 14.

Faith is not content with a doubtful opinion or a darke conceiuing, but

requireth a full & setled assuredneſſe: & hereunto are to be referred all thoſe titles of commendation wherwith the holy Ghoſt setteth forth the authoritie of the word of God.3.2.15.

Many doe ſo conceiue the mercy of God,that they receiue verie litle comfort thereof, becauſe they doubt whether he will be mercifull to themſelues or no:but there is a farre other feeling of the aboundant ſtore of Faith, the chiefe ground whereof is that wee doe not thinke the promiſes to bee true without our ſelues only,but rather that by inwardly embracing them wee may make them our owne. Hereupon is gathered,who may truly be called faithfull.3.2.15.16.

Though the faithfull in reknowledging the goodneſſe of God toward them are not onelie oftentimes tempted with vnquietneſſe, but alſo are ſometime ſhaken with moſt grieuous terrours: yet this withſtandeth not but that faith bringeth aſſuredneſſe with it, becauſe howſoeuer they bee troubled, yet they neuer fall & depart from that ſure affiãce which they haue conceiued of the mercie of God, but ſtriuing with their owne weakeneſſe they alway get the vpper hand at laſt: which is prooued by manie examples in *Dauid*.3.2.17.

A deſcription of the battell of the fleſhe and the ſpirite within a faithfull ſoule.3.2.18.

The aſſuredneſſe of Gods good wil. 3.2.18.

A confutation of the moſte peſtilent ſuttle reaſoning of certaine halfe papiſts, which although they confeſſe that ſo oft as we looke vpon Chriſt, we finde plentifull matter to hope well, yet will needes haue vs to wauer and doubt in conſideration of our owne vnworthineſſe. And it is proued that wee ought neuertheleſſe to looke for aſſured ſaluation, foraſmuch as Chriſt by a certaine maruelous cõmunion doth dailie grow togeether more & more into one bodie with vs.3.2.24.

So ſoone as wee haue anie one drop of faith we begin to behold God mercifull vnto vs, although a farre off in deede,yet with ſo aſſured ſight,as wee knowe we are not deceiued:Both theſe points are prooued by teſtimonies of *Paul*.3.2.19.20.

It is ſhewed by examples, howe Faith armeth and fortifieth it ſelfe with the worde of God to beare the violent aſſaults of tentations, and how the godlie minde neuer ſuffereth the affiance of Gods mercie to bee plucked away from it, although it be aſſailed with many remnants of vnbelefe and diſtruſt.3.2.21.

In the good will of God: which faith is ſaid to haue reſpect vnto, although faith doe chiefely looke vnto the aſſured expectation of eternall life, yet there are alſo contained promiſes of this preſent life and a perfect ſuretie of all good thinges,but the ſame ſuch as may be gathered of the worde: both theſe pointes are confirmed by teſtimonies of Scripture.3.2.28.

Faith although it embrace the word of God in euerie point, that is to ſaie, in the commaundemenes alſo and in the prohibitions and threatninges, yet hath her foundation and proper marke whereunto it is directed, in the free promiſe of mercie: and for this reaſon the Goſpell is called the worde of faith, and is ſet as contrarie to the law.3.2.29.

Yet doe we not by this diſtinction teare faith in ſunder as *Pyghius* ſhamefully cauilleth.3.2.30.

Faith doth no leſſe neede the word of God, than the fruite doth need the liuely roote of the tree, and with the word muſt be ioyned a conſideration of

of the power of god, without the which mens eares will either not willinglye, heare the word, or not esteeme it worthily. His power is to be considered: in that that it is effectuall, that is to saye, by the workes of God, and by his benefits either particular or auncient, and such as hee hath bestowed vppon the whole Church. 3.2.31.

The faithfull oftentimes so behaue themselues, that some errors are mingled with their faith, and they seeme to passe the boundes of the word, but yet so ỳ faith hath alway the vpper hande: This is proued by the examples of *Sara* and *Rebecca*, whome in the crooked turnings of their minde, God did by a secrete bridle hold fast in the obedience of his word. 3.2.31.

By reason of our blindnes & stiffenecknednes, the worde suffiseth not to make vs haue faith, vnlesse the spirite of God do enlighten our minde, and strengthen our heart with his power: & the same spirit is not onely the beginner of our faith, but also doeth encrease it by degrees 3.2.33.

Although it seeme to the moste parte of men a most strange doctrine, that no man can beleeue in Christe, but he to whome it is giuen, yet it is prooued to bee most true by reasons, testimonies of Scripture, and examples. 3.2 34.

Therefore faith is called the Spirite of Faith, the worke and good pleasure of God: and it is a singular gift, which hee giueth by singular priuiledge to whom hee will, as it is proued by notable sentences taken out of *Augustine* 3.2.35.

It is not enough that the minde bee enlightened with vnderstanding of the worde, vnlesse also the assurednes of the worde be poured into the verie heart, both which thinges the Spirite worketh, which is therefore called the seale, the pledge, & the spirite of promise. 3.2.36.

Although faith bee tossed with diuerse doutings, yet it alway at the last, escapeth out of the gulfe of tentations, and receiueth most sweete quietnesse. 3.2.37.

A confutation of the damnable doctrine of the Scoolemen, which saye that we can none otherwise determine of the grace of God towarde vs, than by morall coniecture 3.2.38.

They are prooued to bee miserablye blinde, in saying that it is rashnesse for vs to conceiue an vndouted knowledge of the will of God: A good comparison of them and *Paul* in this poynt of doctrine. 3.2.39.

A confutation of their trifling shift that although we may take vpon vs to iudge of the grace of God according to the present state of righteousnes, yet the knowledge of perseuering to the ende abideth in suspense. 3.2.40.

It is prooued that the definition of faith taught in this chapter, Sect. 7. agreeth with the Apostles definition: Heb. cap. 11. And the error of ỳ scholemen, that charitie is before faith and hope, is confuted by the testimonie of *Bernard* 3.2.41.

Hope is alway engendred of faith, & is the vndiuided cõpanion of faith, so that whosoeuer lacketh hope, is prooued also to haue no fayth. Also faith is nourished & strengthened by hope, & howe necessarie are the helpes of hope to stablishe faith, which is assailed with so manie sortes of tentations. 3.2 42.

By reason of this conioyning and alliance of faith & hope, the scripture doth many times vse those two wordes without difference, and sometime ioyneth them togither. A confutation of the errour of *Peter Lombarde*, whiche maketh two foundations of faith, that is

is to say, the grace of God, & the merit of workes. 3.2.43.

Of the imperfection of faith, & the cõfirming & encrease thereof. 4.14 7.8.

Of the summe of our faith, whiche we call the Creede, or Symbole of the Apostles. 2.16.18.

The conclusion of the 16. Chapter, wherein are briefely contained the benefites that came to vs by those thinges that are spoken concerning Christ in the Symbole of the Apostles. 2.16.19.

See iustification of Faith.

Fasting.

Of that parte of discipline of the Churche, which concerneth the appointing of Fastings, or extraordinary prayers: & how pastors ought to vse it. 4.12.14.16.17.

It is to be prouided that no superstition creepe in in fasting. 4.12.19.

The holy & rightfull Fasting hath three ends. 4.12.15.

The definition of fasting. 4.12.18.

Of the superstition of Lent, and the diuersitie of obseruing the same Fasting. 4.12.20.21.

Feare.

The faithfull are oftentimes troubled with Feare and distruct by reason of the feeling of their owne weakenes. 3.2.17.

Another kinde of Feare conceiued in a godly heart, either by examples of Gods vengeance against the wicked, or by consideration of his owne miserie: Such feare is so much not contrarie to faith, ỳ the faithfull are much exhorted to haue it. Neither is it anye maruell, if there be in a faithfull soule both feare & faith, sith on the otherside in the wicked there are both dul negligence and carefulnes. 3.2.22.23.

The feare of God proceedeth out of a double feeling, namely when wee honor God as our father, & feare him as our Lorde: Neither is it any maruell if one mind haue both those affections 3.2.26.

This feare differeth from the feare of the vnfaithfull, which they cõmonly call a seruile feare. 3.2.27.

Of forsaking of our selues.

The first beginning of framing our life after the rule set forth in the lawe, is to consider that wee are not at our owne libertie, but hallowed & dedicate to God. And therefore wee ought to forsake our selues, & our owne reason (which as the Philosophers thinke, ought alone to be obeyed) to the ende that we may be gouerned by the worde & Spirite of the Lorde. 3.7.1.

Also that wee ought not to seeke those thinges that are our owne, but those thinges that are according to the will of the Lorde, and doe serue to aduaunce his glorie. And that this is the forsaking of our selues, without the which there is a worlde of vices enclosed in the soule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glorie 3.7.2.

The forsaking or mortifying of our selues, is partly in respect of men, and partly, yea, and chiefelye in respecte of God. Toward other men, the scripture cõmandeth vs to do two things: namelye to preferre them in honour before our selues, & with vnfained trueth to employ our selues wholy to procure their cõmodities. Howe ỳ first of these points is to be performed, is taught in the 3.7.4. & also how the Scripture leadeth vs by the hande to the seconde point is shewed in the. 3 7.5.

See certaine thinges pertaining to this purpose. 3.20.43.

Free will.

Man was endued with Free will in the first estate of his creation. 1.15.8. which he lost by his fall. Of this the Phi-

Philoſophers were ignoraunt, & ſo all ſuch as follow them, giuing freewill to man, are vtterly deceiued. 1. 15. 8.

The pliablenesse or weake power of freewill, which was in the firſt man, doth not excuſe his fall. 1. 15. 8.

It is as well for our profit, as for the glorie of God, to acknowledge all our ſtrength to bee but a ſtaffe made of a reede, yea, but a ſmoke. In the meane time wee muſt beware, that while wee take all vprightneſſe from man, we do not therof take occaſion of ſlouthfulneſſe. But rather wee ought thereby to be ſtirred vp to ſeeke in God all the goodneſſe whereof wee our ſelues are voide. The defenders of freewill doe rather throw it downe headlong than ſtabliſh it. 2. 2. 1.

The Philoſophers determine three powers of the ſoule, Vnderſtanding, Senſe, and Will or Appetite: and they thinke that the reaſon of mans vnderſtanding ſufficeth for his good gouernance: that will is by ſenſe moued to euill, ſo that it doth hardly yeeld it ſelf to reaſon, and ſometime is diuerſlie drawen from the one to the other, but yet that it hath a free election & can not be ſtopped, that it may follow reaſon her guide in all things: finally that vertues & vices are in our powers. 2. 2. 2, 3.

The Eccleſiaſtical writers, although they acknowledged the ſoundneſſe of vnderſtanding, & the freedome of will to haue bene ſore wounded by ſinne, yet haue ſpoken too much Philoſophically of this matter. The olde writers did it for this purpoſe, firſt bicauſe they were loth to teache a thing that ſhould be an abſurdity in the cõmune iudgement of men, and alſo ſpecially leaſt they ſhould giue a new occaſion of ſlothfulnes to the fleſh being alreadie to much dul to goodnes, as appeareth by many ſayings of *Chryſoſtome* & *Hierome*. The Greeke doctours aboue all other, & ſpecially *Chryſoſtome*, doe exceede meaſure in aduauncing freewill. But all the olde writers generally, except *Auguſtine*, doe ſo varie and wauer in this point of doctrine, ỳ there can almoſt no certaintie be gathered of their writings. They which came after thẽ, fell one after another to worſe & worſe. The definitiõs of freewil out of *Origen*, *Auguſtine*, *Bernard*, *Anſelme*, *Peter Lombard*, & *Thomas* 2. 2, 4.

In what thinges they do commonly giue freewill to man, & of the three ſorts of mans will. 2. 2. 5.

Alſo of the common diſtinction of the three ſorts of libertie. 2. 2. 5.

Whether man bee wholly depriued of power to doe good, or whether hee haue yet ſome power though it bee weake: where it is ſpoken of the common diſtinction of grace working and grace working together, & what is amiſſe in the ſame diſtinction. 2. 2. 6.

Foraſmuch as it cannot otherwiſe be ſaide that man hath freewil, but becauſe he doth euill of his own will, and not by compulſion, it had beene very good for the church ỳ this worde freewill had neuer beene vſed, which had raiſed vp men to a damnable truſt of thẽſelues. The old writers alſo do oft declare what they meane by ỳ worde, ſpecially *Auguſtine*, out of whome ther are many places alleaged, where hee weakeneth & mocketh the ſtrength therof, both when he calleth it Bondwill, & when he expoundeth the thing it ſelfe as it is at large. 2. 2. 7, 8.

Although ỳ olde Eccleſiaſticall writers doe ſometime to much aduaunce freewill, and haue ſpoken doutfully & diuerſly in ỳ matter: yet it appeareth by very many of their ſayinges, ỳ they litle or nothing eſteeming mans power, gaue the whole praiſe of all goodnes to the holy Ghoſt. Many ſuch ſentences

tences are rehearſed out of *Cyprian*, *Auguſtine*, *Eucherius*, *Chryſoſtome*. 2. 2.9.

The power of mans will is not to be weyghed by the ſucceſſe of things, but by the choiſe of iudgement & the affection of will. 2.4.8.

It is proued againſt the defenders of freewill that ſinne is of neceſſitie, & yet neuertheleſſe ought to be imputed: alſo that it is voluntarie, and yet cannot be auoided. 2.5.1.

A ſolution of an other obiection of theirs, wher they ſay that vnleſſe both vertues & vices proceede of Free election of will, it were no reaſon that mã ſhould either bee puniſhed or rewarded. 2.5.2,

Alſo another obiection, where they ſay that if this were not the power of our will, to chooſe good or euil, then of neceſſitie either all men ſhoulde be good, or all men euill. 2.5.3.

Againſt the ſame men alſo it is proued that exhortations, admonitions & rebukings are not in vain, although it be not in the power of the ſinner to obey: and there is ſhewed what effect the ſame doe worke both in the wicked & in the faithfull. 2.5 4.5.

It is not to be gathered by the cõmaundements and lawe of God, that man hath freewill & ſtrength to perfourme them, for God doth not onely commaunde what ought to bee done, but alſo promiſeth grace to obeye. 2.5. 6,7,9.

This is proued as well in the commaundements which require the firſt conuerſion to God, as alſo in thoſe which ſpeake ſimply of the obſeruing of the lawe, and thoſe which commaund men to continue in the receyued grace of God. For the ſame God which requireth thoſe things, doth teſtifie that ỹ conuerſion of a ſinner, holineſſe of life, ſtedfaſtnes of continuance, are his free gifts, and the praiſe thereof is not to be parted betweene God & man. 2.5.8,9,11.

The conditionall promiſes, as, if ye wil, if ye heare, and ſuch like, do not proue that there is in man a free power of willing or hearing: yet it is proued that God doth not mocke men in ſo bargaining with them, Alſo what is the vſe of ſuch proteſtations, both towarde the godly and toward the vngodly. 2.5.10.

The reprochinges, wherein God ſaith to his people that they were the cauſe that they receiued not all kinde of good thinges at his hande, doe not proue that it was mans power to eſcape the euils wherwith they were afflicted. And there is ſpoken of the vſe of ſuch reprochinges as well towarde them ỹ obſtinatly go forward in their faults, as toward the conformable that are conuerted to repentaunce. Alſo whereas the Scripture doth ſometime giue to vs the office of doing, it doeth ſo for no other reaſon but to awaken the ſlouthfulneſſe of the fleſh. 2.5.11.

The ſaying of *Moſes*, The commaundement is neere to thee, in thy mouth & in thy heart &c. maketh nothing for the defenders of free will, foraſmuch as he there ſpeaketh not of the bare commandements, but of the euangelical promiſes of the law. 1.5.12.

No more do thoſe places make for them, where it is ſaide that the Lorde looketh and watcheth to ſee what men will do. 2.5.13.

Alſo thoſe places where good works are called ours: and we are ſaide to do that which is holy and pleaſing to the Lord. And here is ſhewed that the only ſpirit of God woorketh all good motions in vs, but yet not as in ſtocks 2.5.14,15.

An expoſition of certain other places of ſcripture, which the enemies of the

the grace of God do abuſe, to ſtabliſh Freewill.2.5.16.17.18.19.

G.

God.

THe ſcripture teaching the immeaſurable and ſpirituall ſubſtance of god,doth ouerthrow not only the follies of the common people, but alſo the ſubtile inuētiōs of prophane philoſophie, and the errour of the Manichees concerning two original beginninges, & the falſe opinion of the Anthropomorphites concerning a bodyly God.1.13 1.

In what ſenſe it is ſaide that God is in heauen, and what doctrine is to bee gathered thereof.3.20.40.

What,is the name of God to be ſanctified.3.20.41.

Of the kingdom of God among mē and of the encreaſing and fulnes therof.3.2.42.

See knowvledge of God.

See Image of God in man.

Goſpell.

Chriſt, although hee were knowen to the Iewes in time of the law,was yet ſhewed in deede onely by the Goſpell: & the holy fathers taſted of that grace, which is nowe offered to vs with full aboundance, they ſaw the day of Chriſt albeit with a dim ſight, the glory wher of now ſhineth in the Goſpell,without any veile betweene vs and it.2.9.1.2.

In the ſame place alſo is ſhewed, that the Goſpell is properly & ſpecially called the publiſhing of the grace giuen in Chriſt, and not the promiſes that are written by the Propheres concerning the remiſſiō of ſinnes. Againſt the doctrin of Seruettus, which taketh away the promiſes vnder this pretēce y by the faith of the Goſpell wee haue the fulfilling of all the promiſes, it is proued that though Chriſt offer to vs in the Goſpell a preſent fulneſſe of ſpirituall good thinges, yet the enioying thereof lyeth hidden vnder the cuſtodye of hope ſo long as wee liue in this world and therefore wee muſt yet reſt vpon the promiſes.2.9.3.

A confutation of their errour which cōpare the law with the Goſpell, none otherwiſe thā the deſeruings of workes with the imputation of free righteouſneſſe.2.9.4.

Iohn the Baptiſt had an office meane betweene the prophets expoſitors of the lawe, and the Apoſtles publiſhers of the Goſpell.2.9.5.

Gouernement.

See Politike Gouernment.

H.

Hændes:

See laying on of Handes.

Holie vvater of Papiſts.

See Booke.4.Chap.10.Section.20.

Holie Ghoſt.

Teſtimonies wherby the Godhead of the holy Ghoſt is proued. 1.13.14.15.

The holy Ghoſt is the bond wherewith Chriſt doeth effectually binde vs to him,and without it, all that Chriſte hath ſuffered and done for the ſaluation of mankind doth nothing profit vs. 3.1.1.3.

Chriſt came after a ſingular maner furniſhed with the holye Ghoſt, to ſeuer vs from the world, and therfore he is called the Spirite of ſanctification. Why he is ſometime called the Spirite of the father, and ſometime the Spirit of the Sonne. He is called the Spirit of Chriſt,not only in reſpect that Chriſte is the eternal word, but alſo according to his perſon of Mediator.3.1.2.

An expoſition of the titles wherwith the Scripture ſetteth foorth the holye Ghoſt: and there is entreated of the beginning & whol reſtoring of our ſaluation: The titles be theſe the ſpirit of adoption,the earneſt & ſeale of our inheritance,life,water, oyle, oyntment, fire,

fire,a fountaine, the hand of God,&c. 3.1.3.

Faith is the chiefe worke of the holy Ghoſt,and therefore to it for the moſt part are al thoſe things referred which are commonly found in the Scripture to expreſſe the force & effectual power of the holy Ghoſt.3.1.4.

Humilitie.

It is not the true Humilitie which God requireth of vs vnles we acknowledge our ſelues vtterly voyde of all goodnes and righteouſneſſe.3.12.6.

Of this humilitie there is an example ſhewed in the Publicane.3.12.7.

That we may giue place to the calling of Chriſt, both preſumption and careleſnes muſt be far away from vs.3.12.8.

There is no danger leaſt man ſhould take too much from himſelf, ſo that he learne that which wanteth in himſelfe is to be recouered in God.It is a deuiliſh worde, although it be ſweet to vs,ỹ lifteth vp man in himſelfe : for repulſing whereof, there are recited out of the Scripture many weighty ſẽtences, which do rigorouſly throw down man: & alſo there are recited certaine promiſes,which do promiſe grace to none but to them that doe pine away with feeling of their owne pouerty.2.2.10.

Certaine notable ſayinges of *Chryſoſtome* and *Auguſtine* concerning true Humilitie.2.2.11.

I

Idols.

THe Scripture ſetteth out God by certain titles of addition & markes, not to the entent to binde him to one place or to one people,but to put difference betweene his holy Maieſtie and Idols.2.8.15.

An expoſition of the firſt commandemẽt:where is ſhewed that worſhipping,truſt,inuocation, and thankeſgining,belong wholly to GOD, and no whit thereof may be conueyed anywherwhere without great iniury to him to whoſe eies all thinges are open.2.8.16.

An expoſition of the ſeconde commaundement:where is ſpoken of Idols and Images.2.8.17.

The Scripture,to the entẽt to bring vs to the true God, doth expreſly exclude al the gods of the Gentiles,1.10.3.& ſpecially al Idols & Images.1.11.1.

God is ſeuered from Idols,not onely that he alone ſhould haue the name of God,but that he alone ſhould be wholy worſhipped, & nothing that belongeth to the Godhead ſhoulde bee conueied to any other.1.12.1.

The glorie of GOD is corrupted with falſe lying, when any forme is appointed to it.1.11.1.

It is proued by textes and reaſons, that God generally miſliketh all Portraytures & Images that are made to expreſſe a figure of him, and this prohibition pertained not to the Iewes only.1.11.2.

God did in olde time ſo ſhewe his preſence by viſible ſignes either to the whole people or to certain choſen mẽ, that the ſame ſignes admoniſhed them of the incomprehenſible ſubſtance of God.1.11.3.

It is proued euen of *Iuuenals* teſtimonie that the Papiſts are mad,which defend the Images of God & of Saints with the example of the Cherubs couering the propiciatorie.1.11.3.

The ſtuffe it ſelfe & alſo the workemanſhip which is done with the hands of men,doe ſhewe that Images are not Gods.1.11.4.

Againſt the Grecians, which make no grauen Image of God, but doe giue themſelues leaue to paint him.1.11.4.

The ſaying of *Gregorie*, vppon which the Papiſts ſay that they ſtand, that images are vnlearned mẽs bokes,

is confuted by the teſtimonie of *Hierome, Habacuc, Lactantius, Euſebius, Auguſtine, Varro*, and the decree of the *Elebertine* councel.1.11.5,6,7.

The Papiſtes Portraitures or Images whereby they repreſent the holy martyrs and virgins, are paternes of moſt wicked riotous exceſſe and vnchaſtnes.1.11.7,12.

The people ſhal learne much more by the preaching of the word and miniſtration of ſacramentes, than by a thouſand wodden croſſes.1.11.7.

The antiquitie and beginning of Idolatrie, for that men thinking God not to be neere them, vnleſſe he did ſhew himſelfe carnally preſent, raiſed vp ſignes in which they beleeued that hee was carnally conuerſant before their eyes.1.11.8.

After ſuch an inuention by and by foloweth the worſhiping of the Image, like as of God or of any other creature in the image: both which the law of God forbiddeth.1.11.8,9.

Againſt them, which for defence of abominable idolatrie, doe pretende that they doe not take the images for Gods, it is prooued that neither the Iewes did think their calfe to be God, nor the heathen when they made to themſelues images did euer thinke the ſame to be God, whom yet no man excuſe.1.11.9.

The Papiſtes are ſo perſwaded as the heathen and the Idolatrous Iewes were, that they worſhippe God himſelfe vnder images.1.11.10. Neither can they eſcape away with their diſtinction of ſeruice and worſhip.1.11.11.16. & 1.12.2.

When Idolatry is condemned, grauing and painting are not vtterly reprooued, but there is required a true and right vſe of them both, that God be not counterfaited with bodily ſhape but onely thoſe things which our eyes may behold.1.11.12.

Of Images in the temples of Chriſtians.4.9.9.

Euen the Idolaters themſelues in all ages, naturally vnderſtood ỹ there is one onely God: but this vnderſtanding auailed no further than to make them to be vnexcuſable.1.10.3.

Idolatrie is an euident proofe that the knowledge of GOD is naturally planted in the mindes of all men.1.3.1.

Image of God in man.

What it is, that man was create after the Image of GOD: And heere are confuted the fonde expoſitions of *Oſiander* and of other: and heere is declared that though the Image of God doe appeare alſo in the outwarde man and doe extende to the whole excellencie wherewith the nature of man paſſeth all kinde of liuing creatures, yet the principall ſeate thereof is in the minde and in the heart, or in the ſoule and the powers thereof.1.15.3. & 2.2.1.

The Image of God at the beginning appeared in *Adam*, in light of minde, vprightneſſe of heart, and the ſoundneſſe of all his parts: which is prooued by the repayring of corrupted nature, wherein Chriſte newly faſhioneth vs after the image of God, & by other arguments.1.15.4.

Indulgences.

See Pardons.

Infantes.

See Baptiſing of Infantes.

Laſt Iudgement.

Of the viſible preſence of Chriſte when he ſhall appeare at the laſt day. Of the Iudgement of the quicke and deade, and that our faith is well and rightfully directed to the thinking vpon that day: and of the notable comforting that therby ariſeth in our conſcien-

ſciences.3.25.7.8.

Of the incomprehenſible grieuouſnes of Gods vengeance againſt the reprobate.3.25.12.

Iudicial proceedings in Law.

Of the vſe of Iudiciall proceedings, Magiſtrates, and Lawes, among Chriſtians. It is lawfull for Chriſtians to ſue for their right before a Magiſtrate, ſo that the ſame be done without hurting of pietie and of the loue of our neighbour.4.20.17,18.

Deſire of reuenge, is alway to be auoided, whether it bee a common or conuinciall action wherein men ſtriue before a Iudge.4 20.19.

The commaundement of Chriſt, to giue thy cloke to him that taketh away thy coate, and ſuch like, prooue not but that a Chriſtian may ſue before a Magiſtrate, and vſe his help for the preſeruing of his goods.4.20.20.

Paul doeth not vtterly condemne ſutes, but reproueth the vnmeaſurable rage of ſuing at law among the *Corinthians*.4.20.21.

Juſtification of faith.

Of the Iuſtification of faith, & firſt of the definition of the name, & of the thing it ſelfe.3.11.

The article of doctrine concerning the Iuſtification of faith is of great importance.3.11.1.

It is ſhewed by the Scripture what it is to be iuſtified by works, and what it is to bee iuſtified by faith. 3. 11. 2. 3.4.

A confutation of the errour of *Oſiander*, concerning eſſentiall righteouſneſſe, which taketh from men, the earneſt feeling of the true grace of Chriſt.3.11.5,6,7.&c.to the 13.

A confutation of *Oſianders* inuention, that whereas Chriſte is both God and Man, hee was made righteouſneſſe to vs in reſpect of his nature of Godhead and not of his Manhood. 3.11.8,9.

Againſt them which imagine a righteouſnes compounded of faith & workes, it is proued that when the one is ſtabliſhed, the other muſt needes be ouerthrowen.3.11.13,14,15,16,17,18.

It is prooued by ỹ Scripture againſt the Sophiſters, that this is a ſure principle, that we are iuſtified by faith only.3.11.19,20.

It is proued by teſtimonies of Scripture that the righteouſneſſe of faith is reconciliation with God, which conſiſteth onely vpon the remiſſion of ſins. 3,11.21,22.

By the onely interceſſion or meane of the righteouſneſſe of Chriſte, we obtaine to be Iuſtified before God. 3. 11.23.

That we may be throughly perſwaded of the free Iuſtification, wee muſt lift vp our mindes to the iudgement ſeate of God: before which, nothing is acceptable but that which is whole & perfect in euerie behalfe, the dreadful maieſtie whereof is deſcribed by many places of Scripture.3.12.1,2.

All godly writers doe ſhewe that when men haue to doe with God, the onely place of refuge for conſcience is in the free mercie of God, excluding all truſt of workes: And this is prooued by teſtimonies of *Auguſtine* and *Bernarde*.3.12.3.

Two thinges are to bee obſerued in free Iuſtification: the firſt, that the Lord keepe faſt his glory vnminiſhed: which is done when hee alone is acknowledged to bee righteous, for they glorie againſt God which glorie in themſelues.3.13.1,2. the ſeconde, that our conſciences may haue quietneſſe in the ſight of his iudgement. 3.13.3, 4 5.

What manner of beginning is of Iuſtification, and what continuall proceedings.3.14.

A briefe ſumme of the foundation of Chriſtian doctrine, take out of *Paul.* 3.15.5.

This foundation being laide, wiſe builders doe well and orderly build vpon, whether it be to ſet forth doctrine and exhortation, or to giue comfort. 3.15.8.

Good workes are not deſtroyed by the doctrine of iuſtification of faith. 3. 16.1.

It is moſt falſe that mens mindes are drawen away from affection of well doing, when we take from them the opinion of deſeruing. 3.16.2,3.

It is a moſt vaine ſlander, that men are prouoked to ſinne, when wee affirme a free forgiueneſſe of ſinnes, in which we ſay that righteouſnes conſiſteth. 3.16.4.

In what ſenſe the Scripture oftentimes ſaith that the faithfull are iuſtified by works. 3.17.8,9,10,11,12.

The doers of the lawe are iuſtified. 3.17.13.

Hee that walketh in vprightneſſe is righteous. 3.17.15.

An expoſition of certaine places, wherein the faithfull doe boldly offer their righteouſneſſe to the iudgement of God to bee examined, and pray to be iudged according to the ſame, and it is proued that this diſagreeth not with the free iuſtification of Faith. 3. 7.14.

The ſaying of Chriſt, If thou wilte enter into life, keepe the commandements, diſagreeth not with the free iuſtification of faith. 3.18.9.

K.

Kingdome of Chriſt.

See Prieſthoode.

Knowledge of God.

To knowe God, is not only to conceiue that there is ſome God, but to vnderſtande ſo much as behoueth vs to know of him, and ſo much as auaileth for his glorie, and is expedient. 1. 2.1.

The knowledge of God ought to tend to this ende, firſt to frame vs to feare and reuerence: and then that by it guiding & teaching vs we may learn to aske all good things of him, & to account the ſame receiued at his hande. 1.2.2. & 1.5.8.

The Philoſophers had no other knowledge of God than ỹ which made them vnexcuſable, but did not bring them to the truth 2.2.18.

This perſwaſion is naturally planted in all men, that there is ſome God 1.2.3. and that to this ende, that they which doe not worſhip him, may be condemned by their own iudgement. 1.3.1.

Though all men knowe by nature that there is a God, yet ſome become vaine in their ſuperſtitions, and other ſome of ſet purpoſe do malicioufly depart from God. 1.4.1.

See certaine things pertaining to this matter, in the Title of Creation of the vvorlde.

L.

Laying on of hands.

OF laying on of handes in ordering of Miniſters. 4.14.20.

Of the laying on of handes in making of Popiſh prieſtes. 4.19.31.

Lawe.

The law, that is to ſay the forme of religion ſet forth by *Moſes*, was not giuen to holde the olde people ſtill in it, but to nouriſh in their hearts the hope of ſaluation in Chriſt vntill his coming: which is proued by this that *Moſes* repeateth the mention of the couenant: and by the order of the ceremonies appointed as wel in ſacrifices as in waſhings, alſo by the office of prieſthood of the tribe of *Leui* and the honor of kingdom in *Dauid* & his poſteritie. The law alſo of the ten cõmandements was giuen to prepare men to

seeke Christ.2.7.1,2. and that is done, when it maketh vs vnexcusable being on euery side conuicted of our sinnes, to moue vs to seeke for pardon of our guiltines.2.7.3,4.

It is prooued by the Scripture and declared that the obseruing of the law is impossible.2.7.5.

There are three vses and offices of the morall law: The first is, that shewing vnto vs the righteousnesse which onely is acceptable vnto God, it may be as a glasse for vs, wherein wee may beholde our weakenesse, and by it our wickednesse, and finally by them both our accursednes: Neither turneth this to any dishonour of the lawe, but maketh for the glorie of the bountifulnes of God, which both with help of grace aideth vs to doe that which wee are commaunded, and by mercie putteth away our offences. Neither yet doeth this office altogether ceasse in the reprobate.2.7.6,7,8,9.

The seconde office, is to restraine the reprobate with feare of punishmẽt least they vnbridledly committe the wickednesse which inwardly they alway nourish and loue: and also to draw back the children of God before their regeneration from outwarde licentiousnesse.2.7.10,11.

The thirde office, concerneth the faithfull: for the lawe although it bee alreadie written with the finger of God in their hearts, yet profiteth thẽ two wayes: For by studying vppon it they are more confirmed in the vnderstanding of the will of the Lorde, and are stirred vp & strengthened to obedience, that they go not out of kinde by the sluggishnesse of the flesh.2.7.12. 13. For as touching the curse of the Lawe, it is taken away from the faithfull, that it can no more extende it selfe against them in damning and destroying them.2.7.14.

By the ten commandements of the Law we learne the same things which we but slenderly tast by instruction of the lawe of nature: First that wee owe to God reuerence, loue, & feare, that righteousnesse pleaseth him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Lawe, wee are vnworthie to bee accompted among the creatures of god, and that our power is vnsufficient, yea no power at all to performe the lawe. Both these points engender in vs humilitie & abacing of our selues, which teacheth vs to flee to the mercie of God, & to craue the help of his grace. 2.8.1,2,3.

Forasmuch as God the Lawmaker is spirituall, that is to say, speaketh as wel to the soule as to the bodie, therefore the lawe likewise requireth not only an outwarde honestie, but also an inwarde and spirituall righteousnesse and a verie angelike pureneſſe. 2.8.6. which is prooued by Christes owne exposition, when he confuted the Pharisees wrong interpretation, which required only a certaine outward obseruation of the Law.2.8.7.

There is alway more in the commaundementes and prohibitions of the Lawe, than is expressed. Therefore for the right & true expounding of them, it behoooueth to wey what is the entent or end of euery of them: Then from that which is commaunded or forbidden, wee must drawe an argument to the contrarie, that wee may vnderstande, that not onely an euil is forbidden, but also the good is commaunded which is contrarie to that euil.2.8.8,9.

Why God spake by way of emplied comprehending, in setting foorth the forme of his commaundementes. 2. 8.10.

Of the diuiding of the Lawe into

two

two tables: and howe therein wee are taught that the firſt foundation & the very ſoule of righteouſneſſe is the worſhipping of God. 2.8.11.

Of the diuiſion of the ten commandementes, and how many commandementes are to be appointed to the firſt table, and howe manie to the ſeconde. 2.8.12 50.

An expoſition of the commaundements of God: Where is declared that the Lorde is the beginning of the law, to ſtabliſhe his owne maieſtie, vſeth three arguments: Firſt by chalenging to himſelfe the ſoueraigne power and right of dominion ouer vs, he doth as it were by neceſſitie drawe vs to obey him: ſecondly hee allureth vs with the ſweetnes of the promiſe of grace: thirdly he moueth vs to obedience with rehearſal of the benefit that we haue receiued. 2.8.13.14.15.

The Law teacheth not only certain introductions and principles of righteouſnes, but the very accompliſhment thereof, the expreſſing of the image of God, and the perfection of holineſſe: which law is al contained in two points that is to ſay, the loue of God & of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politike.

Neither can Lawes be without the Magiſtrate, nor the Magiſtrate without Lawes. A confutation of them which ſay that a common weale is not well ordered, vnleſſe it be gouerned by the politike lawes of *Moſes*. For this purpoſe is rehearſed a diuiſiō of the Lawes of *Moſes* into morall Lawes, ceremonies, and iudiciall Lawes, and the end of euery one of them being diſcuſſed, it is proued that it is lawfull for euerie ſeuerall nation to make politike Lawes, 4 20.14.15. ſo that they agree with that naturall equitie, the reaſon whereof is ſet forth in the morall Lawe of *Moſes*. Therefore it is ſhewed by examples that they may alter the ordinances of penalties according to the diuerſitie of the countrey, time, and other circumſtances. 4.20.16.

Libertie.

See Chriſtian Libertie.

Lying.

An expoſition of the nienth commandement, wherein the Lord forbiddeth falſhood, wherewith we by Lying or backbyting, doe hurte anie mans good name, or hinder his comoditie. 2 8.47.

We many times ſinne againſt this commandement, although we do not Lye. But in this point there muſt be a difference wiſely made betweene the ſlaundring which is here condemned, and iudiciall accuſation or rebuking, which is vſed vpon deſire to bring to amendment. 2 8 48.

Life of a Chriſtian man.

The Lawe containeth a rule howto frame a mans Life, and diuers places alſo of the Scripture do here and there declare it, and not without an orderly maner of teaching, although not ſo exquiſite and curious as the Philoſophers doe. 3.6.1.

Heerein the Scripture doeth two thinges: it ſtirreth vs vp to the loue of righteouſneſſe & teacheth a rule how to follow the ſame. The firſt point it worketh by diuers argumentes & reaſons. 3.6.2. and heerein the Scripture layeth much better foundations, than can be founde in all the bookes of the Philoſophers. 3.6 3.

Againſt them that pretend a knowledge of Chriſt, when their life & maners reſemble not the doctrine of Chriſt. 3.6.4.

Though perfection were to be wiſhed in al men, yet we muſt alſo acknowledge for chriſtiās the moſt part of mē which haue not yet proceeded ſo farre.

We muſt alway endeuour forward, and not deſpaire for the ſmalneſſe of our profiting 3.6.5.

Out of a place of *Paul* theſe are gathered to be the parts of a well framed Life: cõſideration of the grace of God, forſaking of wickednes and of worldly luſtes, ſoberneſſe, righteouſnes, godlineſſe (which ſignifieth true holineſſe) and the bleſſed hope of immortalitie. 3.7.3.

Life preſent, and the helpes thereof.

The Scripture teacheth the beſt way how to vſe the goods of this Life. 3.10.4.5.

Two faultes muſt be auoyded: that we doe neither binde our conſciences with too much rigorouſneſſe nor giue loſe reignes to the intemperaunce of men. 3.10.1.3.

God both in clothing and in foode prouided not onely for our neceſſitie, but alſo for our delight. 3.10.2.

It is moſt neceſſarie, that euerie one of vs in al the doings of his life do look vpon his vocatiõ, that we attempt nothing raſhly or with doubtfull conſcience. 3.10.6.

God diſdaineth not to prouide alſo for the neceſſities of our earthly body, and in what ſenſe wee aske of him our daily bread. 3.20.44.

Life to come.

God doth by diuers myſteries teach vs the contempt of this preſent Life, that wee may earneſtly deſire Life to come. 3.9.1.2.4.

Such a cõtempt of this life is required of vs, that we neither hate it nor be vnthankfull to God, of whoſe clemency it is a teſtimony to the faithful 3.9.3.

An admonition to them which are holden with too much feare of death, that Chriſtians ought rather to deſire that day which ſhall make an ende of their continuall miſeries, and fill them with true ioy. 3.9.5.6.

Of the incomprehenſible excellencie of the eternall felicitie (which is the ende of the reſurrection) the taſte of the ſweeteneſſe whereof wee ought heere continually to take, but yet to auoide curioſity wherupon do ariſe trifling and noyſome queſtions, yea and hurtfull ſpeculations. And there ſhalbe an equall meaſure of glorie to all the children of God in heauen. 3.25.10.11. In which place alſo is an anſwer to the queſtions which ſome men doe moue concerning the ſtate of the children of God after the reſurrection.

In what ſenſe eternal Life is ſomtime called the reward of works. 3.18.24.

M.

Magiſtrates.

THe office of Magiſtrates is not onely holie and lawfull before GOD, but alſo the moſt holy and honourable degree in all the life of men, and this is proued by diuerſe titles wherewith the Scripture doth ſet it forth, and by the examples of holy men, which haue borne ciuill power. 4.20.4.

This conſideration is a pricke to godly Magiſtrates to moue thẽ to the doing of their duetie, and alſo it is a cõfort to eaſe the hard trauailers of their office 4.20.6.

A confutation of them, which ſaye that though in the old time vnder the lawe Kings & Iudges ruled ouer Gods people, yet this ſeruile kind of gouernment doth not agree with the perfection which Chriſt hath brought with his goſpel 4.20.5.7.

They erre which exclude the Magiſtrates from the charge of religion, foraſmuch as their office extendeth to both the tables of the law. It is proued by Scripture, that they are ordeyned protectors and defenders as wel of the worſhippinge of God as of common peace and honeſtie, which they can not thorowly performe without the power

power of the ſword. 4.20.9.

A declaration of this queſtion by ſcripture, howe the magiſtrates may be godly, and alſo drawe their ſworde, and ſhed the bloud of men, and it is proued, that they are ſo farre from ſinning in punishing offenders, that this is one of the vertues of a King, & a proofe of their godlineſſe. Herein the Magiſtrates muſt beware of two faults namely extreme rigorouſnes, & ſuperſtitious deſire of pitie. 4.20.10.

It is the dutie of ſubiects towardes Magiſtrates, to thinke honourably of them as of the miniſters & deputies of God, foraſmuch as concerneth their degree, but not ỳ they ſhould eſteeme the vices of men for vertues. 4.20.22.

It is alſo their duetie with mindes heartily bent to the honoring of them to declare their obedience towarde them, whether it be in following their decrees or in paying of tributes, &c. to pray to God for their ſafetie & proſperitie, to raiſe no tumults and not to thruſt themſelues into the office of the Magiſtrate. 4.20.23.

Euen wicked princes of euill life, and which rule tyrannouſly (for ſomuch as pertaineth to publike obedience) ought to bee had in as great reuerence and honour as wee woulde giue to the beſt king that might bee, 4.20.24. 25. becauſe euen they alſo haue the publike power not without the prouidence and ſingular power of God. Which is prooued by diuerſe teſtimonies and examples of Scripture: and there is ſhewed with what conſiderations thoſe ſubiectes ought to bridle their own impatience which hue vnder ſuch vngodly and wicked tyrauntes. 4. 20. 26, 27, 28, 29, 31.

It is not lawfull for priuate men to riſe vp againſt tyrantes, but onely for them which by the lawes of the kingdome or of the countrie, are the defenders of the libertie of the people. 4.20.31.

The Lord by his maruellous goodneſſe and prouidence, doeth ſometime raiſe vp ſome of his ſeruaunts to puniſh tyrantes, and ſometime alſo hee directeth thereunto the rage of wicked men while they intende an other thing. 4.20.30.

In the obedience which is due to the commaundements of kinges and rulers this is alway to bee excepted, that it draw vs not away from the obedience of God: Neither is any wrong done to them when we refuſe to obey them in ſuch things as they command againſt God: And this is our duty, how great and preſent perill ſoeuer do hang vpon ſuch conſtancie. 4.20.32.

Man.

Man is by knowledge of himſelfe not onely mooued to ſeeke God, but alſo led as it were by the hand to finde him. 1.1.1.

The creation of man is a notable ſhewe of the power, wiſedome, & goodneſſe of God: wherefore Man is by ſome of the Philoſophers called a little world. 1.5.3.

The vnthankefulnes of men, which feeling tokens of the prouidence of God both in their ſoule and bodye, yet doe not giue GOD prayſe. 1. 5.4.

Two ſortes of knowledge of our ſelues, the one in our firſte originall eſtate, the other after *Adams* fal, & ỳ latter is not to be receiued without conſidering the firſt, leaſt we ſhould ſeeme to impute corruption to God the author of nature. 1.15 1.

The knowledge of himſelfe is moſt neceſſarie for Man, which conſiſteth in this (as the truth of God preſcribeth) that firſt conſidering to what ende he is created and endued with excellent

giftes, he ſhould hang altogether vpon God, of whome hee hath all things by gift: then, that weying his own miſerable eſtate after the fall of *Adam*, hee ſhould truely loth himſelfe and conceiue a new deſire to ſeeke God, that in him hee may recouer theſe good things, of which he himſelfe is founde vtterly voide and emptie. Wherefore we muſt beware that in this point wee hearken not to the iudgement of the fleſhe and to the bookes of Philoſophers, which while they withholde vs in conſidering onely our good thinges, would carrie vs away into a moſt wicked ignorance of our ſelues. 2.1.1, 2,3.

Man can neuer come to the trewe knowledge of himſelfe, vnleſſe hee haue firſt beholden the face of God, that is to ſay, till hee haue begon to knowe and weigh by the word of God what and how exact is the perfection of his righteouſneſſe, wiſedome, and power, to the which wee ought to bee made of like forme. 1.1.2.

Euen the moſt holy men were ſtricken with feare & aſtoniſhment, when God did extraordinarily ſhew his preſence and glorie vnto them. 1.1.3.

That whole man is corrupted in both partes of him (that is to ſay both in vnderſtanding minde, and in hearte or will) is prooued by diuerſe titles wherewith the ſcripture deſcribeth him, ſpeciallie when it ſaith that he is fleſh: And there is declared that this word fleſh is not referred onlie to the ſenſuall part but alſo to the ſuperiour part of the ſoule. 2.3.1.

That men doe in vaine ſeeke for any good thing in their owne nature, is prooued by *Paul*, which intreating of the vniuerſall kindred of the children of *Adam*, and not rebuking the corrupted maners of ſome one age alone but accuſing the perpetuall corruption of nature, taketh from men righteouſneſſe, that is to ſay vprightneſſe, & pureneſſe, and then vnderſtanding, and laſt of all the feare of God. 2.3.2.

A confutation of the obiection concerning certaine heathen men, which foraſmuch as they were all their life long by the guiding of nature bent to the endeuour of vertue and honeſtie, doe ſeeme to warne vs, that we ſhould not eſteeme the nature of Man, altogether corrupt. Therefore it is declared that in the vnbeleuers God doth not inwardlie cleanſe the corruption of nature wherewith Man is in eche part defiled, (as he doeth in the elect) but by his prouidence ſometime hee bridleth it in them, that it breake not foorth into deedes, and reſtraineth it by diuerſe waies, ſo much as he knoweth to be expedient for preſeruing of the vniuerſall ſtate of things. 2.3.3.

Thoſe vertues which wee reade to haue beene in heathen Men, are not ſufficient proues of the purenes of nature, foraſmuch as their minde was inwardly not vpright, being corrupted with ambition or ſome other poiſon, & not directed with deſire to ſet foorth the glorie of God: and alſo foraſmuch as thoſe vertues are not the common giftes of nature, but the ſpeciall graces of God, which he diuerſly & by a certaine meaſure giueth to prophane Men, as oftentimes to kings, & ſometime to priuate Men 2.3.4.

See Image of God in Man.

Mariage.

An expoſition of the ſeuenth commaundement, wherein the Lord forbiddeth fornication & requireth chaſtitie and cleanneſſe, which we ought to keepe & preſerue both in our mind, and in our eyes, and in the apparell of our bodie, and in our tongue, and in the moderate vſe of meate and drinke. 2.8.41,44.

Continence is a ſingular gifte of God, which he giueth not to all men, but to ſome, yea and that ſomtime for a ſeaſon: As for them to whom it is not graunted, let them alway flee to Mariage, which is ordeined of the Lord for the remedie of mans neceſſitie. 2. 8.41.42.43.

Maried perſons muſt beware that they commit nothing vnbeſeeming the honeſtie & temperance of Mariage: Otherwiſe they ſeeme to be adulterers of their owne wiues, and not husbands. 2.8.44.

The Papiſtes doe wrongfully call mariage a Sacrament: And their reaſons are confuted 4.19.34 It is proued that the place of *Paul*, wherwith they ſeeke to cloke themſelues, maketh nothing for them 4.19.35.

In the meane they diſagree with themſelues when they exclude prieſts from this ſacrament, & do ſay that it is vncleanneſſe and defiling of the fleſhe. 4.19.36.

By this falſe colour of Sacrament, the Pope with his cleargie haue drawen to themſelues the hearing of cauſes of Matrimonie, and haue made lawes of mariage, which partly are manifeſtly wicked againſt God, & partly moſt vniuſt toward men, which lawes are rehearſed. 4.19.37.

Mediator Chriſt.

It behoued that Chriſt, to the ende that he might performe the office of Mediator, ſhould be made man, foraſmuche as God had ſo ordeyned, becauſe it was beſt for vs, ſith none other could bee the meane for reſtoring of peace betweene God and vs, none other coulde make vs the children of God, none other could aſſure vnto vs the inheritance of the heauenlie kingdome, none other coulde for remedie ſet mans obedience againſt mans diſobedience. 2.12.1.2.3.

A confutation of their fantaſticall conceite, which affirme that Chriſt ſhoulde haue become man, although there had needed no remedie for the redeeming of mankinde. And it is proued by manie reaſons and textes, that foraſmuch as the whole Scripture crieth out that hee was cloathed with fleſh, to the ende that he might be the redeemer, therfore it is too great raſhneſſe to imagine anye other cauſe or purpoſe. 2.12.4.

Neither is it lawfull to ſearche further concerning Chriſt: and thoſe that do ſearch further, do with wicked boldneſſe runne forwarde to the faining of a new Chriſt: And herein *Oſiander* is reproued, which hath at this time renewed this queſtion, & affirmeth that this error is confuted by no teſtimonie of Scripture. 2.12.5.

And the principle is ouerthrowen which he buildeth on, that man was create after the image of God, becauſe he was formed after the likeneſſe of Chriſt to come, that he might reſemble him whom the father had alreadie decreed to cloth with fleſh: And there is ſhewed that the image of God in *Adam*, was the markes of excellencie wherewith God had garniſhed him, which doeth alſo ſhine in the Angels. 2.12.6,7.

A ſolution of other obiections or abſurdities which the ſame *Oſiander* feareth: namely, that then Chriſt was borne & creat after the image of *Adam* but as it were by chaunce: & that the Angels ſhoulde haue lacked their head, and men ſhoulde haue lacked Chriſt their king. 2.12.6,7.

How the two natures do make one perſon of the mediatour in Chriſte: Which is ſhewed by a ſimilitude taken of the ioyning of the ſoule and bodie in one man: And then it is prooued by diuers places that the ſcripture doeth

manie times giue vnto Christ those things which properly belõgeth to the godhead, and sometime those thinges which must bee referred onely to the manhoode, and somtime giueth to the one nature that which is proper to the other: which figuratiue manner of speache is called Communicating of properties. 2.14.1.2. and sometime also giueth to Christ those thinges which doe comprehende both natures together, but doe seuerally well agree with neither of them. Which last point the most part of the olde writers haue not sufficiently marked: Yet it is good to bee noted, for the dissoluing of manie doubtes, and for auoyding of the errours of *Nestorius* and *Eutiches*. 2.14. 3.4.

A confutation of the error of *Seruettus*, which had put in the steede of the sonne of God, an imagined thing made of the substance of Gods spirite, flesh, & three elements vncreate: His suttletie is discloſed, and there is proued (which thing hee denyeth) that Christ was the sonne of God, euen before that he was borne in the flesh, because he is that worde begotten of the father before all worldes 2.14 5.

Also it is proued that he is truely & properly the sonne of God in flesh, that is to saye in the nature of Man, but yet in respect of his godhead, and not of his flesh, as *Seruettus* babbleth. 2.14.6.

An exposition of certaine places which *Seruettus* and his disciples doe enforce for defence of their errour: There is also another cauillation of his discloſed, that Christ before that he appeared in the flesh, is in no place called the sonne of God but vnder a figure. 2.14 7.

Also there is opened the errour of all them which doe not acknowledge Christ the Sonne of God but in the flesh: and there are briefely rehearsed the grosse suttleties of *Seruettus*, wherewith he hath bewitched himself and other, ouerthrowing that which pure faith beleeueth concerning the person of the sonne of God: And thervpon is gathered that with the craftie darke suttleties of that filthie dog, the hope of saluation is vtterly extinguished. 2.14 8.

Merit of Christ.

It is truely and properly sayde that Christ merited for vs the grace of god and saluation. Where it is proued that Christ was not onely the instrument or minister of saluation, but also the author and principall doer thereof: And in so saying, the grace of God is not defaced, because the merite of Christ is not set against mercie, but hangeth vpon it. And those thinges which are *Subalterna*, fight not as contraries. 2.17.1.

The distinction of the Merite of Christ and of the grace of God is proued by manie places of Scripture. 2. 17 2.

There are alleadged many testimonies of Scripture, out of which it is certainely and soundly gathered, that Christ by his obedienee hath truelie purchased and deserued fauour for vs with his father. 2.17.3 4 5.

It is a foolishe curiositie to enquire, whether Christ hath deserued anye thing for himselfe: and it is rashnes to affirme it. 2.17. 6.

Merites of workes.

The boastings that are made of the Merites of workes, doe ouerthrowe as well the praise of God in giuing righteousnes, as also the certaintie of saluation. 3.15.

Whosoeuer first applied the name of Merit to good works in the sight of Gods iudgement, hee did against the purenes of faith. And though the olde fathers

fathers vſed that name, yet they ſo vſed it that they haue in manye places ſhewed that they attribute nothing to workes. 3.15.2.

An expoſition of certaine places, wherewith the Sophiſters goe about to prooue that the name of Merite towarde God is found in the Scripture. 3.15.4.

It is proued by authoritie of the Apoſtles & *Auguſtine*, that the rewardes of righteouſneſſe doe hang vppon the meere liberalitie of God. 2.5.2.

It is prooued that this is a falſe ſaying, that Chriſt Merited for vs onelye the firſt grace, and that afterwarde we do merite by our owne workes. 3.15.6. 7.

There bee certaine thinges touching merites in the title of Iuſtification by faith.

Miniſterie of the Church.

Of the Miniſterie of the Churche, and of them which deſpiſe this maner of learning. 4.1.5.

Of the efficacie of the Miniſterie. 4. 1.6.

God, which might teach ẏ Churche either himſelfe alone or by Angels, yet doeth it by the Miniſterye of men for three cauſes. 4.3.1.

The Miniſterie of the Churche is garniſhed with many notable titles of commendation in the Scripture. 4.3. 23.

Of Apoſtles, Prophetes, Euangeliſts,, Paſtors, and Teachers: and what is the ſeuerall office of euery of them. 4.3.45.

The chiefe partes of the office of Apoſtles and paſtors are to preach the Goſpel, and Miniſter the Sacramentes. 4.3.6.

Paſtors are ſo bound to their Churches, that they may not remooue to any other place without publike authoritie. 4.3.7.

They are called in the Scripture, Biſhops, Prieſts, Paſtors and Miniſters which gouerne Churches. 4.3.8.

No man ought to thruſt in himſelfe in the Churche to teach or gouerne: But there is a calling required. 4. 3. 10.

The preaching of the worde of God is compared to ſeede whiche is ſcattered in the goounde: Whereby wee vnderſtand that the whole encreaſe proceedeth of the bleſſing of God and the effectuall working of the holy Ghoſte, 4 14.11.

What maner of men ought to be choſen Biſheps, & in what ſort and of whō they are to be choſen, and with what forme or ceremonie they are to be ordered. 4.311.12.13.14.15.16.

The olde Chnrch before the papacy, diuided al their miniſters into thre degrees, Paſtors, Elders, and Deacons. 4.4.1.

Of the cōmiſſion to remit and retaine ſinnes, or to bind & looſe, which is a part of the power of the keyes, and pertaineth to the Miniſterie of the worde. 4.11.1.

Monkerie.

Monaſteries in olde time were the ſeede plottes of eccleſiaſticall orders: And there is deſcribed out of *Auguſtine* the forme of the old Monkery, & howe they were wont at ẏ time to get their liuing with the labour of their handes. Whereby appeareth that at this daye the maner of popiſh Monkery is far otherwiſe. 4.13.8.9.10.

Of the proude title of perfection wherewith the Monkes do ſet out their kinde of life. 4 13.11. becauſe they bind themſelues to keepe the counſels of the Goſpell (as they call them) whereunto other Chriſtian men are not bound. Sect. 12. and becauſe they haue forſaken all their poſſeſſions. Sect. 13.

As many as go into Monasteries, do depart from the Church, sith they openly affirme that their Monkerye is a forme of second Baptisme. 4.13.14.

The Popish monkes doe in maners much differ from the olde Monkes. 4.13.15.

Some thinges are to bee misliked euen in the profession of the olde Monkerie, and they that were the authors thereof brought a perilous example into the Church. 4.13.16.

Monkes with their vowes do consecrate themselues not to God but to the Diuell. 4.13.17.

As all vowes vnlawfull & not rightly made, are of no value before God, so they ought to be voyde to vs. 4.13.20.

Therefore they which depart from Monkery to some honest trade of life, are wrongfully accused of faith breaking and periurie. 4.13.21.

Of Mortification.

See Forsaking of our selues.

O.

Obedience of children to parentes.

AN exposition of the fifth commaundement: The ende and sum thereof 2.8.35.

How farre this worde honoring extendeth, & there be three partes therof, Reuerence, Obedience, & Thankefulnes. 2.8.36.

Of the promise adioined to the fifth commaundement, concerning long continuaunce of life, and howe farre the same pertaineth to vs at this daye. 2.8.37.

Howe and by howe diuerse meanes, God sheweth his vengeance vpon the disobedient: Yet obedience is not due to parentes and other, but sauing the lawe of God. 2.8.38.

Offences.

What Offences are to be auoyded, and what to be neglected: what is an Offence giuen, and what an offence taken. 3.19.11.

It is declared by the doctrine and example of *Paul* who be weake, to whō we must beware that we giue no offēce 3.19.12.

Whereas we are commanded to beware that wee Offende not the weake, the same is meant onely in thinges indifferent: Therefore they doe wrongfully abuse this doctrine which say that they heare masse for the weakes sake. 3.19.13.

Officials.

Of popish Bishops Officials, as they call them. 4.11.7.8.

Orders Papisticall.

The Sacrament of Order breedeth to the papists seuen other petie Sacramentes, of whose names and differences they themselues be not yet agreed. 4.19.22.

Their fonde and vngodly foolishnesse, forasmuch as they make Christe fellow Officer with them in euerie one of them. 4.19.23.

Of *Acoluthes*, Dorekepers and Readers, whom the papistes doe make Orders of the Church and Sacramentes, 4.19.24. & with what ceremonies they consecrate them. Sect. 27.

Of exorcistes or Coniurers an order of the popish Church. 4.19.24.

The orders of Psalmistes, Dorekeepers and *Acoluthes*, are vayne names among the papistes, forasmuch as they themselues doe not execute the Offices, but some boy, or any layman. 4.19.24.

Of the shauing of the Clergie, and the signification therof by the doctrin of the Papistes. 4.19.25.

They doe wrongfully apply it to *Paules* example, which shaued his head when he tooke a vowe, or to the olde Nazarites. 4.19.26.

It is shewed out of Augustin whence it

is firſt began. 4.19.27.

Of the three higher orders: and firſt of Prieſthood or ſacrificerſhip: where is ſhewed that the papiſtes haue moſt wickedly peruerted ỹ order appointed by God, and do wrong to Chriſte the only and eternal ſacrificing prieſt, 4 19.28.

Of their blowing at the making of popiſh Prieſts, and howe in that ceremony they do wrongfully counterfait Chriſte: Where is declared that the Lorde did many thinges which hee would not haue to be examples for vs to follow. 4 19.29.

Of the vndelible character or vndefaceable marke of the oyle wherewith popiſh Prieſtes are annointed at their creation. And how the ſame is wrongfully applied to the children of *Aaron*. But theſe Prieſtes in coueting to be like the Leuites, are apoſtataes from Chriſt. 4. 19.30.31.

Originall ſinne.

A definition and expounding of Originall ſinne. 4.15.10,11,12.

A true definition of Originall and a declaration of the ſame definition: Wherein is ſhewed, that not only puniſhment came from *Adam* vppon vs, but alſo that the infection diſtilled from him remaineth in vs, and how it is the ſinne of another & alſo our own ſinne: Finally, that ſuch infectiõ pearced not only into the inferiour deſire, but alſo into the verie vnderſtanding minde & bottome of the heart, ſo that there is no part of the ſoule free from corruption. 2.1.8,9.

A confutation of them that dare charge God with their faults, becauſe we ſay that men are naturallie faultie: And there is proued, that man is corrupt by naturall viciouſneſſe: (to the ende that no man ſhoulde thinke it to be gotten by euill cuſtome) but yet ſuch as proceded not from nature, but is an accidentall qualitie, & not a ſubſtancial propertie from the beginning. 2.1.10.11.

Othe.

See Swearing.

P.

Patience.

A Part of ỹ forſaking of our ſelues, in reſpect of God, is contentation of minde and ſufferaunce: Which we ſhall perfourme, if in ſeeking the commoditie or quietneſſe of this preſent life wee yeelde our ſelues wholly to the Lorde, and do not deſire, hope for, or thinke vppon any other meane of proſpering than by his bleſſing 3. 7.8.

So ſhal it come to paſſe that we ſhal neuer ſeeke our owne commodities by vnlawfull meanes or with wronging of our neighbours: alſo that wee ſhall not burne with vnmeaſurable deſire of richeſſe or of honours: finally if thinges proſper well with vs, wee ſhall yet bee holden from pride, & if they happen ill, we ſhall yet bee reſtrained frõ impatience. 3.7.9. Which extendeth to all chaunces whereunto our preſent life is ſubiect, whereof the faithfull doe alwayes acknowledge the hand of God their father, and not fortune, to be the gouernor. 3.7.10.

The Patience of the faithfull is not ſuch as is without all feeling of ſorrow, but ſuch as beeing vpholden by godly comfort, fighteth againſt the naturall feeling of ſorrow. Therefore the Patience of the Stoikes is to bee reiected: neither is it in it ſelf any fault to weep or feare. 3.8.8,9.

A deſcription of that ſtriuing which is engẽdered in the harts of the faithful by the feeling of nature, which feeling cannot be cleane done away, and by the affection of godlineſſe wherewith that ſame feeling muſt bee ſubdued & tamed. 3.8.10.

There

There is great difference between Philosophicall & Christian patience: Forasmuch as ỳ philosophers do teach vs to obey because wee so must of necessitie: but Christ teacheth it, because it is righteous, and also because it is profitable for vs. 3.8.11.

Pardons.

The so long continuing of pardons declareth in howe deepe darkenesse of errors men haue been drowned these certaine ages past. 3.5.1.

What Pardons are by the Papistes doctrine: Whereby is proued ỳ they are a dishonoring of ỳ blood of Christ: A comparison of Christ & popish pardons. 3.5.1.

A confutation of the wicked doctrine of pardons, by the notable sayings of *Leo* Bishop of Rome, & of *Augustine*. And there is shewed that the bloud of martyrs is not vnlawfull, although it haue no place in forgiuenes of sinnes. 3.5.3.4.

Either the Gospel of God must ly, or pardons must be lying deceits. And there is shewed what seemeth to haue beene the beginning of them. 3.5.5.

Penance, the Popish Sacrament.

Of the vsage of the olde Church in publike penance: and of the laying on of handes at reconciliation. Also howe in processe of time the laying on of hands was vsed in priuate absolutions. 4.19.14.

The diuerse opinions of the scholemen howe penance is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it. 4.19.15,16.

It is a lye, and a deceitfull errour which they haue inuented concerning the Sacrament of Penance: and it is a wicked and blasphemous title wherewith they haue garnished it, a second boorde after shipwracke from Baptisme. 4.19.17.

Perseuerance.

See booke 2. Chap. 5. Sect. 3.

A confutation of the moste wicked error, that Perseuerance is giuen of God according to the Merit of men, so as euery man hath shewed himselfe not vnthankful for the first grace: and in this opinion is shewed a double error. Of the cõmon distinction of grace working, & working togither: & howe *Augustine* vsed it, qualifying it with an apt definition. 2.3.11.

Politike gouernement.

There is a difference to bee made betweene policie, and the inwarde gouernment of the soule. Their doctrine is to be reiected which goe about to ouerthrowe policie as a thing not necessarie for Christians, or as a thing ỳ ouerthroweth the spirituall libertie of the soule. Also those flatterers are to be reiected, which doe giue too much vnto it, & do set it in cõparison against the authoritie of God. 4.20.1,2.

Policie is the gift of God, which bringeth great commodities to mankind & no small helpe to the defence of the state of religiõ. Politike gouernment hath three partes, the magistrat, the Lawes and the people. 4.20.3.

Of three formes of Ciuile gouernement, *Aristocracie* the gouernment of the best chosen men, *Democracie* the gouernement of the people, *Monarchie* the gouernement of one: it can not simply bee determined which of these is the best: yet it commeth to passe by the fault of men, that it is safer & more tollerable to haue many to gouerne than one to reigne. But all these forms are of God, & diuersly disposed by him, therefore it is the duty of priuate men to obey, & not to make innouation of states after their owne will. 4.20.8.

Of the immunitie that the Romish clergy take to themselues, which

was altogether vnknowen to the Bishops of the olde Church.4.11.15.

In matters of Faith, the iudgement in the olde time pertained to ỹ Church and not to Princes, although sometime Princes entermeddled their authoritie in ecclesiastical matters, but the same was donne to preserue and not to trouble the order of the church. 4.11.15.16.

Of the auhoritie of the sworde vsurped by the bishops in the papacy: and howe they haue by litle and litle from so small beginnings growen to so great encrease.4.11.9.10.

Pope.

It is proued that the supremacie of the sea of *Rome* is not by the institution of Christ.4.6.1.2.3.4.

Neither had *Peter* any principalitie in the Church or among the Apostles. 4.6.5.6.7.

Neither is it profitable nor may be, that one man shoulde beare rule ouer the whole Church.4.6.8.9.10.

Although *Peter* had had a supremacy in the Church, yet it foloweth not that the seat of that supremacie ought to be at *Rome*.4.6.11.12.13.

It is proued by many argumentes that *Peter* was not bishop of *Rome*. 4.6. 14.15.

The supremacie of the sea of *Rome* is not according to the vse of the olde Church.4.6.16.17.

Of the beginning & encreasinges of the Romish papacy, vntill it aduanced it selfe to that height, whereby both the libertie of the Church is oppressed and all moderate gouernement hath beene ouerthrowen.4.7.

In the most part of the councels, the Bishoppe of *Rome* nor his legates had not the chiefe place, but some other of the Bishoppes had it at the Councel of *Chalcedon*: but yet without order. 4.7. 1.2.

Of the title of supremacy and other titles of pride wherewith the *Pope* bosteth himselfe, and when and how they crept in.4.7.3.

Gregorie pronounceth that the title of vniuersall bishop was deuised by the deuil, and published by the crier of Antichrist.4.7.4.

It is prooued by the vse of the olde church, that it is false which the bishop of *Rome* boasteth, that he hath iurisdiction ouer all Churches.4.7.5. Whether ye consider ỹ ordering of bishops, Sect.6. or ecclesiasticall admonitions and censures, Sect.7. or summoning of Councels, Sect.8. or authoritie of higher appeales. Sect.9.10.

The olde Bishoppes of *Rome* in the most part of their Epistles did ambitiously set foorth the glory of their sea, but those Epistles at that time had no credite. Also they did thrust in certayn forged things as though they had ben written in the olde time by holye men 4.7.11.20.

Although in the time of *Gregorie*, the authoritie of the Bishop of *Rome* was greatly encreased, yet it is prooued by his writinges that it was then far from vnbridled dominion and tyranny.4. 7. 12.13.22.

There was strife for the supremacie betweene the bishop of *Constantinople* & the bishop of *Rome*. 4.7.14.15.16. vntill *Phocas* graunted to *Boniface* the thirde, that *Rome* shoulde bee the heade of all Churches: which afterwarde *Pipine* confirmed, when hee gaue to the Sea of *Rome* iurisdiction ouer the Churches of Fraunce. 4.7. 17.

From thence forth the tyranny of the sea of *Rome* encreased more and more, partly by ignorance & partly by negligence of Bishops: which destruction of the whole order of the church *Bernarde* lamenteth and layeth

to the Popes charge.4.7.18.22.

The insolence & shamelesnes of the bishops of *Rome* in setting foorth their owne supreme authoritie . 4.7.19 20. which is reproued by sayinges of *Cyprian* and *Gregorie*.Sect.21.

Rome can not be the mother of all Churches,forasmuch as it is no church Neither can the bishoppe of *Rome* bee head of bishops, sith he is no bishop.4. 7.23.24.

It is prooued by *Paul*,that the Pope is Antichrist,4.7.25.

Although the Church of *Rome* in olde time had had the honor of supremacie,yet the same is not to be bound to a place.4 7 26.29.

Of the maners of the cytie of *Rome* of the Pope,and of the Cardinals and their diuinitie.4.7.27.28.

The Bishop of *Rome* first laide hande vpon kingdomes, and then vppon the Empire : Which is prooued by moste sharpe reprehensions of *Bernarde* to be vnmeete for him that bosteth himselfe the succeſſour of the Apostles.4. 11.11.

Of the gift of *Constantine* , wherewith hee laboreth to hide his robberie, 4.11. 12. and howe there are not yet fiue hundrede yeeres paste , since the Popes were in subiection of Princes, and by what occasion they haue shaké it of, Sect.13 . and howe they brought the city of *Rome* into their power , but about a hundred and thirtie yeare ago. Sect.14.

Praier.

True faith can not be idle from calling vpon God.3.20,1.

How necessarie & how manie waies profitable is the exercise of praying, 3.20.2. although the Lorde will not cease while we craue not ,nor needeth any to put him in minde,Sect.3.

The firste rule of well framing our prayer,is that we be no otherwise disposed in heart and mind than becommeth them that enter into talke with God.3.20.4.5.

The second rule is , that in praying we alway feele our owne needines, and that earnestly cõsidering ẏ we want all these thinges that we aske, wee ioyne with our prayer an earnest and feruent desire to obtaine.3.20.6.

We ought to praye at all times , and in the greatest quietnes of our estates, the onely remembrance of our sinne ought to bee no small prouocation to moue vs to that exercise.3.20.7.

The third rule of praying well , is ẏ we forsake all confidence of our owne glorie, least if we presumptuously take any thing,be it neuer so litle , vnto our selues, wee with our vaine pride , fall downe from his face 3.20.8.

The beginning of praying well, is the obtaining of pardon, with an humble and plaine confession of offence.3. 20.9.

In what sense the Prayers of certain holy men are to be taken, in which to entreat GOD , they seeme to alledge their owne righteousnesse.3.20.10.

The fourth rule of praying well , is that being so ouerthrowen and beaten downe with true humilitie:wee bee neuertheleſſe encouraged to praye with an assured hope to obtaine : So in our prayers,faith & repentance doe meete together.3.20.11.

Of the certainty of faith , whereby the faithfull do determine that God is fauorable vnto them.And howe necessarie the same is in Prayer : Neyther is that certaintie weakened , when it is ioined with acknowledging of our own miserie.3.20.12.

God commaundeth vs to call vpon him:he promiseth,ẏ we shalbe hearde: both these things are necessarie , that we may pray in faith.3.20.13.

There are rehearsed diuers promises of

of God, with the ſweeteneſſe whereof they that are not ſtirred vp to Pray, are altogether vnexcuſable. 3.20.14.

An expoſition of certaine places, wherein God ſeemeth to haue aſſented to ſome mens Prayers which yet were grounded vpon no promiſe. 3.20.15.

Theſe foure rules of Praying well, are not examined with ſo extreeme rigor, but ỳ God herein doth beare with many infirmities, yea many intemperances in them that bee his, which is proued by many examples. 3.20.16.

We muſt alway Pray in the name of Chriſt only. 3. 20. 17. neither were the faithfull euer hearde any otherwiſe. Sect. 18.

They which Pray otherwiſe, haue nothing left for them at the throne of God, but wrath and terror. 3.20.19.

It is not againſt Chriſtes office of mediator: that we bee commanded to Pray one for an other. 3.20.19.

A confutation of the Sophiſters deuiſe, which ſay that Chriſt is the mediator of redemption, & the faithfull are mediators of interceſſion. 3. 20.20.

Againſt them, which make dead Saincts interceſſors to God for them, or do mingle the interceſſiō of Chriſt with the Prayers and merites of dead men. 3.20.21.

This fooliſhneſſe hath proceeded in the papacy to groſſe monſtrouſnes of vngodlines, and to horrible ſacriledges. 3.20.22.

A confutation of the argumentes wherewith the papiſtes labour to confirme the interceſſion of dead Saints. 3.20.23.24.25.26.

It is vnlawfull to direct our prayers to dead Saintes foraſmuch as this kind of worſhipping doeth moſte properly belong to God alone. 3.20.27.

Of the ſorts of prayer, and cheefly of thankeſgiuing: Alſo of the continuall exerciſe of the faithfull in prayer and thankeſgiuing. 3.20.28.29.

Of the babbing of the papiſtes, and of auoiding all boaſting in prayers, of departing into ſecrete places, and of publike Prayers. 3.20.29.

Publike Prayers muſt bee made in the common and natiue ſpeech of the lande. And there is entreated of kneeling and vncouering of the heade at praier. 3.20.33.

Of the infinite goodnes of Chriſte, which hath alſo appointed vs a forme of Prayer: And how great comfort cōmeth vnto vs thereby. 3.20.24.

A diuiſion of the Lordes prayer. 3. 20.35.

An expoſition of the ſame praier. 3. 20.36.

The ſame in euery point is a perfect and vpright prayer, 3.20.48. wherunto nothing ought to be added, although wee may vſe other wordes in making our praiers. Sect. 49.

Of the confidence which the name of the children of God doth bring vnto vs, which euen the conſcience of our ſinnes ought not to ouerthrowe. 3. 20.36,37.

Although wee ought to pray for all men, & ſpecially for them of the houſholde of faith, yet this withſtandeth not, but that wee may pray ſpecially, both for our ſelues and certain other. 3.20.38,39.47.

Of the boldnes of asking which the Lorde graunteth to his, and the truſt of obtaining. 3.20.47.

It is good that euery one of vs for exerciſe, appoint to him ſelfe certaine peculiar houres to pray, ſo that it bee done without ſuperſtitious obſeruation. 3.20.50.

In all our prayer we ought diligent to beware that wee goe not about to bind God to certaine circumſtaunces. 3.20,50.

Of

Of perſeuerance and patience in the exerciſe of prayer.3.20.51.52.

Predeſtination.

It is proued that the doctrine of predeſtination is a doctrine of moſt ſwete fruit. There are rehearſed three principall profits thereof: and they are admoniſhed which being moued with a certaine curioſitie doe beyonde the boundes of Scripture breake into the ſecretes of the wiſedom of God.3.1.1.2 and alſo they which woulde haue all mention of Predeſtination to be buried.Sect.3.4.

What is Predeſtination, and what is the foreknowledge of God, and how the one of them is wrongfully ſet after the other. The example of Predeſtination in all the ofspring of *Abraham* in reſpect of other nations, is confirmed by many teſtimonies of Scripture 3.21.5.

Alſo there is ſhewed a ſpeciall Predeſtination, whereby euen among the Children themſelues hee hath made difference betweene ſome and other ſome.Sect.6.7.

A confirmation of the doctrine of Predeſtination taken out of teſtimonies of Scripture.3.22.

Of them that make a foreknowledge of Merits the cauſe of Predeſtination. Alſo of other men that blame God becauſe he electeth ſome and paſſeth ouer other.3.22.1.

God as well in election as in reprobation hath no reſpect of workes neither paſſed nor to come, but his good pleaſure is the cauſe of both. 3.22.2,3.4,5,6,7,11.

This is prooued by *Auguſtine*, Sect. 8.and the trifling ſuttle deuiſe of *Thomas* to^{y} contrary is confuted.Sect.9.

The promiſes of ſaluation are not directed to all, but peculiarly to the elect.3.22.10.

Theſe two ſayinges do not diſagree that God by the outward preaching of the word calleth many,& yet hee giueth the gift of faith to few.3.22.10.

Againſt them which ſo confeſſe election, that yet they deny any to bee reprobate of God.3.23.1.

The reprobate doe in vaine contẽd with God, foraſmuch as God oweth them nothing, and willeth nothing otherwiſe than righteouſly, and they themſelues may finde iuſt cauſes of their damnation in them ſelues.3.23.2,3.4.5.

An anſwere to the wicked queſtion of certaine men, why GOD ſhoulde blame men for theſe thinges whereof he hath layed a neceſſity vpon them by his Predeſtination.3.23.6,8,9.

A definition of Predeſtination. 3.23.8.

A confutation of them which gather of the doctrine of Predeſtination, that God hath reſpect of perſons.3.23.10.11.

Againſt thoſe hogges which vnder color of Predeſtination do go careleſly forward in their ſinnes: and againſt all them which ſay that if this doctrin take place, all endeuour of well worke-ing decayeth.3.23.12.

Againſt them which ſay that this doctrine ouerthroweth all exhortations to godly life, it is proued by *Auguſtine* y^{t} preaching hath his courſe, and yet the knowledge of Predeſtination is not hindred thereby.3.23.13.

In this point of doctrine we muſt ſo temper our maner of teaching y^{e} truth, that ſo farre as we may, we wiſely beware of offence.3.23.14.

Whereas ſome obey the preaching of the worde of God, and other ſome deſpiſe it, or bee more blinded and hardened thereby, although this come to paſſe by their owne malice and vnthankfulneſſe, yet wee muſt therewith alſo know, that this diuerſitie hã-

geth

geth vpon the secret counsell of God, than which it is vnlawfull for to search for any further cause. 3. 24.12, 13,14.

An exposition of certaine places, wherein God seemeth to denie that it commeth to passe by his ordinaunce that the wicked perish, but inasmuch as against his will they wilfully bring destruction vpon themselues. And there is shewed that those places make nothing against the doctrine of Predestination. 3.24.15,16.

The vniuersalnesse of the promises of saluation, maketh nothing against the doctrine of ỹ Predestination of the reprobate: and yet not without cause are they framed vniuersally. 3.24.16.

Here also are confuted certaine obiections of thé which denie this point of doctrine.

Priesthoode, Kingdome, and Propheticall office of Christ.

That wee may knowe to what ende Christ was sent of his father, and what hee brought vnto vs, three thinges are cheefely to bee considered in him, his Propheticall office, his kingdome, and his Priesthoode: and therefore is giué to him the title of Christ (or Messias which signifieth annointed) although hee be specially so called in respect of his kingdome. Albeit that God alway gaue prophetes and teachers to his Church, yet it is prooued that all the Godly looked for full light of vnderstanding, onely at the comming of Messias: and that hee when hee appeared was annointed a Prophet, not onely for himselfe, but also for all his body. 2.15.1,2.

As touching his kingdome, first wee must note the spirituall nature therof, whereupon also is gathered the eternall continuance of it, which is of two sorts: the one pertaineth to the whole bodie of the Church, the other is proper to euery member: both sortes are declared and plainly set forth by testimonies of scripture. 2.15.3.

It is declared that the profit of the kingdome of Christ cannot otherwise be perceiued of vs, but when we knowledge it to be spirituall: and the same profit consisteth in two things, namely that it inricheth vs with all good thinges necessarie to eternall saluation, secondly, that it fortifieth vs with strength and vertue against the diuell and all his assaultes. And so Christ reigneth for vs rather than for himselfe, whereupon wee are rightfully called Christians: Where it is said that at the last day he shall yelde vp his kingdom to God and his father, and such like sayinges the same maketh nothing against the eternitie of his kingdome. 2.15.4,5.

As touching his Priesthood, that the efficacie and profite thereof may come to vs, it is shewed that wee must beginne at the death of Christ. Hereupon it followeth that hee is an euerlasting intercessor, by whose mediation wee obtaine fauour, whereby ariseth to godly consciences both boldnesse to praye, and quietnesse: finally that hee is so a priest, that hee ioyneth vs in the fellowship of so great an honour, to the ende that the Sacrifices of prayers and praise which came from vs, may bee acceptable to God. 2.15.6.

Promises.

Not without cause all the Promises are concluded in Christ: forasmuch as euery promise is a testifying of the lawe of God towarde vs, and none of vs is beloued of god without Christ. Neither was *Naaman* the Syrian, *Cornelius* the captaine, nor the Eunuche to whome *Philip* was caried, without knowledge of Christ, although they had but a verie small taste to him, and

a faith in some part vnexpressed. 3. 2. 32.

The Lord, to ỹ end to fill our hearts with loue of righteousnes & hatred of wickednesse, was not content to set foorth bare commaundements onely, but addeth promises of blessings both of this present life & of eternall blessednesse, & also threateninges both of present miseries, and of eternal death: The threateninges declare the greate pureness of God: the Promises doe shewe his great loue to righteousnesse, and his wonderfull goodnesse towarde men. 2. 8 4.

Of the Promise of Gods mercie to be extended to a thousande generations. 2. 8. 21.

Although the promises of the lawe be conditional, yet they are not giuen in vaine. 2. 7. 4.

Prophetical office of Christ.
See Priesthood, &c.

Prouidence of God.

Prophane men, by fleshly vnderstanding doe confesse God the creator, otherwise than we do by faith: forasmuch as faith doth teach that hee is also the gouernor of all thinges not by a certaine vniuersall motion, but by a singular prouidence which extendeth euen to the least sparowe. 1. 16. 1.

They which giue any thing to fortune, doe burie the Prouidence of God, by whose secrete counce all successes are gouerned. 1. 16. 2.

Things without life, although eche of them haue their propertie naturally planted in them, yet doe not put foorth their force, but so farre as they bee directed by the present hande of God: which is prooued by the sonne, before which hee woulde both light to bee, and the earth to abounde with all kinde of good thinges: which also wee reade to haue stande still by the space of two dayes, and gone backe two degrees at the commaundement of god. 1. 16. 2. also by the starres and signes of the heauen, which the vnbeleeuers do feare. Sect. 3.

The almightinesse of God is busied in continuall doing, so that it extendeth to euery particular act, & nothing happeneth but by his councel: Which who so doe not acknowledge they defraude God of his glorie and doe extenuate his goodnesse: But wee on the other side doe receiue double fruite thereof. 1. 16. 3.

It is proued that the Prouidence of God doeth not onely beholde thinges that are done, but gouerneth all successes: Whereby is ouerthrowen the fained inuention of bare foreknowledge and of vniuersall Prouidence onely: also the errour of the Epicures is confuted, and of them which giue to God a gouernaunce onely aboue the middle region of the aire. Yet there may a certaine vniuersall Prouidence bee graunted, but so, that the speciall Prouidence bee not darkened, which doeth gouerne not onely certaine but all particular doings. 1. 16. 4, 5.

That not onely the beginning of motion is in the disposing of GOD, is prooued by the plentifulnesse of one yeare and the barrennes of an other, for whereas God calleth the one his blessing, and the other his curse and vengeance. 1. 16. 5.

The Prouidence of God in gouerning the worlde, is cheefely to be considered in mankind, and in the diuerse estate of all men, and diuerse disposing of successes. 1. 16. 6, 7.

Against them which cauil, that this doctrine of the Prouidence of God, is the Stoikes doctrine of fate or destinie 1. 16. 8.

Whether any thing happen by fortune or chaunce: Where is rehearsed the saying of *Basilius Magnus*, that Chaunce

Chaunce and Fortune are wordes of heathen men: also the saying of *Augustine*, that he repented that hee had vsed the name of Fortune. Yet those thinges maie bee saide to happen by fortune in respect of vs, which beyng considered in their nature, or weighed according to our knowledge, do seeme so, although in the secrete counsell of God they be necessarie: Also al thinges that are to come, may be said to be happening, inasmuch as they be vncertain to vs. 1.16.8.9.

What thinges are to be considered, that the doctrine of the Prouidence of God may be referred to a right hand, that wee haue the profit thereof: and where the causes of those thinges that happen, appeare not vnto vs, we must beware that wee doe not thinke, that thinges are rolled by the sway of fortune: but wee must so reuerence his secrete iudgementes, that we esteeme his will the most iust cause of all things 1.17.1.

Against certaine dogges which at this daie doe barke againg the Prouidence of God, it is prooued by the Scripture that whereas God hath so reuealed his will in the lawe and the gospell that he illuminateth the minds of them that bee his with the spirite of vnderstanding, to perceiue the mysteries therein cõtained, which otherwise are incomprehensible, yet the order of gouerning the worlde is called a bottomlesse depth, becausse when we know not the causes therof, yet we ought reuerently to honour it. 1.17.2.

Such prophane men doe foolishly comber themselues, when they alleadge that if the doctrine of the Prouidence of God be true, then the prayers of the faithfull in which they aske any thing for time to come are vayne, no counsell is to bee taken for thinges to come, and then men which do anie thing against the lawe of God, do not sinne: These daungerous errours they shall auoide, which in considering the Prouidence of God, shall frame them selues to true modestie 1.17.3.

As concerning thinges to come, it is prooued that the Scripture doth wel ioyne the aduisementes of men with the Prouidence of God: becausse wee are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne thinges: For the knowledge of consulting and taking heede, are inspired into men by the Lorde, whereby wee maie serue his Prouidence, in the preseruing of our owne life. 1. 17.4.

In all successes of time past the will of God doeth gouerne: and yet the doers of wicked deeds are not excused, becausse they are accused by their own conscience, and doe not obey the will of God, but their owne lust. They are indeede the instruments of Gods prouidence, but so, that they finde the whole euill in themselues, and in God is founde nothing but a lawfull vse of their euilnesse. 1.17.5. and 1. 18. 4. Where also the same thing is shewed in the election of king *Ieroboam*, the tenne tribes forsaking the house of *Dauid*, the slaughter of the sonnes of *Achab*, and in the betraying of the son of God.

A godly and holy meditation of the Prouidence of God, which is taught by the rule of godlinesse: first that being certainly perswaded that no thing happeneth by fortune, we alway cast our eyes to God the cheefe cause of all thinges: then that wee doubt not that his singular Prouidence watcheth for vs, whether wee haue to doe with men as well euill as good, or with his other creatures: To which vse wee must applie the promises of God in

the ſcripture which teſtifie the ſame, the examples whereof are rehearſed. 1.17.6.

Wee muſt alſo adioyne thoſe teſtimonies of Scripture which teach that all men are vnder the power of God, whether wee neede to get their good wils or reſtraine the malice of our enemies: which laſt point God worketh diuerſe waies, ſometime by taking away their wit, ſometime when he granteth them wit, he frayeth them that they dare not goe about that which they haue conceiued: and ſomtime alſo when he ſuffereth them to goe about it, he breaketh their enterpriſes: Vpon which knowledge neceſſarily foloweth a thankfulnes of mind in ſo proſperous ſucceſſe of thinges. 1.17.7.

In aduerſitie when wee are hurt by men, is required patience and quiet moderation of mind: Which is ſhewed in the examples of *Joſeph* beeing afflicted of his brethren, *Iob* perſecuted of the Chaldees, and *Dauid* railed vpon of *Semei*. If wee happen to bee diſtreſſed with any miſery without the worke of men, this ſelfeſame doctrine is the beſt remedie againſt impatience becauſe the ſcripture teſtifieth, that euen aduerſities alſo do come frō God. 1.17.8.

A Godlie man principally regarding the prouidence of God, yet will not leaue inferiour cauſes vnmarked. Therefore if hee haue receiued a benefit of anie man, he will hartily know and confeſſe himſelfe to bee bounde vnto him. If he haue taken harme or done harme to any other by his negligence or want of heed, he will impute it vnto himſelfe, much leſſe will he excuſe his owne offences. In thinges to come chiefely he will haue conſideration of inferiour cauſes, but yet ſo that in determining he will not be caried away with his owne wit, but commit himſelfe to the wiſedome of God: neither ſhall his truſt ſo ſtaie vpon outwarde helpes, that hee will careleſly reſt vpon them if hee haue them, nor be diſmaied for feare if he want them. 1.17.9.

A large deſcription of the inoſtimable felicitie of a godly mind which reſteth vpon the prouidēce of God: & on the otherſide the miſerable carefulnes wherwith we muſt needs be diſtreſſed when the weakneſſe of this earthly cottage maketh vs ſubiect to ſo manie diſeaſes, ſith our life and ſafety is beſieged with infinite dangers at home, abroad, vpon the land, in the water, by men, & by diuels. 1.17.10.11.

Thoſe places of Scripture, where it is ſaid that God repented him: make nothing againſt the doctrine of Prouidence, foraſmuch as therein (like as alſo when hee is ſaid to be angrie) the ſcripture applying it ſelfe to our capacitie deſcribeth him, not ſuch as he is, but ſuch as we feele him to bee. Likewiſe, where hee ſpared the Niniuites, to whom he had threatned deſtruction within fortie dayes: whereas hee prolonged the life of *Ezechias* for manie yeares to whom he had declared preſēt death: becauſe ſuch threatnings containe an vnexpreſſed condition. Which is well proued by a like example in king *Abimelech*, which was rebuked for *Abrahams* wife. 1.17.12.13.14.

A confutation of them which coueting to get a praiſe of modeſtie, go about to maintain the righteouſnes of God with a lying defēce, whē they ſay: that thoſe things which Saran & al the reprobat do naughtily, are done by the ſufferance of God, & not by his prouidence and wil. And it is proued by the affliction of *Iob*, the deceyuing of *Achab*, the killing of Chriſt, the inceſtuous adulterie of *Abſolon*, and many other examples, that men do worke nothing

thing but that which he hath alreadie decreed with himselfe, and doeth appoint so to bee by his secrete direction. 1.18.1.

And this hath place, not onely in outward doings, but also in secret motions. For it is prooued by the hardening of *Pharao* and other testimonies, that God worketh euen in the mindes also and hearts of the wicked. Neither maketh it any thing to the contrarie, that often times the worke of Satan is vsed therein: For God worketh neuertheless, but after his own maner, vsing a iust reuenge, 1.18.2. & therefore God is not the author of sinnes. Sect. 4.

They are prooued guiltie of intollerable pride, which refuse this doctrine vnder pretence of Modestie. A confutation of their obiectiō when they say, that if nothing happen but with ỹ will of God, then hath he in himselfe two contrary wils, forasmuch as he doth appoint those things to be don by his secret counsell, which hee hath openly forbidden by his law. And there is shewed, that God doth not disagree with himself, that the wil of God is not chāged, that he doth not faine him selfe to nil that which he willeth: but whereas there is in God but one simple wil, the same to vs appeareth diuers, because for the weakenes of our vnderstāding, we conceiue not how he diuersly both willeth not, and willeth one selfe thing to be done. Finally it is prooued by *Augustine*, that man sometime with good wil willeth something which God willeth not: and sometime willeth that thing with euil wil, which God willeth with good will. 1.18 3.

The consideration of Gods power in gouerning this frame of heauen and earth, & al the partes that are in them. 1.5.5.

The fellowship of men is so gouerned by the prouidence of God, that he sheweth himselfe liberall, mercifull, righteous, and seuere. 1.5.6.

Those things which in the life of men are compted chaunces, as well of prosperitie as aduersitie are so many tokens of the heauenly prouidence, 1.5.7. & ought to awaken vs to the hope of the life to come. Sect 9.

How God worketh in the hearts of them that be his, and Satan in them that be his, but yet so, that they are not excused. 2.4.1.

God worketh also in the wicked, & euen in the same worke wherin Satan worketh, and yet is not God so said to be the author of sinne, neither is Satan or the wicked excused, but there is difference betweene the one and the other, both in the end and manner of doing. 2.4.2.5.

The olde writers oftentimes referred these thinges, not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreuerently of the workes of God. But the Scripture, when it saith that God blindeth, hardeneth, and such like, declareth somewhat more than a sufferance: although God doe worke two wayes in the reprobate, namely by forsaking them, and taking his spirite from them, & also by deliuering them to Satan the minister of his wrath. 2.4.3.4.

The ministerie of Satan is vsed to stirre forward the reprobate, whensoeuer the Lord by his prouidence directeth them hither or thither. 2.4.5.

Purgatorie.

Wee ought not to winke at the doctrine of Purgatorie, forasmuch as it is a damnable inuention of Satan which maketh voide the crosse of Christ, &c. 3.5.6.

An exposition of certaine places of Scripture which the Papistes doe

wrongfully wreſt to the confirmation of their Purgatorie. 3. 5 7,8,9.

An aunſwere to the obiection of the Papiſts, that it hath beene an auncient vſage of the Church that prayers ſhould be made for the dead. Where is ſhewed that this was done by them in the olde time, without the worde of God, by a certaine wrongfull imitation, leaſt Chriſtians if they were ſlow in having care of funerals & the dead, ſhould ſeem worſe than heathen men. Yet herein was a great difference betweene this ſlipping of theſe old men, and the obſtinate error of the Papiſts. 3. 5. 10.

R.

Redeemer Chriſt.

THe knowledge of God the Creator is vnprofitable vnto vs, vnleſſe faith do alſo folow, ſetting him foorth in Chriſt a father and Redeemer to vs, and this doctrine from the beginning of the worlde in all ages hath bin holden among the Children of God. 2. 6. 1.

It is prooued by diuerſe arguments and teſtimonies of ſcripture, that the happie ſtate of the Church hath alway beene grounded vpon the perſon of Chriſt. For both the firſt adoption of the choſen people, and the preſeruing of the Church, the deliuerance of them in perils, and the reſtoring after their diſſipation, did alway hang vpon the grace of the mediator. And the hope of all the Godly was neuer repoſed any other where than in Chriſt. 2. 6. 2, 3, 4.

It is to be diligently conſidered how Chriſt hath fulfilled the office of Redeemer, that wee may finde in him all things neceſſarie for vs, ſith (as *Bernard* ſaith) he is to vs light, meate, oyle, ſault, &c. 2. 16. 1.

An expoſition howe wee ſhould ſay that God was our enemie vntil he was reconciled to vs by Chriſt, whereas to giue Chriſt to vs, and to preuent vs with mercie, were ſignes of the loue wherewith he before embraced vs. And there is ſhewed that the ſcripture vſeth this ſpeach and ſuch other, to apply it ſelfe to our capacitie: and yet it doth not the ſame falſely. And all this is prooued by the authoritie of ſcripture and the teſtimonie of *Auguſtine*. 2. 16. 2, 3.

Regeneraion.

Againſt certaine Anabaptiſts which inuent a phrentike intemperance inſteede of ſpirituall Regeneration, namely that the children of God being nowe reſtored into the ſtate of innocencie, ought no more to bee carefull to bridle the luſt of the fleſh, but onely to followe the ſpirite for their guide. 3. 3. 14.

The reſt pertaining to this matter, ſee in the title of Repentance.

Religion.

Neceſſitie enforceth the reprobate to confeſſe that there is ſome GOD, 1. 4 4.

They are deceiued which ſaye that Religion was deuiſed by the ſutterie of certain men to hold the ſimple people in order. 1. 3. 2.

The verie wicked and godleſſe men are compelled, whether they will or no, to feele that there is a God. 1. 3. 2. and in what ſenſe *Dauid* ſaith that they thinke that there is no God. 1. 4 2.

Remiſſion of ſinnes.

Againſt them which dreame a perfection in this life, which taketh away neede of asking pardon. 3. 20. 45.

Of remiſſion of ſinnes: and in what ſenſe ſinnes are called debtes, and how we are ſaide to forgiue other that haue offended againſt vs. 3. 20. 45.

Of the diſtinction of fault & peine, where-

where with moſt ſtrong teſtimonies of Scripture, the doting error of the Papiſtes is confuted, namely that when the faulte is forgiuen yet God retaineth the paine, which remaineth to be redeemed with ſatisfactions. 3. 4. 29 30. and there alſo is ſhewed ỹ they can not ſcape away with their diſtinction betweene euerlaſting peine and temporal peines.

Of certaine places of Scripture wherewith they goe about to confirme their error: where is declared ỹ there are two kinds of the iudgemẽt of God: the one of vengeãce, the other of chaſticement, which are wiſely to be diſtinguiſhed aſunder. 3.4.31.

The firſt of theſe, that is to ſaie, vengeance, the faithfull haue alway earneſtly praied to eſcape: the other that is to ſay chaſticement, they haue receiued with quiet minde, becauſe it hath a teſtimonie of loue. And where it is ſaide that God is angrie with his Saints, the ſame is not meant of his purpoſe or affection to puniſhe them, but is ſpoken of the vehement feeling of ſorowe wherewith they are ſtriken ſo ſoone as they beare anye parte of his ſeueritie: and this is profitable for them. On the other ſide the reprobate, when they are ſtriken with the ſcourges of God, do already after a certaine manner begin to feele the peines of his iudgement. All which thinges are prooued by teſtimonies of the Scripture, and alſo by the expoſitions of *Chryſoſtome* and *Auguſtine*. 3. 4. 32.33.

God when hee had forgiuen the adulterie of *Dauid*, chaſtiſed him both for common example, and alſo to humble him: and for this reaſon hee daylie maketh the faithfull (to whom hee is mercifull) ſubiect to the common miſeries of this life. 3.4.35.

An expoſition of the article of the Creede, concerning remiſſion of ſins. 4.1.20 21.

The keies were giuen to the church, to forgiue ſinnes, not onely to men at their firſt conuerſion to Chriſte, but to the faithfull all their life long. 4.1.22.

This doctrine is prooued by teſtimonies of Scripture againſt the Nouatians and certaine of the Anabaptiſts which fain that the people of God are by baptiſme regenerate into an angellike life, and afterward there remaineth no pardon for them that fall. 4. 1. 23.24 25.26.27.

A confutation of them which make a voluntary tranſgreſſion of the lawe a ſinne vnpardonable. 4.1.28.

Repentance.

Repentance commeth of faith, and goeth not before it. 3.3.1.

A confutation of their reaſons, which thinke otherwiſe, but heereby is not ſignified anie ſpace of time wherein faith breedeth repentance: but only is ſhewed that no man can earneſtly endeuour himſelf to Repentance vnleſſe he know himſelfe to be Gods. Of the error of certaine Anabaptiſtes, Ieſuits, and ſuch other which appoint to their nouices, certaine daies for repentance 3.3.2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contrition, & Viuification which they wrongfully expounde to bee comfort by the feeling of the mercie of God: whereas it rather ſignifieth a deſire to liue wel. 3.3.3.

They do alſo make two other ſortes of Repentance, the one of the lawe, the other of the Goſpel: where alſo are ſhewed examples of either ſort out of the Scripture. 3.3.4.

A true definition of Repentaunce taken out of the Scripture, And howe Repentance though it cannot be seuered, yet ought to be distinguished from faith 3.3.5.

A plainer declaration of the definition of Repentance: where first is shewed that there is requiring a turning to God, that is to saie, an alteration, not onelie in outward works, but also in the soule it selfe, 3.3.6. then that it proceedeth of an earnest feare of God: Where also is intreated of the sorrowfulnes that is according to God 3.3.7.

Thirdly, that saying is declared that Repentance consisteth of two partes, the mortification of the flesh, and the quickening of the spirite. 3.3.8.

Both these thinges doe wee obtaine by partaking of Christ, the first by communicating of his death, the seconde of his resurrection. Therefore Repentance is a newe forming of the image of God in vs, and a restoring into the righteousnesse of God by the benefite of Christ: And this restoring is not fulfilled in vs in one moment. 3.3.9.

But there remaineth in al the saints, while they liue in mortall bodie, matter of strife with their flesh, and so thought all the Ecclesiasticall writers that haue beene of sounde iudgement: and specially *Augustine*, which calleth this nourishment of euill and disease of lusting in the elect, weakenesse, and sometime sinne: And indeed it is sinne. 3.3.10.

This is confirmed by the testimonie of *Paul*, and by the summe of the commaundements. Whereas it is said that God cleanseth his Churche from all sinne, the same is spoken rather of the guiltines of sinne than of the matter of sinne it selfe, which ceasseth not to dwel in the regenerate (but ceasseth to reigne in them) though it be not imputed. 3.3.11.

A declaration of the seuen causes or effectes, or partes or affections of Repentance, which *Paul* rehearseth: Those be studie or carefulnesse, excusing, displeasure, feare, desire, zeale, reuenge. Whereunto also is added out of *Paul*, and declared by an excellent admonition of *Bernarde*, that in such reuenge we must keepe a measure 3.3.15.

The fruites of Repentance are, deuotion towarde God, charitie towarde men, holinesse and pureneſse in all our life: but all these ought to begin at the inward affection of the heart, from whence outward testimonies may afterward spring foorth: Where also is spoken of certaine outward exercises of Repentance, which the olde writers seeme to enforce somewhat too much. 3.3.16.

Turning of the heart to God, is the chiefe point of Repentance: sackcloth and ashes, weeping and fasting, were vsed of them in the olde time before Christ, as tokens of publike repentance: of which the two last may yet bee vsed to appease the wrath of God in the miserable times of the Church. 3.3.17.

The name of Repentance or penance is vnproperly drawen from his naturall sense to this outwarde profession. Publike confession is not alway necessarie in sinnes: but priuate confession to God may neuer be omitted, wherein wee ought to confesse, not onely those thinges that we haue lately committed, but the displeasure of our grieuous fall ought also to call vs backe to remembrance of our passed offences. Of speciall penance which is required of hainous offenders and certain other: and of the ordinary penance which the children of God, euē the

the moſt perfect, ought to vſe all their life long.3.3.18.

God doeth therefore freely iuſtifie thē that be his, that he may alſo with the Sanctification of his ſpirite reſtore them into true righteouſnes: therefore *Iohn* Chriſt and the Apoſtles preached Repentance and remiſſion of ſinnes. The effect of which ſaying is declared 3.3.19.

Chriſtians ought to exerciſe themſelues in a continuall Repentance, and he hath moſt profited, that hath learned moſt to miſlike himſelfe.3.3.20.

Repentāce is a ſingular gift of God, vnto which he calleth all men, which he giueth to all them whome hee purpoſeth to ſaue, and which the Apoſtle pronounceth that it ſhall neuer be giuen to wilful apoſtataes whoſe wickednesſe is vnpardonable, ỳ is to ſaye, ſuch as haue ſinned againſt th e holy ghoſt 3.3.1.

Although fained repentanee doeth not pleaſe God, yet he ſometime for a ſeaſō ſpareth hypocrits which make a ſhew of ſome cōuerſion, which he doth not for their ſakes, but for cōmon example, that we may learn more cherefully to giue our mindes to vnfained Repentance: And this is prooued by the examples of *Achab*, *Eſau*, and the *Iſraelites*.3.3.25.

The Schoole ſophiſters do fowly er in thoſe definitions which they make of Repentance, and no better do they diuide it, when they part it into contrition of heart, confeſſion of mouth, and ſatisfaction of worke: Where is entreated of certaine queſtions which they moue: whereupon is eaſily gathered, that they babble of thinges which they knowe not, when they ſpeake of Repentance.3.4.1.

When they require thoſe three things in Repentāce, they muſt needes binde therunto forgiueneſſe of ſinnes: And if it be ſo, then are we moſt miſerable, foraſmuch as we can neuer haue quietnes of conſcience: which is prooued firſt in that contritiō of heart ſuch as they require.3.4.2.

There is great difference betweene the doctrine of ſuch contrition, & that contrition which the Scripture requireth of ſinners, ỳ they truly hūger and thirſt for the mercy of God.3.4.3.

In what ſenſe the old writers thought that ſolemn penance, which was then required for haynous offences, might no more be eftſoones done than Baptiſme.4.1.29.

Reaſon of Man.

Mans vnderſtanding is not ſo to bee cōdemned of perpetual blindnes, that wee leaue it no whit of vnderſtanding in any kinde of thing: but it hath ſome knowledge inaſmuch as he is naturally carried with deſire to ſearche out trueth. And yet this deſire by and by falleth into vanitie, becauſe the minde of man can not for dulneſſe, kepe the right way to ſearch out truth, and for the moſte parte he diſcerneth not of what thinges it is behouefull for him to ſeeke the true knowledge.2.2.12.

As touching earthly things it is prooued by examples ỳ the minde of man hath a ſharpe vnderſtanding, as firſt of all in ciuil policy and in gouernance of houſholdes, ſith euery man vnderſtandeth that the fellowſhips of men muſt be holden together by lawes, and cōprehendeth in minde the principles of thoſe lawes.2.2.13.

Alſo in liberal artes & handy craftes for learning whereof, yea for amplifiyng and garniſhing of the ſame, there is in man a certayne aptneſſe, although ſome bee more apt than other. But the light of Reaſon and vnderſtanding in mē, is ſo a general good qualitie in all men, that yet it is a free

gift

gift of Gods liberalitie towarde euerie man: which thing God sheweth when he createth some Idiotes and dull witted: also when hee maketh one man to excell in sharpe inuention, an other in iudgement, an other in quickenesse of minde, againe when he powreth into men singular motions according to euery mans calling, and according to the time & matter that is to bee done 2.2.14 17.

The inuention of artes, the orderlye teaching or deepe & excellent knowledge thereof, which appeare to haue bin in the old Lawyers, Philosophers, Phisitians, being prophane men, doe declare vnto vs that the minde of men howe much soeuer it bee fallen from his first vprightnesse, is yet still garnished with excellent giftes of God. 2.2. 15.

They are the gifts of the holy Ghoste which the Lorde giueth to whome hee will, euen to the vngodly for the publike benefit of mankind. Therefore we ought to vse them although they bee communicate vnto vs by the ministerie of the wicked, to whō they are but transitorie and fleeting, because they are without the sounde foundation of trueth, 2.2.16.

It is shewed in the first two poyntes, that mans Reason seeth nothing that concerneth the kingdome of God and heauenly matters, which are cōtained in three things, that is to say, to knowe God, his fatherly fauour toward vs, and the way to frame our life according to the rule of his law. 2.2.18, and to that purpose are alleaged diuerse testimonies of Scripture. Sect. 19.20.21. In the third it seemeth that he hath some more vnderstanding than in the other, forasmuch ae man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfecte in the vnbeleeuers, and auayleth to no other ende, but to make them vnexcusable: neither doe they by that naturall light, see the trueth in euerie thing. And here is expounded the saying of *Themistius*, that vnderstanding in the vniuersall definition is seldom deceiued, but the errour is when it descendeth to particular causes, and there is shewed, that mans vniuersall iudgement in the difference of good and euill, is not alway sound and vpright. For it attaineth not those which are the chiefe thinges in the first table of the lawe, namely of confidence in God. &c. In the seconde table, although it haue some more vnderstanding, yet it appeareth that it sometime erreth: as when it iudgeth that it is an absurditie to suffer too imperious gouernement, and not to reuenge wronges: also it knoweth not the disease of desire in the whole obseruation of the lawe. 2.2. 22. 23 24.

It is proued by the Scripture, that the sharpnesse of our reason in all the partes of our life, is nothing before the Lord, and our mindes doe reape the grace of enlightning, not onely at the begiuning, or for one day, bnt at euerie moment 2.2.25.

See vnder the title of Freewill, certaine thinges pertayning to this matter.

Resurrection of Christ.

Without the Resurrection of Christ all is vnperfecte that wee beleeue concerning his crosse, Death, and Buriall. Thereof wee receiue three profites: forasmuche as it hath both purchased vs righteousnesse before God, and is to vs a pledge of the Resurrection to come, and by his life, wee are now regenerate into newenes of lyfe. 2.16.13.

A declaration of the historie of the Resurrection of Christ. 3.25.3.

Last

Last resurrection.

Forasmuch as the faithful, do chiefly neede hope and patience, least they should faint in the course of their calling: hee hath soundly profited in the Gospel which is accustomed to a continuall meditation of the blessed Resurrection. 3.25.1,2.

The Article concerning the last Resurrection, containeth a doctrine of great weight, graue & hard to beleeue: for the ouercomming of which hardnesse by faith, the Scripture giueth two helpes, the example of Christ and the almightinesse of GOD. 3.25. 3.4.

A confutation of the Sadduces, which deny the Resurrection: and of the Millenaries which appoint the kingdome of Christe to endure but a thousand yeeres. 3.25.5.

A confutation of their error, which imagine that soules at the last day shall not receiue againe the bodies wherewith they are now clothed, but shall haue newe and other bodies. 3. 25.7,8.

Of the manner of the last resurrection. 3.25.8.

By what reason the last resurrectiō, which is a singular benefite of Christ, is common also to the wicked and the accursed of God. 3.25.9.

S.

Sabbath.

AN exposition of the fourth commandement, the end thereof, and the three causes whereupon wee must note that it consisteth. 2.8.28.

The first cause is a shadowing of spirituall rest, that is to say, of our sanctification: This is prooued by diuerse places to haue beene the chiefe thing in the Sabbath. 2.8.29.

Why the Lorde appointed the seuenth day. 2.8.30.31.

This part, forasmuch as it was ceremoniall, is taken away by the death of Christ. 2.8.31.

The two later causes, that is to say, that there shoulde bee certaine dayes appointed for assemblies in ỹ Church, and that there should be giuen to seruaunts a rest from their labor, do serue for all ages. 2.8.32.

Of dayes of meeting in the Church to heare the word of God & common prayers: Where is spoken of obseruing of the Sunday, 2.8.32.33. and of superstition to be auoided in this behalfe. 2. 8.34.

Sacraments.

What is a Sacrament 4.14.1.

For what reason the olde writers vsed this word in that sense. 4.14.2,13.

A Sacrament is neuer without a promise going before, which the Lord sealeth by that meane, wherein hee prouideth helpe for our ignorance & dulnesse, & also for our weaknes. 4.14. 3,5,6,12.

A sacrament consisteth of ỹ worde & the outwarde signe: But the Sacramentall word is to be taken otherwise than the Papistes thinke. 4.14.4.

Sacraments ceasse not to bee testimonies of the grace of God, although they bee giuen also to the wicked, whiche doe gather to them selues more grieuous damnation thereby. 4. 14.7.

Our faith is so confirmed by sacraments, that yet it hangeth vpon the inward effectuall working of the spirite, 4.14.9,10,11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the deuelish doctrine of the Sophisticall scholes, that the Sacraments of the newe lawe doe iustify and doe giue grace, so that we doe not stop it with deadly sinne. 4. 14.14.

Augustins good distinction betwene a sacrament and the thing of the Sacra-

crament, whereby is proued ỹ though God in Sacramentes doe truely offer Christe, yet ỹ wicked receiue nothing but the Sacrament, that is to say, the outward signe. 4.14.15.16.

Wee must not thinke that there is ioyned or fastened to the Sacraments any secrete vertue, whereby they by themselues doe giue vs the graces of the holy Ghost. 4.14 17.

In the olde time God gaue vnto his people some sacraments in miracles, and some in natural things. And there is spoken of the tree of life and of the raynebowe 4.14 18.

Sacramentes are on the Lords behalfe testimonies of grace & saluation, and on our behalfe tokens of our profession. 4 14.19.

The sacraments of the old Church vnder the Lawe, tended to the same ende that our Sacramentes doe, that is to say, Christe: whome yet our Sacraments do more plainelie represent. Wherefore the Scholemens doctrine is to be reiected, which say, that ỹ olde sacraments did shewe a shadow of the grace of God, and ours doe giue it presently. 4.14.20,21,22,23. &c.

The fiue falsely called Sacraments.

When wee denye those fiue to bee Sacramentes, which are inuented by men, wee striue not about the name but the thing: because the papistes will haue them to bee visible formes of inuisible grace. 4 19.1.

Many reasons are brought, why it is not lawfull for men to make Sacraments. Also there is a difference to bee put betweene sacraments, & other ceremonies. 4.19.2.

The number of seuen sacramentes cannot bee prooued by the authoritie of the olde Church. 4.19.3.

Although the olde Church vnder the law, had mo sacramẽts, yet at this day, the Christian church ought to be content with those two, which Christe hath ordeined: And it is not lawfull for men to make other, nor to adde vnto these any thing of their owne 4. 18.20.

Sacrifices.

A difference betweene the Sacrifices of *Moses* his Lawe, and the supper of the Lord in the Christiã church 4.18.12.

What the name of a sacrifice properly signifieth: and of the diuerse kindes of sacrifices vnder the lawe: which may be diuided in to two sortes, wherof some may be called of thanksgiuing, and other some propitiatory or of cleansing. 4 18.13.

Our onely propitiatory sacrifice, is the death of Christe. Sacrifices of thankesgiuing wee haue many, as all the dueties of charitie, prayers, prayses, giuing of thankes, and all that wee do to the worshipping of God. 4.18.13. 16.17.

This manner of Sacrificing is dayly vsed in the church, & in the supper of the Lorde: And thereupon all Christians are sacrificing Priests.

Satisfactions Papistical.

Of satisfaction, which they make the third thing in penaunce, of retayning the paine, the fault beeing forgiuen, and such like lies, which all are ouerthrown, by setting against the free forgiuenesse of sinnes, by the name of Christe. 3.4.25.

A confutation of the blasphemous error of the schoolemen, ỹ forgiuenes of sinnes, and reconciliation is once done in baptisme, but after baptisme, we must rise againe by satisfactions. 3. 4.26.

By such errour, Christ is spoiled of his honor, & the peace of consciences is troubled, forasmuch as they can neuer certainlye determine, that their sinnes are forgiuen them. 3.4.27.

In

In *Daniel*, when *Nabuchadonesor* is commaunded to redeeme his sinnes with righteousnesse, that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set foorth, but rather the maner of true conuersion. The same is to bee sayd of certaine other places of Scripture. 3.4.36.

An exposition of that place in the Gospell, *Manie sinnes are forgiuen her, because she hath loued much:* Meaning that loue is not the cause, but the proofe of forgiuenesse. 3.4.37.

The olde writers of the church did not speak of satisfactions in such sense as the papists do: for they vnderstoode that the penitent do make saaisfaction to the Church, and not to God. 3.4. 38.39.

Scripture, the VVorde of God, and the authoritie thereof.

Men do not sufficiently knowe God the creator, and discerne him from fained goddes, by consideration of his creatures, vnlesse they be also holpen by the light of his worde. And God hath kept this order in teaching them that be his, not onely since that hee chose the Iewes for his peculiar people, but also from the beginning, euen towarde *Adam*, *Noe*, and the other fathers. 1.6.1.

Either by oracles, or by visions, or by the ministerie of other, the fathers had the word which they were certainly perswaded to be the worde of God, whereby they knewe the true GOD the creator and gouernor of all things which worde afterwarde, that hee might prouide for men in all ages, hee caused to be writtē in the law and the Prophetes, as it were in publike registers, 1.6.2.3. in which place also is proued by testimonies of Scripture, that the doctrine of the worde, muste bee ioyned to the consideration of creatures, least we conceiue a fickle knowledge of God.

Of them which say that the authoritie of Scripture hangeth vppon the iudgement of the church, & in how ill case we should be, if it were so. 1.7.1.

This errour is wel confuted by the place of *Paul* in the second chapter to the Ephesians, where hee saieth that the faithfull are builded vpon the foūdation of the Apostles and Prophetes. 1.7.2.

In what sense *Augustine* sayeth, that he woulde not haue beleeued the Gospell, vnlesse the authoritie of ỹ church did moue him: which place they doe cauillously wrest to the confirmation of their errour. 1.7.3.

Although there be many other argumentes, which do proue, yea, do enforce the wicked to confesse, that the Scripture came frō God, yet by none other meane, than by the secrete testimonie of the holy Ghost, our heartes are truely perswaded that it is GOD, which speaketh in the lawe, in the prophetes, and in the gospell. And this is proued by many places of *Esaie*. 1.7. 4.5.

The orderly disposition of the wisdome of God, the doctrine sauoring nothing of earthlinesse, the goodly agreement of all the partes among thēselues, and specially that baseneſſe of cōtemptible wordes, vttering the high mysteries of the heauenly kingdome, are seconde helpes to stablish the credit of Scripture. 1.8 1.2.11.

Also the antiquitie of the Scripture, whereas the bookes of other religions, are later than the bookes of *Moses*, which yet doeth not himselfe inuent a newe God, but setteth foorth to the Israelites, the God of their fathers. 1.8. 3.4.

Whereas *Moses* doth not hide the

shame

shame of *Leui* his father, nor the murmuring of *Aarõ* his brother, & of *Mary* his sister, nor doth aduaunce his own children: the same are argumentes, ỳ in his bookes is nothing fained by mã 1.8.4.

Also the miracles which happened, as well at the publishing of the lawe, as in all the rest of time. 1.8.5.

Which miracles, whẽ the prophane writers could not deny, they cauilled, that *Moses* did thẽ by magicall artes. Which sclander is confuted by moste strong reasons. 1.8.6.

Also wheras *Moses* speaking in the person of *Iacob*, assigneth the gouernment to the tribe of *Iuda*, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeares after, and the other almost two thousand yeres: these are arguments, ỳ it is God himselfe which speaketh in the bookes of *Moses*. 1.8.7.

Wheras *Esay* telleth before of the captiuitie of the Iewes, and there restoring by *Cyrus* (which was borne a hundred yeares after the death of *Esaie*) and where *Ieremie* before that the people was ledde away appointeth their exile to continue threescore and tenne yeares, whereas *Ieremie* and *Ezechiel*, being farre distant in places the one from the other, doe agree in all their sayings, where *Daniel* telleth before of thinges to come, for sixe hundred yeres after: these are most certain proues, to stablishe the authoritie of the bookes of the Prophets. 2.8.8.

Against certaine vngodly scoffers which aske how we knowe that those are the writings of *Moses* & the Prophets, which are red in their names: and how we knowe that there was euer any such *Moses*. 1.8.9.

Also of them that aske, from whẽce the copies of the bookes of the scripture came to vs, forasmuch as *Antiochus* commaunded them all to bee burned. And there is spoken of the wonderfull prouidence of God in preseruing them so manye ages, among so manie enimies, and so cruell persecutions. 1.8.10.

The simplicitie of speeche of the first three Euangelistes, containing heauenlye mysteries, the phrase of *Iohn* thondering from on high with weighty sẽtences, the heauenly maiestie shining in the writings of *Peter* & *Paul*, the sudden calling of *Matthew* from the boorde, the calling of *Peter* and *Iohn* from their fisherbotes to the preaching of the Gospel, the conuersion & caling of *Paul* being an enemy to Apostleship, are signes of the holye Ghost speaking in them. 1.8.11.

The consent of so many ages, of so sundrie nations, & of so diuerse minds in embracing the Scripture, and the rare godlinesse of some, ought to stablish the authoritie therof among vs 1.8.12.

Also the bloud of so many martyrs which for the confession therof, haue suffered death with a constãt & sober zeale of God. 1.8.13.

Against certaine phrentike men, which forsaking the reading of scripture & learning, do boast of the spirite & do flie to reuelations. 1.9.1.2.

A confutation of their obiection, that it is not meete that the spirite of God, to whom all things ought to bee subiect, should be subiect to the scripture. 1.9.2.

Also where they say ỳ we rest vpõ the letter which slayeth. 1.9.3.

The Lord hath ioyned with a mutual knot the certaintie of his doctrin and of his spirite. 1.9.3.

Such as the beholding of the heauen & earth & other creatures doth depaint

depaint out God vnto vs, ſuch doth ỹ Scripture ſet him foorth, ỹ is to ſay, eternall, ful of goodnes, clemency, mercy, righteouſnes, iudgement and truth: and alſo to the ſame end. 1.10.1,2.

What is to be thought of the power of the Church in expoſition of Scripture. 4.9 13.

The Romiſh doctours do wrongfully abuſe this colour to the confirmation of their errours and blaſphemies. 4. 9 14.

Of ſinging in the Church.

Voyice and Singing auaile nothing in prayer, without affection of the hart 3.20.31.33.

Of the vſage of Singing in Churches 3.20.32.

Single life.

Their ſhameleſneſſe which doe ſet forth the comlines of Single life for a thing neceſſarie, to the great reproche of the old church. By what degrees this tyranny crept into the Churche: and how it cannot be defended by the pretence of certaine olde canons. 4.12.26, 27.28.

Prieſtes were forbidden to marrie by wicked tyranny, and againſt the word of God, and againſt all equity. 4. 12.23.

An aunſwere to the aduerſaries obiection, that the prieſt muſt by ſome marke differ from the lay people. 4 12. 24.

The blaſphemy of the pope, ſaying that mariage is defilinge & vnclennes of the fleſh. 4.12.24.

It is fond to defend the forbidding of mariage with the examples of the Leuiticall Prieſtes, which when they ſhould go into the ſanctuary lay aſunder from their wiues. 4.12.25.

Sinne.

A confutation of *Platoes* ſaying, that men Sinne not but by ignorance: alſo of their opinion which ſay that in all Sinnes there is an aduiſed malice & frowardnes. 2.2.22.23.25.

Againſt the falſe imagination of the Sophiſters concerning veniall ſinnes, which they cal deſires without a determined aſſent, which doe not long reſt in the heart: it is prooued that euery ſinne, euē the lighteſt deſire deſerueth death, and is deadly, except in the ſaintes which obtaine pardon by the mercie of God. 2.8.58.59.

A confutation of their fonde diſtinction betwene deadly & venial ſinnes, and of their ſclaunder when they ſay that wee make all ſinnes equall. 3. 4.28.

Howe it is to bee expounded, that God viſiteth the iniquitie of ỹ Fathers vpon the children vnto the third and fourth generation: and whether ſuch reuengement bee vnſeemely for the righteouſneſſe of GOD. 2. 8. 19, 20.

Sinne againſt the holy ghoſt.

The true definition of Sin againſt the holy Ghoſt, and examples thereof out of the Scripture. 3.3.22.

It is not one or another particular falling, but a generall forſaking, the deſcription wherof is declared by the Apoſtle. Neither is it any maruell if God will bee alwayes vnappeaſable to them that haue ſo fallen. 3.3.23. forasmuch as he promiſeth pardon only to them that repent, which they ſhal neuer doe. And though the ſcripture doe ſay that ſome ſuch haue groned and cried, yet that was not repentaunce or conuerſion, but rather a blind torment by deſperation. 3.3.24.

Of the Soule.

That the Soule or Spirite of man is not onely a breath, but an immortall ſubſtance, although it were created, is prooued by conſcience, by the knowledge of God, and by ſo many excellent gifts wherwith the minde of man

is endued, yea, and by thoſe thinges which it conceiueth in ſleepe, and alſo by many argumẽts taken out of the ſcripture.1.15.2. Finally by this that it is ſaid, that man was created after the image of God. Sect.3.

Againſt them that vnder the colour of Nature doe denie the prouidence and gouernaunce of God vttering itſelfe in the maruellous and in a manner innumerable powers of the ſoule 1.5.4,5.

A confutation of the errour of the *Manichees*, and of *Seruetus*, that the ſoule is a deriuation of the ſubſtaunce of God: alſo of the errour of *Oſiander*, which acknowledgeth no image of God in man without an eſſential righteouſneſſe.1.15.5.

Concerning the immortalitie of the ſoule, in a maner none of the Philoſophers hath certainly ſpoken: but they doe binde the powers thereof to this preſent life, whereas the ſcripture doth ſo giue to it the cheefe rule in gouernaunce of life, that it alſo ſtirreth vp man to the worſhipping of God. Alſo of the diuerſitie of ſoules, and of the diuiſion of the powers of the ſoule according to the Philoſophers. 1. 15. 6.

Another diuiſion more agreeable with Chriſtian doctrine, that is to ſay, that the powers of the ſoule are vnderſtanding and will: and the office & force of either of them in mans firſt eſtate.1.15.7.8.

That there yet remaineth ſomewhat of the ſeede of religion yet imprinted euen in the corruption of the ſoule.1.15.6.

Of their errour which thought that whole man periſheth by death, & that the ſoules at the laſt ſhall riſe againe with the bodies. 3.25.6.

Of the ſtate of ſoules from death to the laſt day.3.25.6.

A deſcription taken out of *Bernard*, of the miſeries of a faithfull ſoule, being conſidered as it is in it ſelfe and of it ſelfe: and on the other ſide, of the aſſured glorying of a faithfull ſoule in Chriſte, which blotteth out all her vnworthineſſes.3.2.25.

Superſtition.

The ſimplicity of the Superſtitious doeth not excuſe them, becauſe their blindeneſſe is founde to be mingled with vanitie, pride, and obſtinacy. 1.4.1,3.

When ſuperſtition goeth about to pleaſe God, it mocketh him with lying colours.1.4.3.

The ſuperſtitious do not approche vnto GOD but againſt their will and with ſeruile feare.1.4.4.

Whoſoeuer do corrupt the true religion, although they followe the cõſent of antiquitie or the cuſtome of any citie, yet they depart from the one & true God.1.5.12.

It is prooued by the etymologie of the wordes *Superſtition*, *Religion*, *Euſebeia* or godlineſſe, what difference is betweene Religion and ſuperſtition. 1.12.1.

The craft of ſuperſtition, when grãting the chiefe place to the one God, it beſetteth him with a rout of ſmaller Gods.1.12.1,3.

Supper of the Lord.

Of the bread and wine the ſignes in the holy ſupper: and it is declared by his owne words at his Supper, why the Lorde willed that wee ſhoulde vſe them.4.17.1.

Wee gather a great fruite of confidence & ſweeteneſſe out of this ſacrament, which teſtifieth that wee are ſo growne togither into one body with Chriſt, that whatſoeuer is his, wee may lawfully call it ours.4.17.2.

This is declared by the wordes of the Supper.4.17.3.

The

The chiefe office of the ſacraments is not to giue vnto vs the bodye of Chriſt without any higher conſideration, but rather to ſeale that promiſe wherein hee teſtifieth that his fleſh is verily meat. 4.17.4.

The ſupper maketh not Chriſt then firſt to beginne to be the bread of life, but that wee ſhould feele the force of y bread. He once gaue his fleſh for the life of the world, and daily giueth it to the that be his. Wee muſt beware that we do not too much abace or aduance the ſignes. The eating of the fleſh of Chriſt is not faith, but rather the effect of faith. 4.17.5.

So thought *Chryſoſtome* & *Auguſtine*: and in what ſenſe *Auguſtine* ſaide, that in beleeuing we eat the fleſh of Chriſt. 4.17.6.

They doe not ſay enough, which paſſing ouer the mention of fleſh and bloud, doe thinke that wee are made partakers onely of the ſpirit of Chriſt. The myſterie of the ſupper is ſo great, that neither the tongue can expreſſe with ſpeaking, nor the heart comprehend with thinking the greatnes therof. 4.17.7.

How farre the perfect communicating of Chriſt extendeth. Where is declared that Chriſt, which from the beginning was the life giuing worde of the father, made the fleſh which hee tooke vpon him to bee alſo life giuing to vs. 4.17.8,9.

The faithfull doe truely eate of the ſame fleſh how great diſtance of places ſoeuer there be betweene them and it. 4.17.10.

The myſterie of the Supper conſiſteth of two things, the bodily ſignes, and the ſpirituall trueth: Which ſpirituall trueth conteineth three things, ſignification, matter, and effect. 4.17.11.

Of the tranſubſtantiation of bread and wine into the body and bloud of Chriſt, which the craftesmen of the court of *Rome* haue forged. 4.17.12,13. &c. and 20.

They are without teſtimonie of antiquitie. And in what ſenſe the olde writers ſaide, that in the conſecration is made a ſecrete turning. Alſo the ſignification of the Supper agreeth not, vnleſſe the ſubſtance of the outwarde ſignes remaine. 4.17.14.

The breade is a ſacrament to none but to men to whome the worde is directed. And here are confuted certain arguments of the teachers of tranſubſtantiation. 4.17.15.

Of ſome men, which though they doe at one worde graunt that the ſubſtance of the ſignes remaineth, yet placing the bodie of Chriſt in bread and vnder bread, they fall backe into the locall preſence, & faine a being euery where. 4.17.16,17,18,20.

A confutation of their obiections 4.17.21,22,23,&c.

It is proued that this doctrine is not maintained, neither by the teſtimonies of *Auguſtine*, nor by authoritie of ſcripture. 4.17.28,29,30,31.

A confutation of certaine other of their obiections, and cheefely of this that they ſay, that whatſoeuer wee teache of ſpirituall eating, is againſt the true and reall eating: where alſo is declared that the bodie of Chriſte is in the Supper offered to the infidels, but they receiue it not. 4.17.33.

Neither can the ſaying of *Auguſtine* be drawen to this purpoſe, that the ſacraments are nothing appaired by the infidelitie of men. Which is proued by diuerſe other teſtimonies of the ſame man. 4.17.34.

How the body and bloud of Chriſt is giuen to vs in the Supper, and what maner of preſence of Chriſt we ought

to holde therein.4.17.18,19,32.

Of the expoſition of the wordes of Chriſt in the ſupper.4.17.20,21.

The body of Chriſt is conteined in quantitie, and comprehended in heauen,vntil the laſt day, as it is prooued by the ſcriptures.4.17.26,27.

Of the papiſtes carnal adoration, & concomitance, & conſecration of the hoſt (as they call it) and carrying it about in pompe.4.17.35,36,37.

The myſterie of the Supper ought to ſtirre vs vp to giuing of thankes, to exerciſe vs in remembring the death of Chriſt, to kindle vs to holineſſe of life, and chiefely to charitie.4.17.37,38.

In the papacie the Supper (the true miniſtratiō whereof is not without the word) is turned into a dumme action. And here is ſpoken of the laying vp of the Sacrament to be extraordinarily diſtributed to ſicke men.4.17.39.

The doctrine of the papiſtes, when they goe about to prepare men to the worthineſſe of eating the bodie of Chriſt, doeth in cruell wiſe torment conſciences: And the diuel could not by any readier way deſtroy men. Of the beſt remedie to auoyde this deſtruction. They erre which in the ſupper doe require of the faithfull perfection of faith.4.17.41,42.

As touching the outwarde vſage of the miniſtration of the Supper, there are many things indifferent: And how it ought to be miniſtred moſt comely.4.17.43.

Of the ſmall aſſemblie at this day at the partaking of the Supper, which is a token of contempt, wherewith the holy fathers in olde time were much diſpleaſed: And howe the cuſtome which commaundeth men to communicate once euery yere, was a moſt certaine inuention of the diuell.4.17.44.45.46.

It is prooued by authoritie of the ſcripture & by ỹ vſage of the old Church, foure hundred yeres before the death of *Gregorie*, and by many other argumentes, that the conſtitution which tooke away from lay men the cup of the Lord, came out of the diuels workſhop.4.17.47.48,49.50.

Of the concomitance of the bloud in the fleſh of Chriſt, which is a popiſh inuention.4.17.47.

The Supper of the Lord is profanely abuſed, if it be giuen to al men without choice. Of the dutie of miniſters in reiecting the vnworthie.4.12.5.

A briefe ſum of thoſe things which we ought to know concerning the two Sacraments. And why the Supper is oftentimes miniſtred, & Baptiſme but once.4.18.19.

Swearing.

An expoſition of the thirde commaundement, in which theſe three things are conteined, that wee neither think nor ſpeake any thing of God, nor of his worde and honorable myſteries, nor yet of any of his workes, otherwiſe than reuerently.2.8.22.

A definition of Swearing: where is declared that it is a kinde of worſhipping of God: And therefore wee muſt beware that our othes conteine not any diſhonour to the name of God, which is done in Forſwearing: or any contempt of it, which is done in ſuperfluous othes, or in which ỹ name of any other than God is vſed.2.8.23,24,25.

It is prooued by Scripture againſt the Anabaptiſts: that al othes are not forbidden vs, that Chriſt in the Goſpell changed nothing as touching the rule of Swearing, ſet forth in the lawe.2.8.26. Which is prooued by his own example: and not onely publike, but alſo priuate othes are permitted, keeping the moderation which the lawe commaundeth.2.8.27.

T.

Temples.

Of Temples of Christian men for assemblies of the congregation. 3. 20. 30.

It is proued by the authoritie of the olde Church, and the reasons of *Augustine*, that it is not expedient, that there shoulde be any images in Christian temples. 1. 11. 13.

The preaching of the worde and the Sacramentes, are liuely images which onely are fit to be in Christian Temples. 1. 11. 7. 13.

The wickednes of the Nicene Synode which was holden by the commandement of *Irene* the Empresse, and the filthy follies therof in allowing images in Temples, and the woorshipping of them 1. 11. 14. 15. 16.

Of the garnishing of Temples and holy thinges in the old Church. 4 4 8. and 4. 5. 18.

Temptations.

Of diuerse kindes of Temptations: and in what sense it is saide that God tempteth vs. 3 20. 46.

Testament, olde, and new.

Of the likenesse of the old, and new Testament: Where is declared, that they are all one in substance and matter, but onely do differ in ministration. The likenes standeth chiefely in three points. 2. 10. 1. 2.

The first point is, that the old Testament did not holde the fathers in earthly felicitie, but had chiefe regard to the life to come. Which is proued by *Paul*, which saith that the promises of the Gospel are contained vnder it. 2. 10. 3.

The same also is proued by the law and the Prophetes: First, by considering the wordes of the couenant: *I am your God.* 2. 10. 7. 8.

Againe, *I will be the God of your seede after you*: Sect. 9. Also by the life of the holy Fathers, as *Adam*, *Abel*, *Noe*, Sect. 10. *Abraham*, Sect. 11. *Isaac*, *Iacob*, Sect. 12. 13. 14. And by many testimonies of *Dauid*. Sect. 15. 16. 17. 18. Of *Iob*, Sect 19. Generally of all the latter prophetes Sect. 20. But namely of *Ezechiel*. Sect. 21. Of *Esaie* and *Daniel*. Sect. 22. A conclusion of this point with rehearsing certain testimonies out of the new Testament. Sect. 23.

The second point is that the old Testament did not stande vpon the merits of men, but vpon the free mercie of God. The third point is that the couenant of the fathers with God, did then stande vpon like knowledge of Christ the mediator. 2 10 4.

Also in signification of Sacraments the Israelites vnder the lawe were equall with the Christian people. 2. 10. 5. 6.

There are foure differences of the olde Testament from the newe, whervnto we may adde a fift. The first is, that although in the olde time also the Lordes will was to direct the soules of his people to the heauenly inheritaunce: Yet to the ende that they might be the better nourished in the hope thereof, he gaue it them to be beholden, and after a certaine manner tasted vnder earthly benefites. But nowe the grace of the life to come, being more clearely reueiled by the Gospell, hee directeth our mindes the streight way to the meditation therof, leauing the inferior manner of exercising which he vsed among the Israelites. 2. 11. 1.

Therefore the olde Church is compared to an heire vnder age, which is gouerned by Gardians. 2. 11. 2.

For this reason, the fathers so much esteemed this life, and the blessinges thereof. 2. 11. 3.

The second difference is in figures

wherewith the old testament did shew foorth the image and shadowe of spirituall good things. The newe testament giueth the present trueth and perfect bodie. There is also a reason shewed why the Lord kept this order: And a definition of the old testament. 2.11.4.

In this sense it is sayde, that the Iewes were by the introduction or schooling of the lawe led vnto Christ: before that hee was deliuered in the flesh: 2.11.5. which appeared in the most excellent Prophetes that were endued with singular grace of the spirit. Sect. 6.

The third difference, is taken out of the one and thirtie Chapter of *Ieremie*, and the third chapter of the second Epistle to the Corinthians, that the olde testament is literall, and the newe testament is spirituall: the olde bringeth death, the new is the instrument of life 2.11.7.8.

The fourth difference is, that the Scripture calleth the olde Testament, the testament of bondage, because it engendreth feare in mens mindes: but the newe is called the Testament of liberty, because it raiseth them vp to cõfidence and surtie. The three latter differences are comparisons of the law and the Gospell. The first containeth also the promises made before the law. The fathers liued so vnder the law and the old testament, that they staied not there, but alwaies aspired to the new, yea and embraced a certaine communicating thereof. 2.11.9.10.

The fifth difference is, that before the comming of Christ, the Lorde had seuered one nation, in which he would keepe the couenant of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles is a certaine signe, wherewith the excellencie of the newe Testament is set forth aboue the olde: a thing so incredible, that it seemed yet new to the Apostles themselues, being exercised in reading of the Prophets, and endued with the holie Ghost. 2.11.11.12.

A coucluſion of this matter, and an answeare to diuers obiections of some men, which saie that this variety in the Church, this diuerse maner of teaching, so great change of vsages and ceremonies, is a great absurditie. Where is declared that the constancy of God appeareth in this chaunging, and hee hath done nothing but wisely, righteously, & in mercie, when he gouerneth his Church, after one sort in childhood and after an other sort in riper age, & also when hee did keepe close in one people the shewing forth of his grace before the comming of Christ, which afterward he poured forth vpon all nations 2.11.13.14.

Theft.

An exposition of the eight Commaundement: where is intreated of diuerse kindes of thefte, and some which although men iudge otherwise, yet are accounted Thefts before God. And so hee that doeth not performe that which by the office of his calling he oweth to other, is a theefe. 2.8.45.

What wee ought to doe, that we maie obeie this commaundement, is shewed by diuers examples according to the diuersitie of persons and offices. 2.8.46.

Traditions.

Forasmuch as the Lorde, willing to teache a rule of true righteousnesse, hath drawen all the partes thereof to his owne wil, thereby it appeareth, that all the good workes which men deuise of their owne wittes, are nothing worth before him: But the true woorshipping standeth vppon obedience onlie, which is the beginning, mother, and

and preſeruer of al vertues.2.8.5.

Of traditions of men, that is to ſay, ordinances proceding from men, concerning the worſhipping of God: And of the vngodlines & neceſſitie of them 4.10.1,2,5,6,7,8.

A diuiſion of Popiſh conſtitutions, which they call Traditions of the Church; into ſuch as conteine ceremonies, and other which are ſaide to pertaine to diſcipline. The wickednes of both ſortes, becauſe they place the worſhip of God in them, and conſciences are bounde with preciſe neceſſitie of them 4.10.9.

For them the commaundement of God is made voide.4.10.10.

A true marke of mens traditions, which ought to bee reiected of the Church, and of all Godly men. 4.10.16.

A confutation of ỹ pretence which ſome men vſe that defende popiſhe Traditions to be of God, becauſe the Church cannot erre, and is gouerned by the holy Ghoſt 4.10.17.

It is a meere mockerie to ſay, that the Apoſtles were authors of the Traditions, wherewith the Church hath heretofore beene oppreſſed. 4. 10.18, 19,20.

The example of the Apoſtles, when they commaunded the Gentiles to abſteine from thinges offered vnto Idols, from ſtrangled, and from bloud, is falſely alleadged to excuſe the tyrannie of the Popes lawes. 4.10.21, 22.

The Lordes kingdome is taken frō him, when hee is worſhipped with the lawes of mens Traditions: which is prooued by examples and teſtimonies of ſcripture to haue alwayes beene a moſt hainous offence in the ſight of God.4.10.23,24.

The inuentions of men cannot bee defended by the exāple of *Menoha*, which being a priuate man offered ſacrifice, nor of *Samuel* which ſacrificed in *Ramath*.4.10.25. nor of Chriſt which willed men to beare the burdens that the Scribes & Phariſees did binde together.4.10.26.

Of holy and profitable ordinances of the Church, and the ende that they tend vnto.4.10.1.

Of ſuch ordinances of the Church as ought to be accompted holy, namely thoſe which ſerue for comlineſſe, or doe preſerue order and peace in the Church.4.10.27,28,29. We muſt wiſely conſider, which bee of that ſort. 4. 10.30.

It is the duetie of Chriſtian people, to obſerue ſuch ordinances: And what errors herein are to bee taken heede of: And how in the meane time, the libertie of conſciences may ſtill bee preſerued ſafe.4.10.31,32.

Tributes.

Of Tributes, Taxes, Impoſitions, and Finances, which are payed to Princes: And howe Princes may vſe them with a good conſcience. 4. 20. 13.

Trinitie.

In one ſimple eſſence of God, wee muſt diſtinctly conſider three perſons or (as the Greekes call them *Hypoſtaſes* 1.13.2.

A confutation of them which in this matter do condemne the name of perſon, and reiect it for newneſſe. 1. 13.3,4,5.

The holy doctors haue beene compelled to inuent certeine new words, to defende the trueth of God againſt certaine ſubtill men, which mocked it out with ſhifting: as againſt *Arrius* they inuented this worde *Homoouſion* Conſubſtantiall, and againſt *Sabellius* the name of three properties or perſons. 1.13.4,16.

The diuerse sentences of *Hierom*, *Hilarie*, and *Augustine*, in the vse of these wordes. 1.13.5.

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As God hath more cleary opened himselfe by the comming of Christ, so hee is since that time more familiarly made knowen in the three Persons. 1. 13.16.

Testimonies of scripture, whereby is shewed the distinction of the father from the Worde, & of the Worde from the spirite. 1.13.17.

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In what sense the fathers say, that the father is the beginning of the son, & yet that the sonne hath his essence of himselfe. 1.13.19.

A briefe summe of those thinges which wee ought to beleeue concerning the one essence of God and the three persons. 1.13.20.

And herein we must dispute soberly, & with great moderation, that neither our thought, nor our tongue, do passe beyonde the bondes of the worde of God. 1.13.21.

A confutation of the doting errors, of *Seruetus* in this point of doctrine. 1.13.22.

A confutation of the error of certaine lewde men, which say, that the father is truely & properly the one only God, which in making the sonne and the holy Ghost, did poure his godhead into them. 1.13.23.

It is false which they say, that when mention is made of God in the scripture, onely the father is meant thereby. 1.13.24.

Also it is false which they dreame of vndiuided substances, of which euery one hath a part of the essence. 1.13. 25.

An answere to their obiection, that Christ, if he be properly god, is wrongfully called the sonne of God. 1. 13. 26.

An answere to many places which they bring out of *Irenæus* for proofe of their opinion, where he affirmeth the father of Christ to be the one onely & eternal God of *Israel*. 1.13.27.

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It is proued that *Iustine*, *Hilarie*, and *Augustine*, do make of our side. 1.13.29.

The sonne is of the same substance with the father. 4.8.16.

V.

Last vnction as they call it.

WHat manner of administration is of the popish last Vnction, and in what forme of wordes: And howe it cannot be defended by the authoritie of *Iames*, or by the example of the Apostles. 4.19.18.

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Vocation.

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Vowes.

Of

Of Vowes which ate made againſt the expreſſe worde of God: whether they may well be Vowed of Chriſtian men, & how they are to be eſteemed. 4.13.1.6.

Three thinges are to be conſidered in Vowes: Who it is to whom wee Vowe, namely God which delighteth in obedience. 4.13.2. Who we be that do Vowe, that we meaſure our owne ſtrength and looke vpon our calling, that we neglect not the benefite of libertie which God hath giuen vs. Sect. 3. And with what minde wee Vowe. Sect. 4.

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There be foure endes of Vowes, two haue reſpect to the time paſt, & two to the time to come. 4.13.4.5.

There is one common Vowe of all the faithfull which they make in baptiſme. 4.13.6.

Of the raſhneſſe and ſuperſtition of the worlde in making of Vowes. 4. 13.1.7.

W.

Of VVarres.

Warres are lawfull, when Magiſtrates are driuen of neceſſitie to take weapon in hande, to execute publike reuenge vpon thoſe that trouble the peace of their dominion, whether they bee ciuill or forreine enemies. 4. 20.11.

It maketh not to the contrary hereof, which many alleadge, that there is not in the newe Teſtament anie teſtimonie or example which prooueth that Warre is a thing lawful for Chriſtians. But Magiſtrates ought to take great heede, that in taking of weapon in hande, they nothing at all followe their owne luſtes. As Warre, ſo gariſons alſo, leagues and ciuill fortifications are thinges lawfull for Chriſtians to vſe. 4.20.12.

VVill of God.

Of the ſecret Will of God. Alſo of an other Will, whereunto anſweareth Willing obedience. 3. 20.43. and 3.24. 1.7.

VVill of Man.

Whether the Will of man bee in euery part through defiled and corrupted ſo that it bringeth foorth nothing but euill: Or whether it yet reteine ſome libertie of choiſe. Where is declared the common ſaying taken out of the Philoſophers, that al thinges by naturall diſpoſition couet that which is good. And there is ſhewed that the libertie of wil cannot be proued thereby. 2 2 26.

The ſoule hath not onely a weake power but no power at all of it ſelfe to aſpire to goodnes. And ſith the whole man is ſubiect to the dominion of ſinne, it is proued by teſtimonies of Scripture & of *Auguſtine*, that the will of man is bounde with moſt ſtreight bondes. 2.2.27.

Man by his fall loſt not his Will, but the ſoundneſſe of his Will, ſo that hee cannot moue, much leſſe applie himſelfe to goodneſſe, but is neceſſarily drawen or lead vnto euill, howbeit not by compulſion but voluntarily. Which is proued by *Auguſtine* and *Bernarde*. A large declaration of the difference betweene compulſion and neceſſitie. 2. 3.5.

Sith the Lord both beginneth and perfiteth good in our heartes, ſith he worketh in vs to will, that is to ſay the good will, ſith he createth a new heart, taketh awaie the ſtonie heart and giueth a fleſhly heart, it followeth, that the Will of man is vtterly corrupted and hath no goodneſſe at all. 2. 3.6.

It is cleerely proued by reaſons and diuerſe teſtimonies of Scripture, that

God worketh good will in them that be his, not onely in preparing or turning them from the beginning ſo as it may afterward do ſome good of it ſelfe. But becauſe it is his onely worke that Will conceiueth a loue of goodneſſe, that it is enclined to the ſtudie thereof, that it is ſtirred and moued to an endeuour to followe it, & againe that the choiſe, ſtudie, and endeuour doe not fainr, but proceede to effect, finally that man goeth conſtantly forward in them and continueth to the ende. 2.3.7.8.9

Therefore it is proued by the authoritie of Scripture and of *Auguſtine* that this which hath bin taught theſe manie ages, that God ſo moueth our will, that it is afterwarde in our owne choiſe, to obey or diſobey his motion & other like ſayinges are vtterly falſe. 2.3.10 11.12.13.14.

Alſo in doings, which of themſelues are neither righteous nor vnrighteous, and belong rather to the bodily than the ſpirituall life, the will of man is not free, but by the ſpeciall motion of God is enclined to clemencie, mercie, wrath, feare, and other diuerſe affections, when it pleaſeth him to make way for his prouidence. Which is proued by Scripture, by dailie experience, and by the authoritie of *Auguſtine*. 2.4. 6.7.

VVorkes.

A compariſon of the pureneſſe of God with all the righteouſnes of men. 3.12.4.5.

All the ofspring of *Adam* beeing diuided into foure kindes of men, it is proued, that they haue no holineſſe or righteouſneſſe: Firſt in them which are endued with no knowledge of God, in whom although there doe ſometime appeare excellent qualities (which are the giftes of God) yet there is in them nothing pure. 3, 14.1. 2.3.4.5.6.

The ſame is ſhewed in them which being profeſſed by Sacramentes, are Chriſtians onelie in name, denying God in their deeds: Alſo in hypocrites which with vaine falſe colours do hide the wickedneſſe of their heart, 3.14. 7.8.

Finally, it is proued that euen the children of God truly regenerated by his ſpirite, can not ſtande by any righteouſnes of their owne workes before the iudgement of God, becauſe they can bring forth no good worke that is not ſprinkeled with ſome vncleannes of the fleſh, and therefore damnable. Moreouer although they could bring forth any ſuch worke, yet one ſinne is enough to blot out the remembrance of al former righteouſneſſe. 3.14. 9.10, 11.

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When wee entreate of workes, wee muſt thruſt two peſtilences out of our mindes: that wee put no truſt in the righteouſnes of our owne workes, and that we aſcribe no glorie vnto them. 3.14.16.

The ſcripture ſetteth out and declareth foure kindes of cauſes in ſtabliſhing our ſaluation: And it is proued that in them all there is no regarde of works. 3.14.17.

Where ſometimes the Saintes doe bolden themſelues with remembrance of their owne innocencie & vprightneſſe: how the ſame is to be taken: and how it doth in no wiſe abate any thing from the free righteouſnes in Chriſt. 3.14.18.19 20.

Where the ſcripture ſaith that the good workes of the faithfull doe moue God to doe them good, the order is

thers

therein rather expreſſed thā the cauſe 3.14.21.

Why the Lord in the ſcripture calleth good workes oures, & promiſeth reward to them .3.15.3.

A confutation of the Sophiſters inuention, concerning morall workes, whereby men be made acceptable to God, before that they bee grafted in Chriſt.3.15.6.&.17.4.

Thoſe rewardes are giuen to the works of the faithfull, which the Lord in his law hath promiſed to the followers of righteouſneſſe : but thereof there are three cauſes to bee conſidered.3.17.3.

We may note in the ſcripture two acceptances of mā with God,of which the latter although it haue reſpecte to the good workes of the faithfull, yet is alſo the free mercy of God . 3.17. 45.

When it is ſaide that God doeth good to them that loue him, heere is not rehearſed a cauſe why hee ſhoulde doe them good, but rather the maner of what ſorte they bee by his grace. 3.17.6.

An expoſition of certayne places wherein the ſcripture giueth to good workes the name of righteouſneſſe. And there is ſhewed that thoſe places are not againſt the doctrine of iuſtification of faith.3.17.7.

One good worke or many doe not ſuffice for righteouſneſſe before God, although one ſin ſuffice to condemne. And here the principle hath no place the contraries haue all one rule . 3.18. 10.

Why the Lorde ſaide that hee rendereth to workes that which hee had freely giuen before Workes. 3.18.3. And therein hee helpeth our weakeneſſe leaſt wee ſhoulde be diſcouraged 3.18.4.6.7.

Hereupon hangeth the righteouſnes of the good workes which ỹ faith full do, that by pardon they are alloweed of God.3.18.5.

Worlde.

See Creation of the worlde.

THE ENDE OF THE TABLE.

TO THE CHRISTIAN AND STVDIOVS READERS of this Booke, Auguſtine Marlorate wiſheth health.

Whoſoeuer ſhall reade and peruſe theſe two Tables following, & eſpeciallie the latter, may maruell vvhat I meane (after ſo manie impreſſions & corrections of this worke) to collect & gather al the places of holy Scripture therin alledged: & a great part of the authorities therin expounded, whereas if any fruite or profite thereof were to bee had, the ſame long before might haue been done: and eſpecially about three yeares paſt, when the author himſelfe was ſo diligent therein : who beſides the many and profitable additions (which it containeth) hee himſelfe ſetting the ſame in order, with his owne handes, and reducing it to a moſt exact perfection did then ſet and publiſh it fourth, in ſuch ſort, that in foure bookes being diuided into chapters and diuerſe ſections, he hath

right

right worthilie and in familiar manner, compriſed the ſumme of the whole Chriſtian religion. And certainelie I cannot denie but it woulde haue beene verie good and commodious, if that anie one man would haue taken the paine, faithfullie and truelie to haue collected thoſe places: which thing I thought once to haue done by the aduiſe of the imprinter, ſauing that my charge and office did elſe where call mee, as alſo when I had peruſed and ſet it in an other order than it was before, and had euen finiſhed it, I was compelled to omit it, or at the leaſt to ſurceaſe for the time. And after that this booke being put forth both in Latine and French, was ſet to ſale in euerie place, becauſe I ſawe no man, who then did take the paine to reduce the places of Scripture to a Table, and vnderſtanding howe profitable the ſame woulde be to all men: I coulde not chooſe but after my power, and as leaſure ſerued in thoſe troubleſome times, to employ my whole care and trauell therein. And becauſe all thinges ſhould be done and come forth more certaine and in better order: I woulde not giue credite, nor truſt to the numbers which the imprinter had before ſet and made: for when I had diligentlie conferred them all, I founde manie falſe, manie omitted, and ſome diſorderlie ſet: And ſurelie that happeneth verie ſoone to ſuche as are not beſt skilfull in examining and peruſing the places of holie Scripture to be ſoone deceiued. Wherefore all thinges diligentlie reſtored, and that ſupplied which ſeemed to want, I did ſo order the places of Scripture collected out of the olde and new teſtament, that if there were anie, through forgetfulneſſe, or by anie other meanes omitted or ouerskipped: (as it cannot bee but that in a great harueſt ſome one eare of corne ſhall eſcape the readers hande) I durſt warrant ſo fewe ſhall be founde, that this Table being brought to triall you ſhall not finde one much more plentifull or larger. Neuertheleſſe I doe praie and requeſt the readers, that if they doe finde anie, they will aduertiſe the imprinter, whereby the ſame maie better bee examined and corrected. And this is to be noted, that ſuch whole verſes as I haue compriſed in this table, they were not wholie but in part alleged, much leſſe expounded in the inſtitution: which thing I did vpon good conſideration. For oftentimes it happeneth that in diuerſe places of the inſtitutions, ſome authorities are alledged, which are prooued but by ſome part of the verſe. And becauſe in noting the places and numbers, wee muſte vſe repetitions (which for the moſt part bring a lothſomneſſe to the reader) I thought it better to put in the whole verſe, than by often diuiſions, to vſe vaine and ſuperſtitious repetitions. And as concerning the commoditie which the reader maie gather by this my trauell (beſides that which by vſe and experience I am taught by thoſe Tables, which for mine owne priuate ſtudie and exerciſe I wrote vpon the inſtitutions heretofore ſet forth) I durſt to affirme this much that they which are not exerciſed in entreating the holie Scripture, and yet deſirous to ſerue the Church of God, do diligentlie endeuour themſelues thereunto, they ſhall finde a large and a plaine waie, both with dexteritie to expounde the writings of the Prophetes and Apoſtles, as alſo aptlie to applie the authorities here alleged, & ſuche like to the edifiyng of the Church, which is the verie ende of the whole. And although we wãt not good Commentaries to diſcouer vnto vs the naturall ſenſe of the Scripture, which we do now ſtudie and applie: yet becauſe they who wrote the ſame, and who with good ſucceſſe haue trauelled therein, were contented with the plaine and ſincere expoſition of the text: none could tell by the vſe of the ſaide Commentaries onelie (vnleſſe they were well practiſed in the principles of religion) howe and to what common place they ought to applie the argument then in hande. But who can ſo be contented to vſe this Table, whenſoeuer he ſhall finde the places which hee entreateth, hee ſhall ſee howe and to what ende the ſame is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduerſaries, or to the reconciling of ſuch places as ſeeme to be repugnant.

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And this shal be verie commodious and profitable, not onelie for the amplifying of any argument, but also to satisfy them, which are desirous to be confirmed in the principal points of Christian Religion. For it is manifest howe simple and slender is their oration and speech, which bring and alleage nothing else, but as they read in the Commentaries: where the authors themselues (being most worthie and well learned) doe chiefly desire breuitie, because the readers should vse and studie the common places themselues, to the ende they should the more largelie bee applied to those things which in the Commentaries are but breefely expounded. Againe, forasmuch as we haue not alwaies in readinesse, what good authors haue written vpon the scriptures: and verie few commentaries vpon some books, and namelie vpon this Institution, are to be founde or had: This Table expounding the obscure and harde authorities, shall greatlie further and helpe the readers. For they shall either finde some readie interpretation, or some entraunce whereby to serch and finde out the true sentence. And as touching the translation, I trust it shall not seeme straunge to the reader, in that I haue rather followed the selfe same words, as they be in the Bible, than as they be alleaged by Caluin in this his institution. For he being a man most excellentlie well learned, and of great reading (as by his workes it doth appeare, how readie and familiar the Scriptures were to him) had not alwaies the bookes in readines, or lying open before him, when hee wrote: neither was it necessarie that whatsoeuer hee did auouch out of the old or newe Testament, he should expresse or write it in the self same words: for it is sufficient, that the sense be faithfullie reteined, and the true proprietie of the worde obserued, and so to eschewe the cauillinges of all men, sauing such as will finde fault in that, which in the least part cannot be followed nor obserued. Being therefore perswaded, that neither hee himselfe will be offended, nor the reader mislike, if the sentences in the Bible be translated according to the Hebrewe, as concerning the olde Testament, and according to the Greeke, as touching the newe Testament: I haue aduentured to auouch the authorities of the Scriptures in another order (as concerning the words) than they are alledged in this booke of Institutions. And therefore sometimes that which is recited in the thirde person, this Table doth expresse it in the seconde, and so contrariwise: but yet so, that the sense and meaning is alwaies reserued, which thing euerie man shall easilie perceiue, if diligentlie and without hastie iudgement, he doe conferre euerie thing together: for else curious heads doe loose that fruite, which by aduised reading they might haue and receiue. And as concerning the names and numbers of the bookes, and of the Chapters of the olde testament, we haue not followed the common translation, but that which is most agreeable to the Hebrewe. And therefore wee doe aduertise the readers, that they doe not take the first booke of the Kings, for the first of Samuel: nor the second of Kings, for the second of the same Prophet: which is so done by them, who heretofore haue quoted the Chapters in this imprinted booke, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: & by that meanes, as it maie euidentlie appeare to all men some bookes of the old Testament are not rightlie intituled, and the Psalmes otherwise and in another order diuided, than did the Hebrewes. And forasmuch as all the principall pointes of religion, are in this booke copiouslie and faithfullie expounded, we maie easilie refute the false opinions of the aduersaries. Whosoeuer shall come to the reading thereof, either with a minde to learn, or a desire to profite: there is no doubt, but hee shall verie much profite himselfe, & helpe others: whose consciences he maie so strengthen and assure, as they neede not to quaile in anie point, because they be assured, that their faith is grounded vpon the firme foundation of the Prophets and Apostles, who wrote and spake, being inspired by the holie ghost.

who hath willed and commanded his most pretious and deare worde, to bee red, heard, & handled, in all feare and reuerence, without adding thereunto, or taking from the same: least we be worthily reproued of our follie. Let vs therefore, in all simplicitie and feare of God, reade so wholesome and necessary things, and daily proceede therein, in the grace & knowledge of God, who onelie is the sauiour, heade and Doctour of the Church: To whome nowe and for euer be all glory. Calend. Maij. 1562.

THE TABLE OF ALL THE things contained in this booke or volume.

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GENESIS.

1.1 IN the beginning God created heauen and earth. 1.14.20.
2 And the spirite of God was vppon the deepes. 1.13.14.&.1 13.22
3 And God saide, let light be made, and light was. 1.13.7.& 1.13.8.& 1. 16.2
11. Let the earth shoot foorth greene florishing herbes, and bearing seede according to his kind. 1.16 2
26 Let vs make man to our image & likenesse. 1.13.24.&.1.15.3.
27. And God created man to his image & similitude, he created them to the image of God, male & female. 1.11 14.& 1.15.3.&.2.1.1
28. And rule you ouer the fishes of the sea, and ouer the foules of the heauen, and ouer euerie beast that moueth on the earth. 1.14.22
31. And God sawe all things that he had made, and they were exceeding good. And Euening and morning was made the sixt day. 1.14 22 & 3.23.8.
2.1. Therefore heauen and earth was finished, and all the garnishing of them. 1.14 4
2. God did throughly finishe the.7. day his worke that hee had made, and he rested the seuenth day from all the worke that he had done. 1. 14.2.&2.8 30.
7. The Lord God therefore did fashion mā of the slime of the earth,& inspired into his figure the breath of life, & man was made into a liuing soule. 1.15.5.&.2.14.8
9 And the tree of life was in the middest of Paradise, and the tree of the

the knowledge of good and euill. 4. 14.18.
17. In what day soeuer you shall eate thereof, you shall dye with death. 3. 2.7.
18. It is not good that man be alone, let vs make him a help like to himselfe. 4.13.3.
23. This, now bones of my bones, & flesh of my flesh, she shall be called woman, because shee was taken of man. 2.12.7. & 4.19.35.
3.4. The serpent sayde to the woman, ye shal not dye. 1.14.15.
6. Therefore the woman sawe that the tree was good to eate, & beautifull to the eye, and pleasaunt to looke vppon, and shee tooke of the fruite thereof, and did eate, and did giue to her husband which did eate. 2.1.4.
15. I will put hatred betwene thee and the woman, betwene thy seede and the seede of her, she shall bruse smal thy heade, and thou shalt lay waite to intrappe his heele. 1.14.18. & 2. 13.2.
17. In thy labors thou shalt eate thereof all the dayes of thy life. 3.14.13. & 2.10.10.
22. Nowe therefore leaste he stretch foorth his hande, and take also of the tree of life, and eate thereof and liue for euer, let vs cast him out. 4. 14.12.
4. And the Lord had regard to *Abel* and to his gifres. 3.14.8.
7. And her desire shall be subiect vnto thee, and thou shalt be Lorde ouer it, or thou shalt rule ouer it. 2.15. 16.
8. And when they were in the fielde, *Cain* rose vp against his brother *Abel*, and slue him. 2.10.10.
10. The voice of the bloud of thy brother, crieth vnto me from the earth. 13.7.
13. My iniquitie is greater than that I may get pardon. 3.3.4.
6.3. My spirite shall not abide in man for euer, because he is flesh, &c. 3. 14.1.
5. But the Lorde seeing that there was much wickednesse of men on the earth, and ỹ euery thought of their hearts was bent to euil at all times, 2.2.25.
6. Then it repented the Lorde that he had made man on ỹ earth. 1.17. 12.
18. I will make my couenant with thee 4.14.6.
22. *Noe* made all thinges that the Lord had commaunded him. 2.10.10.
8.21. The vnderstanding and thought of mans heart, be prone to euil from their youth. 2.2.25. & 2.2.27. & 3. 14.1.
9.2. And the feare and dread of you be vpon all beasts of the earth, and vpon all birdes of the aire, with euery thing that moueth vpon the earth, all the fish of ỹ sea be giuen to your handes. 1.14.22.
8. Behold, I do ordaine my couenant with you, and with your seede after you. 4.14.6.
13. I will put my bowe in the cloudes and it shall be a signe of the league betwene me & betweene the earth. 4.14.18.
24. But *Noe* beeing awaked from his wine, when he had learned what his yongest sonne had done vnto him. 2.10.10.
25. He said, cursed be *Chanaan*, he shall be a seruant of seruants to his brethren. 1.11.8.
27. Let God inlarge *Japher*, and let *Sem* dwell in Tabernacles, and let *Chanaan* be his seruant. 1.11.8.
12.4. Therefore *Abraham* went foorth as the Lorde had commanded him 2.10.11.

10. But there was a dearth in the Lande, and *Abraham* went down in to Egypt that he might dwell there 1.10.11.

13. Say therefore I pray thee, that thou art my sister. 1.10.11.

17. But the Lorde did punish *Pharao* and his house for *Sara* the wife of *Abraham*. 2.8.19.

13.7. And there rose a strife betweene the shepheards of the flocke of *Abraham*: and the shepheardes of the flockes of *Loth*. 2.10.11.

11. And the one of them were separated from his brother. 2.10.11.

14.13. And beholde one that escaped told it to *Abraham* the Hebrewes. 2. 10.11.

18. But *Melchisedec* king of *Salem*, bringing forth breade and wine (for he was the priest of the almighty) &c. 4.18 2.

15.1. Fear not *Abraham*, I am thy defender, and thy rewarde is very great. 2.11.1. & 3.25.10. & 4.10.11. & 4.16. 24.

5. Looke vp vpon the heauens, and number the starres if thou canst, and he sayd vnto him, so shall thy seede be. 3.18.2.

17. Therefore when the Sunne was set there rose a dark mist, and there appeared a smoking furnace, &c. 4.14.18.

18. I will giue vnto thy seede this country, from the floude of Egypt vnto the great floude Euphrates. 4 16.11.

16.2. Beholde, the Lorde hath shut me vp, that I shoulde not bring forth: go thou in to thy handmaide, if peraduenture at the least, &c. 3.2.31.

5. And *Sarai* sayd to *Abraham*, thou dealest vniustly with me. 2.10.11. I gaue my hand-maid into thy bosome. 3.2.31.

9. And the Angell of the Lorde sayd vnto her, returne vnto thy mistres. 1 14.16.

15. *Agar* brought forth a Sonne to *Abraham*. 2 10.11.

17.2. I will make my agreement betweene me and thee, and I wil multiply thee vonderfull much. 3.18. 2.

5. I haue ordained thee a father of many Nations. 2.10.11.

7. And I will put my couenaunt betwene me and thee: & betwene thy seed after thee in their generations by an euerlasting truce, that I may be thy God & the God of thy seede after thee. 2.8.21. & 2.10 9. & 2.13.1. & 4.15.20. & 4.16.3.

10. Euery male of you shall bee circumcised. 4.14.20. & 4. 16.3.

11. And you shall circumcise the flesh of your vncircumcision, and it shall bee a signe of the league betweene me and you. 4 16.24.

12. The childe of 8. dayes shall be circumcised amongst you, euery male in your generations. 4.16.5. & 4.16. 6. & 4.16.30.

13. And my couenaunt shall be in your flesh for an euerlasting league. 4.17. 22.

14. The male, the flesh of whose vncircumcision hath not beene circumcised, that soule shall be wiped out from amongest his people, because he hath broken my couenant 4.6.9.

21. I will ordaine my couenaunt with *Isaac*. 4.14.5.

18.1. The Lorde appeared vnto him in the valley of *Mamre*. 1.14.5.

2. There were three men appeared vnto him standing by him. 1.14. 9.

10. Returning, I will come vnto thee about this time, and thy wife *Sarai* shall haue a sonne. 3.18.2.

23. If there shalbe 50. iust in the citie, shall they perish also? and wilt thou not spare that place for 50. iust, if they shal be in it? 3.20.15

27. Because I haue begon once, shall I speake vnto my Lorde, being dust and ashes? 1.1.3

19.1. And two Angels came to *Sodom* in the euening. 1.14.9

20.2. And hee saide of *Sarai* his wife, she is my sister. 2.10.11.

3. Whether or no will thou die for the wowan which thou broughtest? for she hath a husbaud. 1.17.14

18. For GOD did shut vp euerie wombe of the house of *Abimelech*, for *Sarai* the wife of *Abraham*. 2.8. 19

21.2. And *Sarai* conceiued, and bare a sonne to *Abraham* in her age. 2.10. 11

10. Cast out this handmaid and her sonne. 2.20.11.& 4.2.3

12. All thinges that *Sarai* shall saye vnto thee, harken vnto her, because in *Isaac* shall thy seede be called. 3. 22.5

24. And *Abraham* saide, I wil sweare 2.8.27

25. And *Abraham* blamed *Abimelech* for the well of water which his seruants tooke away by force. 2.10.11

22.1. The which after they were done, God tempted *Abraham*. 3.8.4 &3.20.46

2. Take thou thy onely sonne *Isaac*, whome thou loueſt, and go into the land of visions, & offer him in sacrifice. 2.10.11

3. Therefore *Abraham* rising by night sadled his Asse, carying with him two yong men & his sonne *Isaac*, & when they had cut wood for sacrifice, he went into the place ỹ God had commanded him. 3.18.2

8. My sonne, God will prouide to himselfe an offering of Sacrifice. 1. 16.4

12. Nowe I knowe that thou feareſt the Lorde, and hast not spared thy onely sonne for me. 3.8.4

16. I haue sworne by my selfe (saith the Lorde) because thou hast done this thing, and hast not spared thy onely sonne, &c. 3.18.2

17. I wil blesse thee, and multiply thy seede as the starres of heauen, & as the sand that is by the shore of the sea. 3.18.2

18. And all the nations of the earth shal be blessed in thy seede, because thou obeyedst my voice. 2.13.1.& 4 14.21

23.4. I am a stranger and pilgrime among you, giue me the right of buriall with you, that I may burie my dead. 3.25.8

7. *Abraham* arose, & did worship the people of that countrie, that is to say, the sonnes of *Heth*. 1.12.3

12. *Abraham* did worship before the Lorde and the people of that countrie. 1.12.3

19. And *Abraham* buried his wife *Sara* in the double caue of the feeld which caue was right ouer against *Mamre*, this is *Hebron* in the lande of *Canaan*. 3.25.8

24.2. He will sende his Angell before thee. 1.14.6.& 1.14.12

12. Lord God of my master *Abraham*, helpe mee this day, and deale mercifully with my maister *Abraham*. 1. 14.12

25.27. *Isaac* loued *Esau*, because hee did eat of his venison. 3.2.31

26.1. A dearth being risen in ỹ lande, after the barrennesse which happened in the dayes of *Abraham*, *Isaac* went to *Abimelech* king of *Paleſtine* in *Gerara*. 2.10.12

4. And I will multiply thy seede as the starres of heauen, and I wil giue to thy posteritie all these regions,

and all nations shalbe blessed in thy seede. 2.13.1
7. And he answered, shee is my sister, for hee feared to confesse that shee was associated vnto him in mariage 2.10.12
15. For this, the Palestines enuying him, they dammed vp the wels that the seruants of his father *Abram* had digged, at that time filling them vp with earth. 2.10.12
20. But there also was a brawling of the shepeheardes of *Gerera* against the shepeheards of *Isaac*. 2.10.12
31. And rising in the morning, they swore one to the other. 2.8.27
35. Which both did offend the mind of *Isaac* and *Rebecca*. 2.10.12
27.9. Go thy wayes foorth to the flock and bring vnto me two good Kiddes &c. 3.2 31
14. He went & brought, and gaue vnto his mother. 2.10.14
27. So soone as hee sented the smell of his garmentes, blessing him, hee said, behold the smel of my sonne as the smell of a full field the which the Lord hath blessed. 3.11.23
38. *Esau* with a great houling wept. 3.3.24.&3.3.25
39. Thy blessing shal exceede in the fatnesse of the earth, and in the dew of heauen. 3.3 25
28.5. *Isaac* therefore let *Jacob* depart. 2.10.12
11. And he sawe in his sleepe a ladder standing on the earth, and the top thereof touching heauen. 2.9.2
12. And also the Angels of God going vp and going downe by the way. 1. 14.12
18. *Iacob* therefore rising early, tooke the stone which hee did lay vnder his head, and hee reared it vp for a remembrance, pouring oyle thereupon. 1.11.15
22. I will offer the tenthes vnto thee of all things that thou shalt giue me. 4.13.4
29. 20. *Jacob* serued for *Rachell* 7. yeares. 2.10.11
23. And in the euening hee brought in *Lelia* his daughter to *Iacob*. 2. 10. 12
27. Fill vp the weeke of dayes of this coupling, and I will giue her vnto thee for the worke by which thou shalt serue me in seuen other yeares. 2.10.12
30.1. But *Rachel* seeing that shee was vnfruitfull, she enuied her sister, and saide vnto her husbande, giue mee children, otherwise I will die. 2.10. 12
2. Whether or no am I a God that hath taken from thee the fruite of thy wombe? 1.16.7
31.19. And *Rachel* stole away the idols of her father. 1.11.8
23. Who toke his brethren vnto him, and following after him 7. dayes, he tooke him in the mount *Gilead* 2.10. 12
40. Day & night I was oppressed with heat and cold, and sleepe was farre from mine eyes. 2.10.12
53. Therefore *Jacob* swore by the feare of his father *Isaac*. 2.8.27
32.1. *Jacob* went on the iourney that he had taken in hand, & the Angels of the Lord met him. 1.14.5
7. *Iacob* feared wonderfully, &c. 2.10. 12
10. I am not worthie of the least of all thy compassions, and all the trueth which thou hast shewed vnto thy seruaunt: for with my staffe haue I passed ouer this *Jordan*. 3.22.14.&3. 20.16
11. Deliuer me from the hand of my brother *Esau*, because I feare him verie much, least hee comming, doe strike the mother with her sonnes. 2.10.12.&3 20.14
28. For

38. For if thou were ſtrong againſt God, howe much more ſhalt thou preuaile againſt men? 1.14.5

39 *Jacob* asked him, tell mee what is thy name? he aunſwered, why doeſt thou ſeek after my name the which is maruellous? & hee bleſſed him in that place. 1.13.10

30. And *Iacob* called the name of that place *Phanuell*, ſaying, I ſawe the Lorde face to face, and my ſoule is ſafe. 1.13.10

33.3. And he going forth worſhipped proſtrate on the earth ſeuen times, vntill his brother drewe nigh. 2.10. 12

345. *Jacob* vnderſtood that he had rauiſhed his daughter *Dina*. 2.10. 12

25. *Simeon* and *Leui* the brethren of *Dina* went into the citie boldely with their ſwordes and al the male beeing ſlaine, &c. 2.10.12.& 4. 1.24

29. You haue troubled mee, and haue made me bee hated of the Chananites & Phareſits inhabiters of this countrie. 2.10.12

35.18. But her ſoule departing for greefe, & death being now at hand, ſhe called, &c. 2.10.12

22. *Ruben* went, and ſlept with *Bala* the Concubine of his father, that was not vnknowen vnto him. 2.10. 12.& 4.1.24

37.28. And the Madianits Marchants paſſing by, they drewe him out of the Ceſterne, they ſold him to the Iſmaelites for twentie peeces of ſiluer money. 4.1.24

32. They tooke his coate, ſending them which bare it to his father, &c. 2.10.12

38.18. Therefore the woman conceiued at one copulation, &c. 2.10.12.& 4.1.42

46. The brethren of *Joſeph* came & did reuerence vnto him. 1.12.3

36. You haue made me to bee without children: *Joſeph* is not aliue any more, *Simeon* is holden in chaines and you carie *Beniamin* awaie: all theſe euils hath fallen on mee. 2.10. 12

43 14. My omnipotent God make him fauourable towards you, & that hee let looſe with you your brother that he holdeth in chaines & this *Beniamin*: for I ſhall bee as one deſtitute without children. 2.4.6

45.8 I was not ſent hither by your counſell, but by the will of God. 1. 17.8

47.7. And *Jacob* ſaluted *Pharao*. 1.11. 15

9. The daies of Pilgrimage of my life be 130. yeeres: fewe & euil. 2.10.12. And they came not vnto the daies of my fathers, in the which they were pilgrimes. 2.10.13

29. Thou ſhalt keepe promiſe & ſhalt deale pitifully with mee, that thou burie me not in *Egypt*. 2.10.13

30. But I will ſleepe with my fathers, and thou ſhalt carrie me from this countrie, and put thou mee in the ſepulchre of my Auncеſtors. 2.10. 13.& 3.25.8

31. Who ſwearing, *Iſrael* worſhipped the Lord, turning to the head of the bed. 1.11.15

48.14. And *Iſraell* ſtretching out his right hande, put it on the heade of *Ephraim*. 4.3.16

16. The Angell which hath deliuered mee from all euils, bleſſe theſe boyes. 1.14.6

And let the names of my fathers *Abraham* and *Iſaac* bee called vppon them. 3.20.25

19 But his yonger brother ſhall bee greater than he, and his ſeede ſhall grow into nations. 3.22.5.

49.5. *Simeon* and *Leui* brothers war-

like vessels of iniquitie. 1.8.4
9. *Juda* the whelp of a Lyon: my sonne thou ascendest to the pray, beeyng still thou diddest lie as a Lyon, and as a the Lyon who shall raise thee? 1.8.4
10. The Scepter shall not be caried away from *Iuda*, neither the Captain from his home, vntil he come that is to be sent, & he shalbe that the Gētiles looke for. 1.8.7
18. I will looke for thy saluation O Lord. 2.10.14
50.20. You haue imagined euil of me but God will turne that into good, that hee might exalt me as you see presently. 1.17.8
25. When God shall visite you, carrie away with you my bones from this place. 2.10.13

EXODVS.

2.12. VVHen he looked heere and there, and saw that no bodye was present, hee hid the Egyptian which he stroke or killed, in the sand. 4.20.10
3.2. And the Lord appeared vnto him in a flame of fire from the middest of a bramble bush 4.17.21
6. I am the God of thy father, the God of *Abraham*, the God of *Jsaac*, the God of *Jacob*. 2.8.15.& 2.10.9
8 I haue come downe that I maie deliuer them from the hands of the Egyptians, and that I may bring them out of that countrie. 4.20.30
10. But I came, that I might send thee to *Pharao*, that thou mightest leade away my people. 4.8.2
14. Which is sent me vnto you. 1.13. 23
21. I will giue fauour vnto this people before the Egyptians, and when you goe foorth you shall not goe forth emptie. 1.17.7
4.3. And the Lorde said, throwe it on the earth, he threw it, & it was turned into a snake. 4.17.15
11. Who hath made the mouth of mā or who hath framed the dumme & deafe, the seeing & the blind? not I? 1.13.14
21. See thou doe all things openly before *Pharao* which I haue put into thy handes, I will harden his heart, & he shall not let the people go. 2.4. 4 & 3.14.13
I will harden his heart, and he shall not let the people go. 1.18.2
25. *Sephora* tooke therefore a sharpe stone, and circumcised the vncircūcision of her sonne. 4.15.22
6.7. And I will take you vnto mee for a people, and I will bee your God. 2. 10.8
23. *Aaron* tooke *Elizabeth* to wife the daughter of *Aminadab* the sister of *Nahason*, which bare vnto him *Nadab*, and *Abiu*, & *Eleazar*, & *Jthamar*. 2.13.3
7.1. And the Lorde saide vnto *Moses*, beholde, I haue ordained thee the God of *Pharao*, & *Aaron* thy brother shal be thy Prophet. 1.13.9
3. But I will harden his heart, and will multiplie my signes and wonders in the land of *Egypt*. 1.18.2.& 2.4.3.and 2.4.4
10. *Aaron* took his rod before *Pharao* & his seruauntes, and it was turned into a snake. 4.17.15
11. *Pharao* called his wise men and inchanteres, and they made vnto him likewise certaine wonders through Egyptiacall inchauntments. 1.8.
12. And they in like manner cast forth their roddes, which were turned into dragons, but the rod of *Aaron* deuoured their rods. 4.17.15
8.15. But *Pharao* seeing that quietnes was giuen him, hee made his heart worse. 1.18.2
10.1. And the Lorde said vnto *Moses* go in vnto *Pharao*, for I haue hardened

ned his heart, and the hearts of his seruants, that I may make these tokens on him. 2.4.4

11.3. The Lord wil giue fauour to his people before the Ægyptians. And *Moses* was a great man in the countrie of *Ægypt* before the seruants of *Pharao* and all the people. 2.4.6

12.5. It was a Lambe without spot, a hee lambe of a yeare old. 4.16.31

26. And when your children shall say vnto you, what religion is this? 4.16.30

43. This is the religion of passing ouer, euery stranger shall not eate thereof. 4.17.22

46. Neither shal you breake the bones thereof. 1.16.9

13.12. Sanctifie to me euery first borne that doth open the womb amongst the children of *Israel*, as wel of men as of beast, for they be all mine. 4.16.31

14.19. And the Angel of the Lorde, lifting vp himselfe, which did go before the campe of *Israel*, went after them. 1.14.6

21. And when *Moses* had extended his hande against the sea, the Lorde tooke it away, a mightie wind blowing and burning all the night, &c. 4.15.9

26. And the Lorde saide vnto *Moses*, stretch out thy hande ouer the sea, that the waters may returne to the Ægyptians and vpon the chariots & horsemen of them. 4.15.9

31. The people feared the Lorde and beleeued in him, and in his seruant *Moses*. 4.8.2

15.3. The Lord as a champion, omnipotent in his name. 1.13.24. & 4.17.23.

16.7. And in the morning you shall see the glorie of the Lorde, I haue heard you murmuring against the Lorde. But wee, what be wee that you doe murmure against vs priuily. 1.8.5

14. And when the dew was ascended that was fallen, beholde vppon the vpper parte of the earth there appeared a little thing in a manner of the likenesse, &c. 4.17.34. and 4.18.20

17.6. Beholde, I will stande there before thee vpon the rocke *Horeb*, and thou shalt strike the rock, and water shall proceede there from, that the people may drinke. 4.17.15. & 4.17.21. & 4.18.20

15. And *Moses* did builde an altar, and called the name therof *Iehoua-Nissi*. 1.13.9

18.16. And when there shall bee any disputation amongst them, they shal come vnto me, that I may iudge betweene them, and that I may shewe the commaundements of God and his lawes. 4.11.8

19.5. You shal be vnto me as the treasure & best of all the people, for all the earth is mine. 4.16.13

6. And you shall be vnto me a kingly Priesthood, and a holy people. 2.7.1

16. And nowe the third day was come & it waxed bright in the morning, and behold thundering beganne to be heard, & lightenings to flash, and thick cloudes to couer the hill, and the sound of the trumpet did make a noise verie vehemently, and the people did feare which were in the tentes. 1.8.5

20.3. Thou shalt not haue strange gods before me. 1.13.24

4. Thou shalt not make to thy selfe a grauen image, neither any likenes that is in heauen, aboue the earth, neither that is in ỹ earth beneath, neither of those things that bee in the waters beneath the earth. 1.11.1. & 1.11.12. & 1.13.24

5. Thou ſhalt neither worſhip them nor ſerue them: I am thy mightie Lorde God, iealous, viſiting the iniquitie of the fathers vpon the children, to the thirde and fourth generations of them that hate mee. 1.12.1

6. And being merciful vnto thouſands of them that loue me and keepe my commaundements. 2.10 9

13. Thou ſhalt not kill. 4.20.10

24. In which ſhall bee the memorie of my name, I will come to thee and bleſſe thee. 4.1.5

21.13. But hee that hath not lyen in wayte, but that God hath giuen him into his handes, &c. 1.16.6. & 1. 18.3

17. Hee that ſhall curſe his father or mother, ſhall die the death. 2. 8. 36

22.1. If any man ſhall haue ſtollen an Oxe, or a ſheepe, and ſhall haue killed him or ſolde him, hee ſhall reſtore fiue Oxen for one Oxe, and foure Sheepe for one Sheepe. 4 20. 16

8. If the theefe bee not founde, the maſter of the houſe ſhalbe brought to the Iudges, and he ſhall ſweare that he hath not &c. 4.20.4.

11. An othe ſhall be betweene them, that hee hath not ſtretched out his hande to the thing of his neighbor. 2.8.26

26. Thy tenthes and firſt fruits thou ſhalt not be ſlacke to pay. 3.7.5

23.1. Thou ſhalt not admit a lie, neither ſhalt thou ioyne thy hande, that thou ſhouldeſt beare falſe witneſſe for the wicked. 2.8.47

4. If thou ſhalte meete the Oxe or Aſſe of thy enemie going aſtray, bring him backe vnto him. 2.8. 56

5. If thou ſhalte ſee the Aſſe of him that hateth thee lie vnder his burden, thou ſhalt not paſſe by, but ſhalt lift it vp together with him. 2.8.56

12. That thy Oxe and thy Aſſe may take reſt, and that the ſonne of thy hande maiden may bee refreſhed, and the ſtranger. 2.8.32

13. And yee ſhall not ſweare by the name of outward Gods, neither ſhall it be heard out of your mouth. 2.8.25

19. Thou ſhalt carie the firſt of thy fruites into the houſe of the Lorde thy God. 3.7.5

20. Beholde I will ſende my Angell, which may goe before thee, & may keepe thee in the way, and may bring thee into the place which I haue prepared. 1.14.6

24.18. And *Moſes* entring the middeſt of the cloud, aſcended into the hill, & was there 40. dayes & 40. nights. 1.8.5. & 4.12.10

25.17. Alſo thou ſhalt make a mercie ſeate of fine golde, two cubites and a halfe long, and one cubite and a halfe broad. 1.11.3

18 Thou ſhalt alſo make two golden Cherubines beaten out on both ſides of the Oracle. 1.11.3

20. Thou ſhalt couer both ſides of the mercie ſeate, ſtretchig out their winges, and couering the Oracle, and their faces one to an other, to the mercie ſeate wards, by the which the Arke is couered: in the which thou ſhalt put the teſtimonie that I ſhall giue thee. 1.11.3

40. Looke in and do according to the example which was ſhewed thee in the mountaine. 2.7.1, and 4.14.20

28.9. And thou ſhalte take two *Onix* ſtones, and thou ſhalt graue on them the names of the children of Iſraell. 3.20.18.

10. Six names in one ſtone, and the other ſixe on the other ſtone, according

ding to the birth of them. 3.20.18.
12. And *Aaron* shall carry the names of them before the Lorde, vpon eyther shoulder, for a remembrance 3.20.18
21 And the stones shalbe according to the names of the children of *Israel*, 12. according to their names, grauen as signets, euery one according to his name, and they shalbe for the 12. tribes. 3.20.18
39.9. And thou shalt gird them with girdles, both *Aaron* and his sonnes, and thou shalt put on them bonets, and they shalbe priestes to me by a perpetuall religion, &c. 4.2.9
36. And thou shalt offer a calfe euerie day for reconciliation, & thou shalt cleanse the altar, &c. 2.17.4 & 4.18. 13
30.10. And *Aaron* shall make reconciliation vpon the hornes thereof once a yeere, with the bloud that is offered for sinne. 2.15.6
30. Thou shalt annoint *Aaron* and his sonnes, & thou shalt sanctifie them that they may minister vnto me in the priestes office. 4.19.31
31.3. And I haue filled *Beseleel* with the spirite of God, with wisedome, vnderstanding, & knowledge in ech worke. 2.2.16
13 See that you keepe my Sabaoth, because it is a signe betweene me & you in your generations. 2.8.29
32.1. Arise, make vs gods that may go before vs, for why, wee knowe not what hath happened to this man *Moses*, that brought vs out of the land of *Aegypt*. 1.11.8
4. And they said, these be thy gods, O *Israel*, which brought thee forth of the land of *Aegypt*. 1.11.9
27. Let euery man put his sworde by his side, and go to and fro from gate to gate through the hoste, and slaie euery man his brother, and friende, & neighbour. 4.20.10
32 Either pardon them this fault, or else if thou do it not, wipe mee out of the booke which thou hast written. 3.20.35
33.19. I will haue mercie on whom I will, and I will bee fauourable vnto whom it shall please mee. 2. 5.17. & 3.11.11. & 3.22.6.8. & 3.24. 15
20. Thou canst not see my face, for man shal not see me & liue. 1.11.3
34.6. The Lorde passing before him, he said: the Lord, the Lorde, strong, mercifull, and gracious, patient, & of much mercie. 1.10.2
7. Which doest pay the iniquitie of the fathers to the children, and vpon the childrens children, vnto the thirde and fourth generation. 2.8.29
28. Therefore *Moses* was there with the Lord 40. dayes & 40. nightes, he eate neither bread, nor dronke water. 1.8.5. & 4.12.20
29 And when *Moses* came downe from the mount *Sinai*, the two Tables of testimonie were in his hands (and hee wist not that the skinne of his face did shine bright after that God had talked with him.) 1. 8.5
35.2. You shall worke sixe dayes, the seuenth day shall bee vnto you the holy Sabaoth of the Lordes rest, 2.8. 29
30 Beholde, the Lord hath called by name *Beseleel* the sonne of *Vri*, the sonne of *Hur* of the Tribe of *Iudah*. 2.2.16
40.34. And a cloud did couer the Tabernacle, the maiestie of the Lorde glittering and shining. 1.8.5

LEVITICVS.

1.2. WHosoeuer of you shall offer a sacrifice vnto the Lorde, yee shall offer it of cattel,

as of Beefes & of ſheepe. 4.14.20
4. And he ſhal put his hand vpon the head of the ſacrifice, and it ſhalbe acceptable & profitable for his attonement. 4.3.16
5. And hee ſhall offer vp the calfe before the Lord. 4.18.11
4.2. A ſoule when it ſhall ſinne through ignorance in anie of the commaundementes of the Lorde, &c. 4.1.28
5.13. And the prieſt ſhall make an attonement for him as touching his ſinne, that he hath ſinned in one of theſe pointes, and it ſhalbe forgiuen him, &c. 2.17.4
8.6. And all the multitude being gathered together before the dore of the Tabernacle, hee waſhed *Aaron* and his ſonnes. 4.3.15
11.44. Be you holy becauſe I am holy. 4.19.25
16.2. Speake vnto *Aaron* thy brother, that hee enter not eche time into the ſanctuarie that is betweene the veile before the propitiatorie, &c. 2. 15.6
21. And *Aaron* putting both his hands vpon the liue Goate, confeſſed all the iniquities of the children of *Iſrael*, &c. 3.4.10
18.5. The which things if a man doe, he ſhall liue in them. 2.8.4.& 2.17. 5.& 3.14.13.& 3.17.3
6. None ſhall come neere any of the next of his bloud that hee ſhoulde reueale their ſhamefulneſſe. 4.19. 13
19.2. Be you holy, becauſe I the Lorde your God am holy. 2.8.14.& 3.6.2.& 4.19.25
12. Thou ſhalt not forſweare in my name, neither ſhalt thou defile the name of thy God. I am the Lord. &c. 2.8.24
16. Thou ſhalt not bee a falſe accuſer nor a whiſperer amongeſt the people. 2.8.47
18. Thou ſhalt not ſeeke auengement, neither ſhalt thou be mindful of the wrong of thy Citizens to thee. 2 8. 56.& 4.20.19
31. You ſhall draw away your promiſes from them that worke with ſpirits, neither enquire you any thing of ſouthſayers that you ſhoulde bee polluted by them. 4.1.5
20.6. The ſoule which followeth after coniurers and ſouthſayers, and goeth a whoring after them, I will put my face againſt him, &c. 1.8. 5
7. Sanctifie your ſelues and be you holy, becauſe I your Lord God am holie. 4.19.25
9. Hee which curſeth his father or mother, ſhall die by death. 2.8. 36
26.3. If you ſhal walke in my wayes, & ſhall keepe my commandementes, and do them. 2.5.10
4. I will giue you raine in his time. 1. 16.5.& 2.8.4
12. I will walke amongeſt you, and I will be your God, and you ſhalbe my people. 2.10.8
20. Your ſtrength ſhalbee conſumed, in vaine, the earth ſhall not bring forth her fruite, neither the trees, &c. 3.20.44
23. Yet if by theſe you will not receiue my diſcipline, but wil walk contrary vnto me. 1.17.8
26. Afterwardes I ſhall haue broken the ſtaffe of your bread, in ſuch ſorte, that tenne women may bake bread in one ouen, and they ſhall deliuer them by weight, &c. 3 20. 44
33. But you I will diſperſe amongeſt the nations, and I will drawe out a ſword after you, and your land ſhall be deſert, &c. 2.11.1
36. And ſuch of you as ſhall remaine, I will

I will cause feare in your heartes. 1. 18,2.& 2.4.6

NVMBERS.

6.5. ALL the while of his separation, the rasor shall not passe ouer by his head. 4.19.26

18. Then the *Nazarite* shalbe shauen before the doore of the Tabernacle of promise, by the lockes of his consecration, and he shall take his heare and put it vpon the fire. 4.19. 26

9.18. All the daies that the cloude did stande vpon the Tabernacle, they did erect their tentes there according to the commandement of the Lorde. 4.15.9

11.9 And when the dewe did fall by night vpon the campe, the Manna did sal together with it. 1.8.5

18. Be you sanctified, to morrow you shall eate flesh. 3.20.51

31 A winde going out from the Lord, brought quailes from beyonde the sea. 1.16.7

33 As yet the flesh was betwene their teeth, neither as yet was chawed, & beholde the wrath of the Lord was stirred among his people, &c. 3 20. 51

12.1 *Marie* and *Aaron* spake against *Moses* for his wiues sake, which was an *Ethiopian*. 1.8.4

14.43. The Amalekites & Chananites are before you, by whose sworde you shall fall, for because you would not stay your selues vpon the Lord, neither will the Lord be with you. 2.5.11

15.32. It came to passe when the children of *Israel* were in the deserte, and had founde a man gathering stickes on the Sabbaoth. 2.8. 29

16.24 Commande all the people, that they be separated from the Tabernacles of *Chore*, *Dathan*, and *Abiron*. 1.8.5

20.10. The multitude being gathered before the rock, he said vnto them, harken you rebels & infidels, whether or not shall wee bring you water out of this rocke? 1.8.5

26 And when you shal haue stripped the father from his garment, cloth *Eleazar* his sonne with it 4.3.15

21.8. Make a brasen Serpent, and put him for a signe, whosoeuer beeing stroken and looke vpon him, shall liue. 4.18.20

9. *Moses* made therefore a brasen serpent, and sette him for a signe, the which when they that were stroke did beholde, they were healed, 2.12. 4

23.10. Lette my soule die the death of the righteous, & let my last ende be like to theirs. 2.10.14

19. God is not as man, that he should lie, nor as the sonne of man, that he should be changed. 1.17.12

28 2. These be the sacrifices that you shoulde offer, two Lambes of two yeares old without spot, dailie for a continual sacrifice.

DEVTERONOMIVM. 4.1.5

1.16, HEare them, & iudge you that is right, whether he be a Citizen or stranger. 4.20.4.6.9

39 Your litle ones whome you sayde should be caried captiues, and your sonnes which this daye knewe not good from euill, they shall enter in. 4.16.19

2.30 The Lord thy God will harden his spirite, and will make his heart obstinate, so that he shalbe deliuered into thy handes. 1.18.2.& 2.4.3, &.2.4.4

4.2. You shall nor adde to the worde which I speake vnto you, neyther take there from. 4.9.2

7 Neither is there a nation so great, which hath the gods so at hande, as

as our God is at hande at euerie of our requeſtes. 3.24.15
9. Keepe thy ſelfe therefore and thy ſoule carefully, that thou forget not the wordes that thy eies haue ſeene, and let them not depart out of thy heart all the dayes of thy life,&c. 2.8.5
11 And you came vnto the foote of the hil,which did burne to heauen, there was therin darkenes, clouds, and miſtes. 1.11.3
15. Keepe your ſoules therfore carefully, you ſawe not any likenes in ỹ day that the Lord ſpake vnto you. 1.11.2
16 Leaſt that being deceiued, you ſhould make vnto your ſelues ſome grauen ſimilitude,or image of male or female. 2.8.17
17. The likenes of euerie beaſt that be vpon the earth,or of flying birds vnder the heauens. 2.8.17
5.14. That thy ſeruant & handmaid may reſt as well as thou. 2.8.32
17. Thou ſhalt not kil. 4 20.10
6.5. Loue the Lorde thy God with all thy heart,& with all thy ſtrẽgth. 2.7.5.& 2.8.51.& 3.19.4
13. Thou ſhalt feare the Lorde thy God,and ſerue him onelye, & thou ſhalt ſweare by his name. 2.8.25
16. Thou ſhalt not tempt the Lorde thy God, as thou tempteſt him in the place of temptation. 4.13.3
25. He will haue mercy vpon vs, if wee doe keepe and doe all his commaundementes before our Lorde God as he hath commaunded vs.3. 17.7
7.6. Becauſe thou art a holie people vnto the Lord thy God: ỹ Lord thy God hath choſen thee, that thou ſhouldeſt be vnto him a peculiar people of all the people whiche bee on earth. 2.8.14
7. Not becauſe you did exceede in number the reſt of the nations,is the Lord ioined vnto you and hath choſen you,whẽas you be the leaſt of all nations. 3.22.5
8. But becauſe the Lord loued you,& did keepe his othe that he ſwore to your fathers,&c. 3 22.5
9. And thou ſhalt know, becauſe the Lord he is the ſtrong God & faithful,keping couenant & mercie with them that loue him,and with them that keepe his commaundement. 3.17.5
12. If after you ſhall heare theſe iudgements, you ſhall keepe & do them,the Lord thy God will keepe the couenant & mercie with thee, which hee ſwore to thy fathers. 3. 17 1
13 And he will loue thee, and bleſſe & multiply the fruite of thy womb, and the fruite of thy lande, &c.3. 17.1
8.2 And thou ſhalt remember all thy iourney by the which the Lorde thy God leade thee fourtie yeares by the deſert, that he might afflicte thee and prooue thee. 3. 20.46
3. That he might ſhewe thee, that man liueth not onely by bread, but by euerie worde that goeth out of the mouth of the Lord. 1.16.7.& 3.20.44
9.6. Knowe thou therfore, the Lord thy God gaue thee not this good countrey for to poſſeſſe for thy righteouſneſſe ſake,when as thou art a people of a moſt harde necke. 3.21.5
10.12. And now *Iſrael*, what doth the Lord thy God require of thee, but that thou ſhouldeſt feare the Lord thy God,&c. 2.8.51
14. Loe,behold the heauen, and the heauen of heauens, the earth,and al that be in them be the Lord thy Gods,

Gods. 2.11.11.& 3.21.5.
15. And yet notwithſtandinge the Lorde was ioyned vnto thy fathers, and loued them,& choſe their ſeede after them,&c. 3.21.5.
16. Circumciſe therefore the vncircumciſion of your hearts, & harden not your neck any more. 2.5.8.& 3. 3.6.& 4.16.3.& 4.16.21.
20. Thou ſhalt feare the Lorde thy God and ſhalt ſerue him only,thou ſhall cleaue vnto him, and ſhalt ſweare by his name. 2.8.25.
11.26. Loe,I put before your ſight this day a bleſſing and a curſing. 3. 17.1.
12.13.Beware thou offer not thy burnt offeringes in euery place that thou ſhalt ſee. 4.2 9.
14. But in that place ỳ thy Lorde God hath choſen, in one of thy tribes there thou ſhalt offer thy offerings, and thou ſhalt doe whatſoeuer I commaund thee. 4.2.9.
28. Keepe & harken to all that I commaunde thee, that it goe well with thee, & thy children after thee for euer,&c. 2.8.5.
32. Thou ſhalt not adde nor diminiſh any thing. 4.10.17.
13.3. The Lord your God proued you, that it might appeare, whether you loued him or not withall your hart, & with all your ſoule. 3.20. 46.
14.2. Thou art a holy people to the Lorde thy God,and he choſe thee, that thou mightеſt bee to him a peculiar people, out of all the nations of the earth. 2.8.14.
16.10. And thou ſhalt celebrate the holy day of weekes vnto the Lorde thy God a willing offering of thy handes, which thou ſhalt offer according to the bleſſing of the Lord thy God. 2.18.8.
19. Thou ſhalt not reſpect perſons, nor take bribes, becauſe bribes doe blinde the eyes of the wiſe,and doe change the words of the iuſt. 4. 20.9.
17.8. If thou ſhalt perceiue hard and doubtful iudgement betwene bloud and bloud,and cauſe & cauſe,&c. 3. 4.4.
9. Thou ſhalt come vnto the prieſt of the Leuites, and to the Iudge that ſhall be at that time, and thou ſhalt ſeeke of them.&c. 3.4.4. &4 8.2.
11. And they ſhall teach thee according to that lawe, and thou ſhalt follow their iudgement. 4.8.2.
12. Whoſoeuer ſhall be proude, not willing to obey the gouernment of the Prieſt, which that time ſerueth before the Lorde the God, by the ſentence of the iudge that man ſhall die, and thou ſhalt take away euill from Iſraell. 4.8.2.
16.And when he ſhall be ordeined, he ſhall not encreaſe his horſe, neither ſhall he carry the people backe into *Aegypt*. 4.20.9.
18.11. Neither hee which ſeeketh the trueth at the dead. 3.5.6.
13. Thou ſhalt bee perfect & without ſpot with thy Lorde God. 2. 8.51.
15. The Lorde thy God will raiſe vp a Prophet vnto thee of thy nation, & of thy brethren like vnto mee, him thou ſhalt heare. 4.1.5.
19.19. They ſhall giue vnto him,as he had thought to haue done vnto his brother. 4.20.16.
21.18.If a man ſhall beget a contumelious & ſtubborne ſonne, which will not be ruled by his father or mother, & ſhall contemn to obey to be chaſtened,&c. 2.8.36.
23. He is curſed of God that hangeth on a tree. 2.7.15.& 2.16.6.
23.5. And hee will turne his curſe into

to a blessing, because hee did loue thee. 3.21.5.
14.13. But by and by thou shalt restore vnto him his pledge before the sun set, that sleeping in his garment he may blesse thee, and ỹ thou mayest haue righteousnes before the Lord thy God. 3.17.7.
26.18. Beholde, the Lord hath chosen thee this day, that thou shouldst be vnto him a peculiar people, as hee told thee, & that thou mightst keep all his precepts. 2.8.14.
27.26. Cursed be he that doth not abide by the words of this lawe, and that doth not throughly doe them in worke. 2.7.5. & 2.7.15. & 2.16.6. & 3.11.19. & 3.12.1. & 3.14.13. & 3.17.1. & 3.17.9.
28.1. If thou shalt heare the voice of the Lord thy God, that thou do and keepe all his commandements that I commaund thee this day, ỹ Lord thy God will make thee excellenter than all nations that dwell on the earth. 1.17.8. & 2.5.10.
2. All these blessings shall come vpon thee, and shal ouertake thee if thou shalt harken to those precepts. 2.8.4.
12. The Lord shall open his best treasure, ỹ heauen, & he shall giue raine vnto thy lande, &c. 1.16.5.
29. And alwayes thou shalt suffer reproch, and thou shalt be oppressed by violence, neither haste thou any to deliuer thee. 4.20.25.
36. The Lord shall leade thee and the king which thou doest ordaine ouer thee, into a nation which thou doest not knowe, neither thy fathers &c. 2.11.1.
65. For the Lorde shall giue vnto thee a fearefull heart, and failed eyes, and a soule consumed with greefe. 2.4.6.
29.2. You haue seene all that the Lord did before you in the land of Egypt. &c. 2.2.20.
4. And the Lord gaue not vnto you an vnderstanding hart, & seeing eyes, and eares which might hear, vntill this present day. 2.2.20.
18. Least there bee amongest you a man or woman, or family, or tribe, whose heart this day is contrary from the Lord our God, ỹ it should go & serue, &c. 3.17.5.
19. And when hee hath heard the wordes of this othe, hee blesse himselfe in his heart, saying: Peace shall bee vnto mee, and I will walke in the wickednesse of my heart: and so he take with drunkennesse thirst. 3.17.5.
20. And the Lorde shall not forgiue him, but then moste of all shall his rage fume & his zeale against that man, and all the curses shall light vpon him that are written in this booke, &c. 3.3.7.
29. The secrete thinges belong vnto our lord God, but those that be manifest, vnto vs and our chidren for euer, that wee may doe euery thing of this law. 1.17.2 & 3.21.3.
30.2. And thou shalt returne vnto him, and thou shalt he obedient vnto his gouernment, as I haue commaunded thee this day, with thy children &c. 3.3.6.
3. The Lord thy God shall bring thee backe from thy captiuity, and hee shall haue mercie of thee, and hee shall gather thee togither againe from amongest all the Nations amongest whome hee had scattered thee. 4.1.24.
6. Thy Lord thy God will circumcise thy heart, & the heart of thy seede that thou mayst loue the Lorde thy God, &c. 2.5.8. & 2.5.12. & 3.3.6. & 4.16.3.
10. If thou shalt for all this heare the voice

voice of the Lorde thy God,& ſhalt kæepe his preceptes & ceremonies which bee commanded in this lawe, &c, 1.7.5
11. The commaundement that I doe commaund thee this day, is not aboue thee,neither a farre off.2.5.12
13. Neither is it ſet beyond the ſea, ỳ thou ſhouldeſt ſay: who of vs ſhall goe ouer the ſea & fetche it vs,that we may heare it? 2.5.12
14. But the worde is verie neare vnto thee,in thy mouth and heart, that thou maieſt doe it. 2.5.12.& 3.24.3
15. Conſider that this day I haue put before thy ſight life & good,& contrariwiſe,death & euill. 3.17.1
19. I doe call heauen and earth this day to witneſſe, that I haue put before you,life and good,bleſſing and curſing: chooſe therefore life,that thou mayſt liue and thy ſeede.2.5.4 & 2.7.3
32.5.They haue corrupted themſelues toward him by their vice,not beeing his children, but a frowarde & crooked generation. 1.8.6
8. When the almighty diuided the nations, when hee ſeparated the ſonnes of *Adam*, he appointed the boundes of the people, &c.2.11.11. & 3.21.5
15. The wellbeloued is waxen fat: he hath kicked, being ſwolen vppe with fatte, hath forſaken God his maker,&c. 3.8.5
17. They haue offred vp to deuils,& not to God. 4.13.17
21. They haue prouoked mee with that which was not God. 1.13.15
35 Vengeance is mine, and I will reward,&c. 2.8.56.& 4.20.19.
49.Set your hearts vpō all the wordes that I teſtifie vnto you this daye, ỳ you may commaunde them vnto your children, that they maye obſerue and doe all the wordes of the law. 2.7.13
33.3. All holy men be in his hande 2.10.9
29 Bleſſed art thou O *Iſrael*, who is like thee O people which art ſaued in the Lord,&c. 2.10.8
34.5 And *Moſes* the ſeruaunt of the Lord died in the lande of *Moab*, the Lord commaunding. 4.6.11

IOSVAH.

1.7. SWarue not from it, neither to the right hand nor to the left, ỳ thou mayſt vnderſtand all things that thou doeſt. 4.9.12
8. The volume of this lawe ſhall not departe from thy mouth, but thou ſhalt meditate thereon daye and night,&c. 4.9.12
2.1. Who going foorth, entred the houſe of a woman harlot, named *Rahab*,&c. 3.24.11
9. I haue knowen that the Lord hath deliuered vnto you the lande, for why, the feare of you hath fallen vpon vs,and all the inhabitantes of the land hath fainted. 2.4.6
11. And wee hearing theſe thinges, feared wonderfully,and the hearte of vs fainted, neither was there any courage left in vs at ỳ entrance of you: For the Lord your God,hee is God in heauen aboue,& in earth beneath. 2.4.6
5.14. I am the chiefe of the hoſt of the Lorde. 1.14.5
7 19. And *Joſua* ſaide to *Acam*, my ſonne, giue glorie vnto the Lorde God of *Iſrael*,and confeſſe & ſhewe vnto me what thou haſt done. 2.8. 24.
10.13. And the Sunne aud Moone ſtood ſtil. 1.16.2
11.20. It was the iudgement of the Lord, that their heartes ſhould bee hardned,& that they ſhoulde fight againſt *Iſrael*. 1.18.2 24.2

24.2. Your fathers dwelt beyond the flud, from the beginning, euē *Thare* the father of *Abraham*, and the father of *Nachor* & they serued strāge gods. 1.11.8.& 3.24.2.

3. I tooke your father *Abraham* from the borders of *Mesopotamia*, and I brought him into the land of *Chanaan*, &c. 3.24.2

IVDGES.

2.1. AND the Lorde went vp from *Gilgal* to a place of, &c. 1.14.2

18. And when the Lord had raised vp them iudges, in those daies, he was moued with campassion, and did heare the grones of their afflictiōs &c. 3.3.25.&3,20.15

19. Yet after the Iudge was dead, they were turned, and they did muche worse thā their fathers did, following strange gods. 3.3.25.

3.9. And they cried vnto the Lorde, which raised vnto them a sauiour, and he deliuered them 3.20.15.& 4 20.30

12. And the children of *Israel* began againe to do euill in the sight of the Lorde. 3.20.15

15. And afterwardes they cried vnto the Lorde, which raised them vp a sauiour, &c. 3.20.15

6.11. The Angell of the Lorde came & sate vnder the Oke. 1.14.6

14. And the Lorde looked vpon him and said: goe in this thy strength & thou shalt deliuer *Israell* from the hand of the *Madian*. 1.13.10,&.1. 14.5

34. But the spirite of the Lorde clothed *Gedion*, who sounding a trumpet, called together the house of *Abiezer* that it should follow him. 2.2. 17

27. I will put this fleece of woll in the threshing place: if dewe shall be in the onelie fleece, and drinesse on al the ground, &c. 4.14.18

8.27. And *Gedion* made thereof an Ephod, and put it in his Citie *Ephra*, and all *Israell* went a whoreing there after it, which was the destruction of *Gedion* and his house. 4.10.25

9.20. But if frowardly, lette fire come forth from *Abimelech*, and consume the inhabitants of *Sechem*, and the towne of *Mello*, &c. 3.20.15

11.30. *Iephthe* vowed a vowe vnto the Lorde, saying: if thou shalt deliuer the sons of *Ammon* into my hands, &c. 4.13.3

13.10 Behold, the man appeared vnto me which I did see before. 1.14.6

16. To whom the Angell answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offering, offer that vnto the Lorde. 1.13.10

28. Why doest thou inquire after my name, that is marueilous? 1.13.10

19. Therefore *Manoah* tooke a kidde of the goates and meate offerings, and put it vpon the grounde, offering it vnto the Lorde. 4.10.25

22. We shall die the death, because we haue seen the Lord. 1.13.10.&1. 14.5

23 If the Lord would kill vs, he would not haue receiued a burnt offering and meat offeringes at our handes. 1.11.10.

16.28. O Lord my God be mindfull of me, and giue me nowe mine olde strength, that I may reuenge me of my enemies. 3.20.15

21.25. In those daies there was no king in *Israel*, but euerie one did ỳ that seemed right in his owne eies. 4.20.9

RVTH.

3.13. IF he will not haue thee, I will take thee without anie doubt: The Lord liueth. 2.8.27

1. SAMVEL.

1.13. BVt *Anna* speake in her hearte and only her lips did mooue, and her voyce was not at all heard, wherfore *Heli* thought she was dronken. 3.20.33.

2.6. The Lorde doth kill and quicken, he doth lead vnto hell and bringeth back againe. 3.20.52.

9. He will keepe the feete of his Saintes: and the wicked shall keepe silence in darkenesse. 2.18.18.

10. And he wil giue rule vnto his king: and hee will exalt the horne of his annointed. 2.6.2.

25. And they heard not the voyce of their father, becausе the Lorde would kill them. 1.18.3.& 3.24.14.

34. And this shall be a signe vnto thee, that shall come vpon thy two sons, *Ophne* and *Phinees*: they shall dye both on one day. 1.18.1.

6.9. And you shall see, and if so it goe vp by the way of his coastes against *Bethsames*, he did vs this great euill. &c. 1.16.9.

7.3. If you doe turne vnto the Lorde, with all your heartes, put away the straunge Gods from amongest you, *Baalam* and *Ascaroth*, and prepare your hearts vnto the Lord, &c. 3.3.5.

6. And in that day they fasted, & they saide there: we haue sinned against the Lorde. 4.12.17.

17. He built there an altar to the Lord. 4.10.25.

8.7. They haue not cast off thee, but me that I should not rule ouer thē. 4.20.6.

11. This shalbe the right of your king which shall rule you, hee shall take your sons and put them in his chariots, &c. 4.20.26.

10.6. And the spirite of the Lorde shall come vppon thee, & thou shalt prophecie with them, and thou shalt be chaunged into another man. 2.2.17.& 2.3.4.

9. Therefore, when he had turned his backe to goe from *Samuel*, God gaue him another hart, & all these signes chaunced in that day. 3.2.12.

26. *Saul* also went home to *Gibeah*, and with him part of the army, whose heart God had touched. 2.2.17.

11.6. Then the spirit of the Lord came vppon *Saule*, when hee heard these wordes, &c. 2.4.6.

15. And all the people arose in *Gilgall*, and made *Saul* their king, before the Lord, &c. 1.8.6.

12.22. And the Lorde will not forsake his people, for his great names sake becausе the Lorde swore he woulde make you his people. 3.21.5.

14.44. And *Saul* sayd, God doe so, and more also vnto mee, thou shalt dye the death *Jonathan*. 2.8.24.

15.11. It repenteth mee, ỹ I haue made *Saul* king, becausе he hath forsaken me, & hath not done as I commanded him: and *Samuel* was sadde, and cried vnto the Lorde all night. 1.17.12.& 3.20.5.

22. Whether will the Lorde haue burnt sacrifice & offerings, and not rather that the voice of the Lorde should be obeyed, &c. 4.10.17.& 4.18.9.

23. For rebellion is as the sinne of witchcrafte, and not to trust in the Lorde as the sinne of idolatry, for that thou hast cast away the worde of the Lorde, &c. 3 4.33.& 4.10.17.

29. For the triumpher in *Israel* will not spare, neither will he be changed by repentance, neither is he man that he should repent. 1.17.12.

30. But he sayde, I haue sinned, but honor me, I pray thee, before the seniors of my people, &c. 3.3.4.

35. But

35. But *Samuel* did bewayle *Saule*: and it repented the Lorde that hee had made *Saule* king ouer Israel. 3. 20.15.

16.1. And the Lorde sayde vnto *Samuell*, howe long wilt thou bewayle *Saule*? seeing I haue cursed him, as that he shall not raigne, &c. 3.20. 15.

13. *Samuell* tooke therefore his horn of oyle, and annointed him in the middest of his brethren. 1.8.7. & 2.2. 17.

14 And an euill spirite did vexe him from the Lorde. 1.14.17. & 2.4.5.

18.10. And after another day, the euil spirite of God entred *Saule*. 1.14.17. & 2.4.5.

19.9. And the euill spirite of the Lorde was vpon *Saule*, and hee sate in his house, and helde a Iaueline in his hand, &c. 2.4.5.

23.26. And *Saule* and his men went on the one side of the hill, and *Dauid* & his men on the other side. 1.16.9.

27. And a messenger came vnto *Saul*, and sayd: make haste and come, because the Philistines haue inuaded the countrey. 1.16.9.

14.7. The Lord keepe me, that I do not this thing vnto my Lord the anointed of the Lord, that I should lay my hande vppon him, which is the annointed of the Lord. 4.20.28.

11. But mine eye hath spared thee: for I sayd I will not stretch out my hand against my Lorde, because he is the annointed of the Lorde. 4.20.28.

26.9. And *Dauid* said vnto *Abisai*, kill him not: for who shall stretch forth his hande against the annointed of the Lord, and be blameles? 4.20.28.

12. Al of them did sleepe, because the drousines of the Lord fell vpon thē. 1.18.2.

23 The Lorde shall rewarde euery man according to his righteousnes and faithfulnesse, for the Lord hath deliuered thee into my hands, &c. 3.17.14.

41.13. And they tooke their bones, and buried them in a groue at *Iabes* and they fasted 7. dayes. 4.12.17.

2 SAMVEL.

5.8. THerefore it is said in a prouerb the blinde and lame shall not enter into the temple. 4.16.31.

7.14. The which if he shall doe any thing wickedly, I will correct him with the rodde of men, and in the plagues of the sonnes of men. 3.4. 32.

17. Because thou O Lorde God of the hostes of Israel, haste reuealed vnto thy seruaunt, saying: I will builde a house to thee, &c. 3.20.13.

28. Now therefore, O Lord God, thou art God, and thy wordes are true, thou hast spoken vnto thy seruaunt, these good thinges. 3.20.14.

10.12. Be thou a stout man, and let vs fight for our people, and for the city of our God, and the Lorde will doe that seemeth good in his owne eies. 1.17.9.

11.4. *Dauid* hauing sent messengers, brought her, who when shee came vnto him, he slept with her. 4.1.24.

15. Hee wrote in a letter: put *Vria* in the front of the battle where the greatest skirmish is, & forsake him, that beeing stroken he may dy. Ibidem.

12.12. Thou diddest it priuily, but I wil do this in the sight of al Israel. 1. 18.1.

13. And *Dauid* sayde vnto *Nathan*, I haue sinned against the Lorde. And *Nathan* sayd vnto *Dauid*: the Lorde hath put away thy sinne, thou shalt not dye. 3.3.4. & 3.4.10. & 3.4.31. & 4. 1.14.

14. Notwithstanding for because thou madest the enemies of the name of God

God blaſpheme for this thing, the ſonne that is borne vnto thee ſhall die. 3.4.33

16.10. The Lorde hath commaunded him that hee ſhoulde curſe *Dauid*, & who is it that dare ſay, why haſt thou done ſo? 1.17.8.& 1.18.1. & 1.18.4

22. Therefore they ſpread *Abſolon* a tent vpon the top of the houſe, and he went in vnto the concubines of his father, before all *Iſrael*. 1.18.1.& 1.18 4

17.7. And *Chuſay* ſaide vnto *Abſolon*, it is not good counſell that *Achitophel* gaue this time. 1.17.7

14. The profitable counſel of *Achitophel* is ſcattered abroad by the beck of the Lorde, that the Lorde might bring vpon *Abſolon* euil. 1.17.7. & 2.4.6

22.20. And he brought me forth into largenes, he deliuered me becauſe it pleaſed him. 3.17.5

21. The Lord hath giuen vnto mee according vnto my righteouſnes, and according vnto the cleannes of my hands. 3.17.5

24.1. And the wrath of the Lord was againe kindeled againſt *Iſrael*, and hee moued *Dauid* againſt them in that he ſaid vnto *Jacob*: go number *Iſrael* and *Juda*. 1.14.18

10. But the heart of *Dauid* ſtroke him after hee had numbred the people: and *Dauid* ſaid, &c. 3.3.4

20. And going forth, hee worſhipped the king, groueling with his face toward the earth. 1.12.3

1. KINGES.

1.16. BEthſabee bowed her ſelfe and worſhipped the King. 1.12. 3.

21. It ſhall come to paſſe, when my Lorde the king ſhall ſleepe with his Fathers, my ſonne & I ſhalbe counted offenders. 3.11.3

2.5. Thou kneweſt what *Joab* the ſonne of *Seruie* hath don vnto mee, and what hee hath done to the two captaines of the hoſt of *Iſrael* 4.20. 10

6. Thou ſhalt do therefore according to thy wiſedom, and thou ſhalt not bring his gray hayres peaceably vnto the graue. 4.20.10

8. Thou haſt alſo with thee *Semey* the ſonne of *Gera* the ſonne of *Gemini*, of *Bahurim*, which curſed me with an euil curſe, &c. 4.20.10

8.23. Which keepeſt couenants and mercies with thy ſeruauntes, which walke before thee with all their hearts. 3.17.5

46. If they ſin againſt thee (for there is not a man that ſinneth not) and being angrie thou ſhalt deliuer thē vnto their enemies, &c. 2.7.5.& 3. 14.9.& 4.1.15

47. And if they ſhal repent them with al their hearts in the place of their captiuitie. &c. 4.1.25

58. That he may bow our hearts vnto him, that wee may walke in all his wayes, and that wee may keepe his commaundementes and ceremonies, &c. 2.3.9

11.12. Notwithſtanding, in thy daies I wil not do it for *Dauid* thy fathers ſake, But I will rent it out of ỹ hand of thy ſonne. 2.6.2

23. God ſtirred him vp an aduerſarie &c. 1.18.1

31. I wil rent the kingdom out of *Salomons* hands, & I wil giue vnto the ten tribes. 1.18.1

34. Neither will I take the whole kingdome out of his hande, but I will ordaine him a captaine all the dayes of his life for *Dauids* ſake, &c. 2.6.2

39. And I will for this, afflict the ſeede of *Dauid*, but not for euer. 2.6.2

12.10. And the yong men ſaide vnto

him which were brought vp together with him, ſpeak thus vnto this people,&c. 1.17.7

19. And the king harkened not vnto the people, before the Lorde was aduerſarie vnto him,&c. 1.17.7.& 1. 18.4. & 2.4.6

20. Neither did any follow the houſe of *Dauid*, but the tribe of *Juda* only, &c.1 18.4

28. Counſel being taken, he made two golden calues, & ſaide vnto them: goe not further vp to *Jeruſalem*, behold thy gods *Iſrael* which brought thee,&c. 4.2.8

30. And this thing turned to ſinne, for the people went to worſhip euen to day. 4.20.32

31. And he made a houſe in high places, and prieſtes of the raſcals of the people which were not of the ſonnes of *Leui*. 4.2.8

15.4. But for *Dauids* ſake the Lord his God gaue him a light in *Jeruſalem*, that hee ſhoulde raiſe vp his ſonne after him,& that he ſhould eſtabliſh *Ieruſalem*. 2.6.2

18.10. The Lord thy God liueth, there is no nation or kingdome into the which my Lorde hath not ſent &c. 2.8.27

41. And *Elias* ſaid to *Acab*: come vp and eate and drinke, becauſe there is a ſound of much raine. 2.20.3

42. But *Elias* came vp vnto the top of *Carmel*, and hee put his face groueling on the earth between his knees 2.20.3

43. And he ſaid vnto his boy, go vp & looke towardes the ſea: who when he went & ſawe & had beholden, he ſaid, there is nothing: and he ſaide vnto him againe returne ſeuen times. 2.20.3

19.8. And he walked in the ſtrength of that meat 40. dayes & 40. nights, euen vntill the hill of God *Horeb*. 4.12.20

18. I haue left vnto my ſelfe in *Iſrael* 7000. men, whoſe knees haue not bowed before *Baal*. 4.1.2

21.12. They proclaimed a faſt, and ſet *Naboth* amongeſt the cheefe of the people. 4.12.17

28. And the word of the Lorde came vnto *Elias* the Thesbite, ſaying.3. 3.25

29. Haſt thou not ſeene *Achab* humbled before mee? becauſe hee was humbled before of mee, I will not bring the euill in his daies, &c. 3.3. 25.& 3.20.15

22. 6. The king of *Iſrael* gathered therefore about 40. Prophetes.4. 9.6

21. A ſpirite went foorth and ſtoode before the Lorde, and ſaide, I will deceiue. 1.14.17. and 1.17.7. and 1. 18.1

22. And he ſaid, I will goe out & I will be a lying ſpirite in the mouth of al his Prophets. 4.9.6

27. Thus ſaith the king, ſend this man into priſon, & maintaine him with the bread of tribulation, and with the water of greefe, vntil I returne in peace. 4.9.6

2. KINGES.

5.17. AND *Naaman* ſaide, as thou wilt: but I pray thee graunt vnto mee thy ſeruaunt, that I take the burden of two Aſſes of earth: for hereafter thy ſeruant will offer no burnt offering nor ſacrifice to ſtrange gods, but vnto the Lorde. 3.2.32

18. This is the only thing that thou ſhalt pray vnto the Lorde for thy ſeruant, when my Lorde ſhall goe into the Temple,&c. 3.2.32

19. And he ſaide vnto him, depart in peace, he went therfore fro thence a fur-

a furlong of ground. 3.2.32
6.15 Out alas maiſter, what ſhall wee doe? 1.14.11
16 There bee moe with vs than with them 1.14.12
17 Lorde open the eyes of this boye, that he may ſee. And the Lord opened the eyes of the lad, and he ſaw, and behold, a mountaine ful of horſes and chariots of fire round about *Elizei*. 1.14.7.8.11
31 The Lorde do ſo, and ſo vnto mee, if the head of *Elizei* the ſonne of *Saphat* ſhall ſtand vpon him this day. 2.8.24
10.7 And when letters came vnto thē they tooke the ſonnes of the king, and ſlue 70 men, &c. 1.18.4
10 Knowe nowe that there ſhall fall vnto the earth nothing of the word of the Lorde the which the Lorde hath ſpoken, &c. 1.18.4
16.10 And when he had ſeene the altar that was at *Damaſcus*, hee ſent to *Vria* the prieſt the paterne thereof, and the likeneſſe, according to the worke thereof. 4.10.23
17.24 The king of *Aſſyria* brought me from *Babylon* and from *Cutha*, &c. 4. 10.23
25 And when they beganne to dwell there, they feared not the Lorde, & the Lord ſent Lions vnto them that they might kill them. 4.10.23
32 Thus they feared the Lord, and appointed out prieſts out of thēſelues for the high places, &c. 3.2.13.& 4. 10.23.& 4.15.22
33 And when they feared the Lorde they did ſerue alſo their Gods, according to the maner of the people from whence they were brought, &c. 3.2.12
34 Euen vnto this preſent day they followe the auncient cuſtome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13
19.4 And make prayer for the reſt that be found. 3.20.14
35 It came to paſſe in that night, the Angell of the Lorde came & ſtroke in the campe of the Aſſyrians one hundreth foureſcore & fiue thouſand. 1.14.6
20.1 Set thy houſe in an order, for thou ſhalt die and not liue. 1.17.12
2 Then *Ezechias* turned his face to the wall, and he prayed to the Lord. 3. 3.4
3 I beſeech thee Lord remēber I pray thee, howe I haue walked before thee in trueth & in a perfect heart, and haue done the thing that thou likeſt of. 3.14.19.& 3.20.10
5 Behold, I haue healed thee, the third day thou ſhalt go vp to the temple of the Lord. 1.17.12
9 Wilt thou that the ſhadow goe forwards 10. degrees, or that it go backward ſo many. 4.14.18
11 And *Iſaias* called vpon the Lorde and he brought backe the ſhadowe by the lines by the which it went downe into the clocke of *Achab*. 1. 16.2
21.4 And he built altars in the houſe of the Lord, of the which the Lorde ſpake, I will put my name in *Ieruſalem*. 4.10.23
16 Moreouer *Manaſſes* ſhedde innocent bloud ouermuch, till he filled vp *Ieruſalem* vnto the mouth, &c 3. 24.11
22.2 And he did the thing that pleaſed the Lorde, and he walked in all the wayes of his father *Dauid*, and declined not neither on the right hand, nor left. 4.10.23
8 And *Heclias* the high prieſt ſaid vnto *Saphan* the ſcribe, I haue founde the booke of the lawe in the houſe of the Lorde, and *Heclias* gaue it to *Saphan* the ſcribe, and he read in it. 1.8.8

1. CHRONICLES.

28.2. AND the footstoole of the Lord our God. 4.1.5

2. CHRONICLES.

19 6 SEe what you doe, saith hee: you doe not execute the iudgement of man but of the Lord. 4.20.4 & 4.20.6

The 2. of *Esdras*, otherwise called NEHEMIAH.

14. AND after that I had heard these thinges, I sat downe and wept and I bewailed many daies, and did fast and pray before the face of the God of heauen. 4.12.16

5 I praye the Lorde God of heauen, mighty, great, and terrible, which keepest couenant and mercie with them that loue thee, &c. 3.17.5

7 We haue beene carried away by vanity, and haue not kept thy commandements, ceremonies, & iudgementes, which thou commaundest vnto thy seruant *Moses*. 3.4.11

9.14 And declarest vnto them thy Sabaoth to be sanctified. 2.8.29

IOB.

1.6 NOw on a day when the childrē of God came before the Lord, Sathan was also amongst them. 1.14. 17. & 1.14 19. & 1.18.1. & 2.4.5

11 The Lord said therfore to Sathan, behold, al things that he hath be in thy handes, only stretch not out thy hand vpon him. 1.17.7

17 And he speaking, there came an other and said the Chaldees made three bāds & inuaded thy Camels, and caried them away, and killed the boyes with the sword, and I only haue fled that I may tell it thee. 2. 4.2

21 The Lorde hath giuen, the Lorde hath taken away, the name of the Lorde be blessed. 1.17.8. & 1.18.1. & 1.18.3. & 2.4.2

2.1 And Sathan came amongst them that he might stande in the sight of the Lord. 1.14.17. & 1.14.19 & 1.18.1

4.17 Whether shall a man be iustified in comparison of God, or shal a man be purer than his maker? 3.12.1

18 Beholde, they which serue him be not stedfast: And he found wickednes in his Angels. 3.12.1. & 3 17.9

19 Howe much more, they which dwell in houses of clay, which haue an earthly foundation, shalbe cōsumed, euen as a moth. 1.15.1. & 1.15 2. & 3.12.1

17 Blessed is the man that is corrected of the Lord: reproue not therefore the correction of the Lorde. 3.4.32

9.2 I knowe for a trueth that it is so: And that man shall not be Iustified in comparison of God. 3.12.2

20 If I woulde Iustifie my selfe, my mouth shal condemne me: If I would shewe my selfe innocent, he shoulde make mee manifest to be wicked. 3. 12.5

10.15 And if I shalbe wicked, it is woe with mee: and if I be iust, I will not list vp my head, being filled with affliction and miserie. 3.14.16

12 18 He looseth the coller of kinges, and he girdeth their raines with a corde. 4.20.28

20 He chāgeth the speech of the faithfull, and taketh away the learning of the auncient. 2.4.4

13.15 Although he shall kill me, I will trust in him. 2.10.19. & 3.2.21

14.4 Who can make cleane of vncleane? not thou onely which art alone. 2.1.5. & 3.12.5

5 Short be the daies of men, the number of his months is with thee: thou hast ordained the limites thereof, which can not be passed. 1.16.9

17. Thou hast sealed vp my wickednes as in a bagge, & thou hast had care of my iniquitie. 3.4.29

15.15. Beholde amongst his Saintes, there

there is none immutable, and the heauens be not cleane in his sight. 3.12.1

16. How much more abhominable & vnprofitable is man, which drinketh iniquitie as water. 3.12.1.5

19.25. I know that my redeemer liueth and that I shall rise out of the earth in the latter day. 2.10.19. and 3. 25. 4

26. And I shall be compassed about againe with my skinne, & I shall see God againe in my flesh. 2.10.19

27. Whome I my selfe shall see, & my eyes shall beholde and none other, &c. 2 10.19

21.13. They lead their dayes in happinesse, and in a moment they goe downe to the graue. 2.10.17

25. 5. Beholde the Moone doeth not shine in his sight, and the Sarres be not cleane. 3.21.1

26.14. Lo, these be part of his wayes: but howe little a portion heare wee of him? and who can vnderstande his fearefull power? 1.17.2

28.12. Where is wisedome founde, & what place is there of vnderstanding? 1.17.2

21. It is hid from the eyes of al liuing, from the foules of the aire it is also kept close. Ibidem.

23. But God vnderstandeth the way thereof, and hee knoweth the way thereof. Ibidem.

28. And hee saide vnto man, beholde, the feare of the Lorde is wisedome, & to depart from euill is vnderstanding. 1.17.2.& 3.2.26

3430. Who causeth an hypocrite to raigne for the sinnes of the people. 4.20.25

36.27. Who restraineth the drops of raine, and poureth downe showers in manner of streames. 1.5.5

41. 2. And who gaue mee first that I shoulde giue him againe? all that is vnder the heauen be mine. 3.14.5

PSALMES.

1.1. THe man is blest that hath not led his life according to the counsell of the wicked, neither that hath abidden in the way of sinners. 3.17.10

2. But his wil is in the Law of God, and in his lawe will hee meditate day & night. 2.7.13

2.2. The kinges of the earth stood together, and the princes assembled in one, against the Lord, & against his annointed. 2.16.3

3. Let vs breake the bandes a sunder and let vs throw from vs their yoke, Ibidem.

4. Hee that dwelleth in heauen shall laugh them to scorne, the Lord shal haue them in derision. 1.5.1. and 2. 16.3

8. Aske of me and I will giue thee the Gentiles for an inheritance, & for thy possessions ȳ ends of the earth. 2.11.11

9. Thou shalt rule them with an yron rod, and thou shalt breake them as an earthen vessell. 2.15.5. and 4.1. 19

12. Lay holde of discipline, least that the Lorde be angrie, and you perish from the right way. 2.6.2. & 4.20.5. & 4.20.29

3.5. I slept & slumbred, and rose vp againe, because the Lord tooke vpon him to keepe mee. 3.2.37

4.7. The light of thy countenance hath beene sealed vpon vs. 1.11.14

5.4. I wil be early present before thee & I will waite: for thou art a God ȳ loueth not iniquitie. 3.20.12

8. I wil enter into thy house in ȳ multitude of thy mercie, & I will worship at thy holy temple in thy feare. 3.2.23.& 3.20.11

6.1. O Lorde reprooue me not in thy furie, and correct mee not in thine anger. 3.3.32
7.6. Arise O Lorde in thy anger, and bee thou exalted in the quarters of my enimes,&c. 3.20.15
9. Iudge me O Lord according to my righteousnes, & according to the innocencie of my cause. 3.17.14
8.3. Thou hast made perfect thy prayers by the mouth of infants & suclings. 1.16.8
5. What is man that thou art mindfull of him? or the sonne of man that thou doest visite him? 1.5.3. & 2.13.2
9.10. And they may trust in thee, that haue knowen thy name. 3.2.31
10. 13. Hee saide in his heart, God hath forgotten, he hath turned away his face that he should not see at the end. 1.4.2
11.4. The Lorde in his holy temple. 1.5.1
12.2. They haue spoken vaine things euery man to his neighbor: deceitfull lips,&c. 4.14.8
7. The wordes of the Lorde, are pure words: as siluer tried in a fornace of earth fined vii. folde. 3.2.15
14.1. The foolish man said in his heart, there is no God. 14.2
3. The Lorde looked from heauen vpon the children of men, to see if there were any that vnderstood or sought after God. 3.14.1
4. There is not that doeth good, no not one. 2.3.2
15.1. Lord who shall dwell in thy tabernacle? or who shall rest in thy holy hil? 3.17.6.& 3.24.8
2. He that walketh without spot, and worketh righteousnes, which speaketh the trueth in his heart. 3.6.2
16. 2. Thou art my God and hast not neede of my goods. 2.8.53
3. To thy saintes that be in earth: all my delight is in them. 1.11.14.& 2.8.53.& 3.7.5
5. The Lorde is the portion of my inheritance & cup, thou art hee that dost restore vnto me my inheritãce 2.11.2.& 3.25.10
10. Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption. 3.25.3
17.1. Heare O Lord righteousnes: giue eare vnto my prayer. 1.17.14
3. Thou hast proued my heart & visited it by night, thou hast tried mee by fire, and hast not founde in mee iniquitie. Ibidem.
15 I will appeare in righteousnes before thy presence, I shal be satisfied when thy glorie shal appeare. 2.10. 17.& 3.25.10
18.1. I will loue thee O Lord my fortitude. 3.20.28
20. And he brought me into largenes: he made me safe, because he would. 3.17.5
21. And the Lord shal giue vnto me according to my righteousnesse, & according to ỹ purenes of my hand shal he giue vnto me. 3.17.5. & 3.17. 14
28. Because thou doest saue the humble & thou shalt bring low the eies of the proud. 3.12.6
31. The worde of the Lord is tried by fire, he is a defender of al that trust in him. 3.2.15
19.1. The heauens shewe foorth the glorie of God. 1.5.1.& 1.6.4
8. The lawe of the Lorde is pure conuerting soules: the testimonie of the Lorde is faithfull, giuing wisedome to the simple. 2.7.12. and 4.8.6
13. Who vnderstandeth his faulies, cleanse me from my secrete sinnes. 3.4.16.& 3.4.18.& 3.17.2
20.3. Let him remember all thy offerings

ringes, and let him make thy burnt offerings fatte. 3.20.18
10. Lorde ſaue the king, and heare vs when we call vpon thee. 2.6.2
22.1. O God my God, why haſt thou forſaken me? 2.19.11
5. Our fathers truſted in thee: they truſted and thou didſt deliuer them. 3.20.26
26. I will pay my vowes in the ſight of them that feare him. 4.13.4
23.4. For although I ſhall walke in the midſt of the ſhadowe of death, I will feare no euill becauſe thou art with me. 1.17.11.&3.2.21.&3.2.28
6. And thy mercies ſhall follow me al the daies of my life 2.3.12
24.3 Who ſhall aſcend into the hil of the Lord? or who ſhall ſtande in his holy place? 3.6.2
4 Who hath innocent handes and a cleane heart, who hath not lift vp his mind vnto vanitie, nor hath not ſworne to the deceite of his neighbour. 3.6.2
6. This is the generation of them that ſeek him. 3.24.8
25.1. Vnto thee, O Lord, haue I lift vp my ſoule. 3.20.5
6. Remember O Lord thy tender mercies and louing kindneſſe which be for euer. 3.20.9
7. Remember not the faults & ignorances of my youth, but according to thy kindneſſe remember thou me. 3.3.18.&3.20.9
10. Al the waies of the Lord are mercy and trueth to them that ſeeke after his will,&c. 3.20.7.&3.17.2
11 For thy name ſake, O Lorde, thou ſhalt be mercifull vnto my ſin, for it is great. 3.17.2
18 Looke vpon my affliction & trauel, and forgiue all my ſinnes. 3.20.9
26.1. Iudge me O Lorde, for I haue walked in my innocencie: & truſting in the Lorde, I ſhall not ſlide. 3.17.14
2. Proue me Lord, & trie me, examine my raines and heart. 3.21.46
5. I haue hated the congregation of the wicked, & I will not ſit with the vngodly. 3.17.14
8 O Lord I haue loued the beautie of thy houſe, & the place of the habitation of thy glorie. 1.11.14
9 Deſtroy not my ſoule with the wicked, and with men of &c. 3.17.14
27.1. The Lorde is my light and my health whom ſhall I feare? 1.17.11
3. If campes ſhall ſtande againſt me, my heart ſhal not feare. 1.17.11
10. My father & mother hath forſaké me but the Lord hath taken me vp. 3.20.36
14. Hope in the Lord & be ſtrong & he will comfort thy heart, and truſt in the Lord. 3.2.17
28.8. The Lord is the ſtrength of his people, and the ſtrength of the ſaluation of his annoynted. 2.6.2.&2.6.3
29.3. The voice of the Lorde is vpon the waters, the God of maieſtie hath thundred, the Lord (is) vpon great waters. 1.6.4
30.6. Weeping may abide at euening, but ioy commeth in the morning. 1.10.8
7. And in my proſperitie, I ſaid, I ſhall neuer be moued:
8. For thou O Lord of thy goodneſſe didſt giue ſtrength vnto my beauty, thou turnedſt thy face from me, & I was troubled. 3.8.2
31.1. I haue truſted in thee O Lorde, I ſhal not bee confounded for euer: deliuer me in thy righteouſneſſe. 3.11.12
6. I commende my ſpirite into thy hands, thou haſt redeemed me, O Lord God of trueth. 3.20.26

16. My lottes are in thy handes. 1.17. 11
23. I ſaid in the heate of my minde, I am caſt out from the face of thine eyes. 3.14
32.1. Bleſſed are they whoſe iniquities be remitted, and whoſe ſins are couered. 3.4.29. & 3.11.11. & 3.14. 11. & 3.17.10
5. I haue made my fault knowen vnto thee, and I haue not hid mine vnrighteouſneſſe. I haue ſaid, I will cõfeſſe againſt my ſelfe vnto the Lord mine iniquities, &c. 3.4.9
6. For this ſhal euery one that is holy in time conuenient, &c. 3.20.7. & 3. 20.26
33.6. The heauens were eſtabliſhed by the word of the Lord, and by the ſpirite of his mouth all the powers of them. 1.13.15. & 1.16.1
12. Bleſſed is the people whoſe God is the Lorde, a people whom he hath choſen for an inheritance vnto himſelfe. 2.10.8. and 3. 2.28. and 3. 21.5
13. The Lord looked from heauen & ſaw all the children of men. 1.16.1
18. Beholde, the eyes of the Lorde be vpon them that feare him, & vpon them that truſt on his mercy. 3. 20.40
22 O Lorde let thy mercie be vpon vs as wee truſt in thee. 3.20.12
34.7. This poore man cried, and the Lord heard him, and he ſaued him from all his tribulations. 3.20.26
8. The Angel of the Lorde pitcheth round about them that feare him, & he ſhall deliuer them. 1.14.6. & 1. 14.8. & 3.20.23
15. Depart from euil & do good. 3.3.8
16. The eyes of the Lord be vpon the iuſt, & his eares to their prayers. 1. 16.7. & 3.20.3. & 3.20.10
17. The countenance of the Lorde is vpon them that doe euill, that he maie root from the earth their memorie. 1.16.17
22 The death of the wicked is euill. 2. 10.14. & 2.10.18
23. The Lorde redeemeth the ſoules of his ſeruants. 2 10.16
36.1. The wicked man ſaide to himſelfe that he might do euil: there is no feare of God before their eyes. 1. 4.2
2. For he hath done deceitfully in his own ſight, that his iniquitie may be found to hatred. 1.4.2
6. Thy mercie, O Lord, reacheth vnto the heauens, and thy trueth vnto the cloudes. 3 2.7
7. Thy iudgementes are wonderous deepe. 1.17.2. & 3.23.5
10 With thee is the fountaine of life and in thy light we ſhall ſee light. 2. 2.20
37.7. Be ſubiect to the Lorde and entreate him. 3 2.37
22 For becauſe thoſe that bee bleſſed of him, ſhall poſſeſſe the earth: but they that be curſed of him, ſhall periſh. 2.1.2
38.1. O Lorde in thy wrath reproue me not, neither in thy anger correct me. 3.4.32
5. Mine iniquities haue gone ouer my head, and as a heauie burden they haue weighed vpon me. 3.4.16
39.10. I was dumme and opened not my mouth, becauſe thou diddeſt it. 1.17.8
13 I am a ſtranger and a pilgrime with thee, as all my fathers were. 2. 10.15
14. Let me pauſe, that I may come to my ſelfe before I depart, and bee no more. 3.20.16
40.4. And he put in my mouth a newe ſong, a verſe to our God: many ſhall ſee & feare, & they ſhall truſt in the Lord. 3.20.26, & 3.20.28
6 Many haſt thou made, O Lord, thy mar-

maruelous workes, & there is none that is like to thee in thoughtes. 1.5 9. & 1.17.1

7 Thou wouldest not sacrifice and offering, but thou madest vnto mee eares. 3.22.10

8 Then I saide, behold, I come: it is written of me in the chapter of the booke. 2.16.5

9 I desired to doe thy dood will, O my God, and thy lawe is in the middest of my heart. 2.16.5

11 I haue shewed foorth thy truth & saluation. I haue not hid thy louing kindnesse and truth from the great congregation. 3.2.7

12 Thy louing kindnesse & truth haue alwaies preserued mee. 3.2.7

41.5 Heale my soule, for I haue sinned against thee. 3.10.12

42.3 My soule thirsted after the strong God, euen the liuing God: whē shal I come and appeare before the face of God? 4.17.21

5 I passed to the house of God with the voice of mirth and praise, &c. 3. 4.9

6 Why art thou sadde my soule? and why doest thou trouble me? trust in the Lord. 3.2.16

43.5 Why art thou sadde, O my soule? & why doest thou trouble me? trust in the Lorde. 3.2.16

44.4 Neither did they possesse ỹ lande by their owne sword, and their own arme did not saue them, but thy right hande and thy arme, and the light of thy countenance: because thou diddest fauour them. 3.21.5

21 If we haue forgotte the name of our God, and haue stretched forth our hands vnto a strange God. 3.20. 27

22 Shall not God search this out? For he knoweth the secrets of the hart. 3.20.27

13 For thy sake be wee slaine all the day long, we be esteemed as sheepe for the slaughter 3.25.3

45.7 Thy seate, O God, endureth for euer, the rodde of thy kingdome is a rodde of direction. 1.13.9

8 Thou hast loued righteousnes and hated iniquitie, therefore God thy God hath annointed thee with the oyle of gladnesse aboue thy companions. 2.15.5. & 4. 19.18. & 4.20. 10

18 And all the daughters of *Tyrus* with the rich of the people, shal doe homage before thy face with gifts. 1.11.15.

46.2 God is our refuge and strength, our helper in time of tribulation. 3. 2.37

3 For all that we will not feare, whilest the earth is troubled, and the mountains be caried into the hart of the sea. 3.2.37

6 God is in the midest thereof, it shal not be moued. 4.1.3

47.3 The Lord is high and terrible, a great king aboue all the earth. 1.13. 24

5 He hath chosen vnto vs his inheritance, the beautie of *Jacob* whowe he hath loued. 3.21.5

48.9 As wee haue heard, so wee haue seene in the citie of the Lorde of power, in the citie of our God: God hath built it for euer. 1.11.14

11 According to thy name O God, such is thy prayse through out the earth, thy right hand is full of righteousnesse. 3.20.41. & 4.16.32

49.7 They that trust in their owne strength, & glorie in the multitude of their riches. 2.10.17

8 He can by no meanes redeeme his brother, hee shall not pay his raunsome to God. 2.10.17

11 When he shall see wise men dy, & ignorant persons and fooles perish. 2.10.17

12. The

12 The building of them from generations to generations, they called their names by their lādes. 2.10.17

13 And man when he was in honor, knew not therof: he was compared vnto fooliſh beaſtes, and hee was made like vnto them. 2.10.17

14 This way vnto them is the ſtumbling blocke of them, & afterwards they delight themſelues in the honor thereof. 2.10.17

15 As ſhepe they be put into hell: death feedeth vpon them: and the righteous ſhall rule ouer them in the morning. 2.10.17

50.15 And call vpon me in the day of trouble: and I will deliuer thee, and thou ſhalt honor me. 3.20.13. 28. & 4.17.37

23 He that offereth vp praiſes, hee doth glorifie me: & this is the waye by the which I will ſhewe him the ſaluation of God. 4.18.17

51.3 Haue mercy vpon me, O God, for thy goodnes ſake, &c. 3.4.9

6 That thou maiſt be acknowleged pure, when thou haſt iudged. 1.18.3. & 3.11.11. & 3.23.2

7 Behold, I was faſhioned in iniquitie, & my mother conceiued mee in ſinne. 2.1.5. & 3.3.18. & 3 20.9. & 4.16.17

12 Create in me O God, a clean heart, and renue a right ſpirit within me. 2.2.25.27. & 2.3.9

17 Open thou my lippes, O Lord, & my mouth ſhall ſhewe foorth thy praiſe. 3.20.28

19 The ſacrifice to God is a broken ſpirite, a contrite & broken heart, O God, thou wilt not deſpiſe. 3. 20.16

21 Then thou ſhalt be delighted with offeringes, with the ſacrifice and burnt offering of righteouſneſſe, then they ſhal lay calues vpō thine altar. 4.18.17

52.10 But I wilbee like the greene Oliue tree in the houſe of the Lord 2.20.17

53.4 There is not one that doth that which is good. 2.3.2

55.23 Caſt thy burden vpō the Lord, and he ſhall vpholde thee: hee will not ſuffer the righteous to fall for euer. 1.17.6. & 2.10.17

24 Thou in the mean time O God, ſhal throwe downe theſe bloud thirſtie & deceitful ones, into the pit of deſtruction. 2.10.17

56.5 I haue truſted in God, I feare nothing that fleſhe may doe vnto me. 1.17.11

10 So often as I call vpon thee, mine enemies giue backe: in this I am aſſured, that thou art my God. 3. 20.11

13 I will make vowes vnto thee, O God: I will ſhewe foorth thy praiſe. 4.13.4

59.11 Thy goodnes O Lorde maye preuent mee, bring it to paſſe O God, that I may ſee thy workes on my enemies. 2.3.12

60.14 In God we ſhall doe valiantly, and he ſhall tread downe our enemies. 3,20.46

62.9 Power out your heartes before him, for God is our refuge. 3.20.5

10 The ſonnes of men be vaine, the ſonnes of men be liers: if they were put in a paire of ballance, they woulde be lighter than vanitie it ſelfe. 2.3.1

63.4 Thy louing kindneſſe is more to be wiſhed for than life it ſelfe. 3. 2.28. & 3.17.14

65.1 Vnto thee, O God, is praiſe in Sion, vnto thee ſhall the vowe bee paide. 3.20.29

3 Thou heareſt prayers, becauſe of this ſhall all fleſh come vnto thee 3.20.13

5 Bleſſed is he whom thou chooſeſt, hee

he ſhall dwell in thy courtes,&c. 3. 21.5
68.19. Thou art gone vp on high, and haſt led captiuitie,&c. 1.13.11
21. Vnto the Lord God belong the iſſues of death. 3.25.4
36. Thou art terrible O God out of the holy places: the God of *Iſrael* hee giueth ſtrength to the people. 1.11.14
69.3. I am ſonke downe into a deepe mier, in the which there is no bottome,&c. 4.7 13
5. That I am conſtrained to repay that I tooke not. 2.16.5
22. For they gaue mee in my meate gall: and when I thirſted they gaue me vineger to drinke. 4.17.15
29. Let them bee wiped out of the booke of the liuing, & let them not be written amongeſt the iuſt. 2 10 18.& 3.24.9
71.2. For thy righteouſnes ſake reſcue me,& deliuer me. 3.11.12.
72.8. He ſhall rule from ſea to ſea,& from the fluddes vnto the ends of the earth. 2.11.1
11. And all kings ſhall worſhip him and all nations ſhall ſerue him. 4. 5.17
73.2. It wanted but a litle but my feete were readie to fall, my ſteps had almoſte ſlidden. 2.10.16.&3. 9.6
17. Vntill I entred the ſecrete places of God, and I vnderſtoode what ſhould become of them at the laſt. 2.10.16.&3.9.6
26. My fleſh and heart is conſumed, but God is the rocke of my heart, & my portion for euer. 2.11.2
74.2. Be mindful of thy flocke which thou didſt purchaſe long agone: & of thine alotted inheritance which thou haſt redeemed: the mount Sion in which thou waſt wont to dwell. 3.20.14
9. We ſee not our ſignes, there is not one prophet more, nor any with vs that knoweth how long. 2.15.1
75.7. For neither from the Eaſt, nor from the Weſt, nor from the South doth preferment come. 1.16.6
77.10. Whether or not hath God forgotten to be mercifull? will hee ſhut vp his mercies in diſpleaſure? 3.2.17
11. At laſt I thought, this is my infirmitie, the right hande will change the courſe of the moſt high 3.2.31
78.8. And let them not be as their fathers, a diſobedient and rebellious nation, a generation ẏ ſet not their hearts aright, and whoſe ſpirites neuer beleeued God truely. 2.5.11
36. They flattered him ẅ their countenances, but they lyed vnto him with their toungs. 3.3.25
37. Their heart was not right toward him, neither were they faithfull in his couenant. 3.3.25
49. He caſt vpon them the fiercenes of his anger, violence, indignation, and vexation, by the ſending out of euill ſpirits. 1.14.7
60. That he might leaue the Tabernacle Silo, the Tabernacle where he dwelt amongeſt men. 2.6.2
67. And hee put away the Tabernacle of *Joſeph*, & choſe not the tribe of *Ephraim*. 2.6.2.&3.21.6
70. And he choſe *Dauid* his ſeruaunt, from the foldes of ſheepe tooke he him. 2.6.2
79 9. Helpe vs, O God of our ſaluatiõ, for the glorie of thy name, & deliuer vs,& be mercifull vnto our ſins, for thy names ſake. 3.20.14
13. And we thy people and ſheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation will ſet foorth thy prayſe. 3.7.10

80.2. Thou which ſitteſt betweene the Cherubins ſhewe thy brightneſſe. 1.13.24.& 2.8.15.& 4.1.5
4. Turne vs againe O God, & cauſe thy face to ſhine that wee may be ſaued. 3.2.28
5. O Lord God of hoſtes, how long wilt thou be angrie againſt ȳ praier of the people? 3.20.16
18. Let thy hand be with the man of thy right hande, with the ſonne of man, whom thou haſt made ſtrong for thy ſelfe. 2.6.2
81.11. I am the Lord thy God which haue brought thee out of the land of *Aegypt*. 3.2.31
82.1. God ſtandeth in the aſſembly of Gods, he playeth ȳ iudge in the middeſt of gods. 4.20.4.& 4.20.6. & 4.20.29
3. Reuenge the poore and fatherles, let looſe the miſerable & afflicted. 4.20.9
4. Deliuer the feeble & needy from the hands of the wicked. 4.20.9
6. I haue ſaid, you are gods, and you are all ſonnes of the moſt high. 1. 14.5.& 4.20.4
84.2. O Lord of hoſtes, how amiable are thy Tabernacles. 4.1.5
3. My ſoule longeth & fainteth for ȳ courts of the lord, my heart & fleſh crie vnto the liuing God. 2.11.2
8. They ſhall goe from ſtrength to ſtrength, ech of them ſhal appeare before God in Sion. 4.17.21
86.2. Keepe my life becauſe I am one that doeth good to other: O God keepe thou thy ſeruant. 3.20.10.
5. For thou O lord, art good and mercifull, of great kindnes vnto all that call vpon thee. 3.2.29
11. Direct me O Lorde in thy wayes, then ſhal I walke in thy truth: conſtraine my heart that it may feare thy name. 2.2.27.& 2.3.9
88.17. Thy furies hath paſſed ouer me, and thy terrors haue deſtroied me. 3.4.34
89.4. I haue made a couenant with my choſen, I haue ſworne to *Dauid* my ſeruant. 4.1.17
5. Thy ſeede I will eſtabliſh for euer, and will ſet vp thy throne from generation to generation. 4.1.17
31. If his children forſake my lawe, and walke not in my iudgementes. 3.4.32.& 4.1.27
32. If they breake my ſtatutes, & kepe not my commaundements. 3.4.32
33. I will viſite their tranſgreſſions with the rodde, and their iniquities with whips. 3.4.32.& 4.1.27
34. And my louing kindneſſe will I not take from him, neither will I falſifie my trueth. 3.4.32.& 4.1.27
36. I haue once ſworn by my holines, I will not faile *Dauid*. 2.15.3
37. His ſeede ſhal be for euer: and his throne ſhalbe before me as ȳ ſunne 2.15.3.
38. It ſhall abide ſure as the Moone, which is a ſure witneſſe in heauen. 2.15.3
90.4. A thouſand yeres is before thee as yeſterday which is paſt, yea as a watch in the night. 3.2.42
7. For we are conſumed by thine anger, and by thy wrath are we troubled. 3.4.34
9. For all our dayes were ſpent, thou beeing angrie we ended our yeares ſooner than a thought. 3.25.12
11. Who knoweth the power of thine anger? as euery man feareth thee, ſo is the indignation of thy anger fearce towards them. 3.25.12
91.1. The man ſitting in the ſecret of the moſt high, ſhal abide vnder the ſhadow of the almightie. 1.17.6. & 2.8.42
3. For he will deliuer thee from the ſnare of the hunter, and from the noiſome peſtilence. 1.17.11

11 For he will command his Angels for thy sake, that they kepe thee in all thy waies. 1.14.6. & 28.42. & 3. 20.23

15 He will call vpon me, therefore I wil heare him, I will bee present with him in affliction, I will deliuer him, and will make him glorious. 3. 20.14.

92.6 Howe great are thy workes O Lord, wonderfull profounde be thy counsels. 2.10.17

7. A dullerd doeth not knowe this, neither doth a foole vnderstand it. 1.5.9

13 The iust shal florish as the Palme, & shall grow as a Ceder in *Libanus*. 2.10.17

14 Those that be planted in the house of the Lorde, shall florishe in the courtes of our God. 2.10.17

93.1 The Lord is king, and is clothed with maiestie, he hath, I say, put on strēgth, & hath girded himself, the worlde also shall bee so established that it can not be moued. 1.6.3

5 Holinesse becommeth thy house O Lord, for euer. 1.6.4

94.11 The Lorde knoweth that the thoughtes of man are vaine. 2.2.25. & 3.14.1

12 Happie is the man O Lorde, whom thou hast chastened, & whom thou hast instructed in thy lawe. 3.4.34

19 In the passions of many thoughts within me thy cōfortes recreated my soule. 3.20.7

95.7 If to daye you shall heare his voice. 3.4.6

8. Harden not your hearts as in *Meribah*, and in the day of Massa in the wildernes. 2.5.11

96.10 Say amongest the nations, the Lord reigneth, and the worlde shal be stablished that it shake not, &c. 1.6.3

97.1 The Lord reigneth: let the earth reioyce: & let the multitude of the Iles be glad. 1.6.3

7 Worshippe him all yee gods. 1.13. 11

10 The Lorde keepeth the soules of his Saincts, he will deliuer thē out of the handes of the wicked. 2.10. 16

11 Light is sowen for the righteous, and gladnes for them that be of an vpright heart. 2.10.16

99.1 The Lord raigneth, let the people tremble: he sitteth betwene the Cherubins, let the earth be moued. 1.6.3. & 2.8.15

5. Exalt the Lord God and fal downe before his footstoole: for he is holy. 1.11.15. & 4.1.5

9. Exalt the Lorde our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11.15

100.3 Knowe ye that the Lord is God: he made vs and not wee our selues: we be his people and the sheepe of his pasture. 2.3.6. & 3.21.5

101.3 I will set no wicked thing before mine eyes, I hate them that fall away, they shal neuer cleue vnto me. 4.20.9

8 Betime will I destroy all the wicked of the lande, that all wicked doers, may be cut off from the city. 4.20.10

102.14 Thou wilt arise, ỳ thou maist haue mercy on *Sion*. 1.13.11

16 And al nations shal feare the name of the Lord, and al the kings of the earth thy glory. 1.13.11

18 And he shall haue consideration of the prayer of the humble and not despise their prayer. 3.20.28

19 The which shalbe written for generations to come: and the people that shalbe created, shall praise the Lord 3.20.28

22 That men may celebrate the name of the Lord in *Sion*, and his prayse in

in *Ieruſalem*. 3.20.28
26 For firſt, thou laiedſt the foundations of the earth: and the heauens be the worke of thy handes. 1.13.11. & 2.10.15
27 The which ſhall periſh, but thou doeſt abide, & all things ſhall waxe olde as a garment, &c. 2.10.15
28 But thou art the ſame for euer, & there ſhalbe no ende of thy yeares. 2.10.15
103.8 The Lord is ful of compaſſion and mercy, ſlowe to anger, and of much mercy. 3.2.29
17 But the louing kindneſſe of the Lorde, endureth for euer and euer, towardes them that feare him. 2.10 15
20 Shew foorth the Lorde, ye his Angels which excell in power, execute his will in obeying the voyce of his wordes. 1.14.5. & 3.20.43
104.2 He is clothed with light, as with a garment. 1.5.1
4 Which maketh his ſpirites his embaſadors, & his miniſters a flame of fier. 1.16.7
15 And wine that maketh the hart of man glad, and oyle that maketh his face ſhine. 3.10.2
27 All things depend vpon thee, that thou maiſt giue them their meat in due time. 1.16.1
28 And thou giuing, they do gather: and thou opening thy hande, they be filled with good thinges. 1.16.1
29 But if thou hide thy face, they are troubled: & if thou take their ſpirit from them, they dye, & they be turned into duſt. 1.16.1
30 Againe, liuing things be created if thou ſéd foorth thy ſpirit, & thou doeſt renewe the face of the earth: 1.16.1
105.4 Seeke alwaies his face. 4.1.5
6 O ye ſeede of *Abraham* which loue him, ye ſonnes of *Iacob* which bee his elect. 3.21.5
25 Hee turned their heartes to hate his people, that they might deale craftily with his ſeruants. 1.18.2. & 2.4.4
106.3 O bleſſed which keepe iudgement, and which doe alwaies that which is right. 3.17.10
4 Remember me O Lorde, with the fauour wherwith thou fauoreſt thy people, & haue regarde of me, with thy ſauing helth, that I may ſee the happineſſe that is prepared for the elect, & that I may reioice the ioye of thy people. 4.1.4
13 But incontinent they forgot him, neither followed they his counſell. 3.20.15
31 And it was imputed vnto him for righteouſneſſe for euer. 3.17.7.8
37 For they killed their ſonnes and daughters for ſacrifices to diuels. 4. 13.17
46 And made them be fauored of al them that leade them captiues. 2.4. 6
47 Saue vs O Lorde our God, & gather vs fró among the nations, that we may confeſſe thy holy name, & celebrate thy prayers. 3.20.28
107.4 Which wandred in the deſerts, in the ſolitary place thorow pathes, who founde not a citie to dwel in. 1. 5.7
6 They cried vnto the Lord in their perils, who deliuered them out of their anguiſhes. 3.20.15
13 Then they cried vnto the Lorde in their trouble, and he deliuered thé from their diſtreſſe. 3.20.15
16 For hee hath broken the gates of braſſe, and burſt the barres of iron. 2.16.9
19 And they cried vnto the Lorde, &c. 3.20.15
25 Who by his commaundement, doth ſtirre vp the ſtormie windes, which

which doth lift vp on hie the waues thereof. 1.16.7.
29. And the ſtorme being ſtill, he maketh ỹ ſea calme, ſo that the waues ceaſe, &c. 1.16.7.
40. For God poureth contempt vpon Princes, & maketh them to erre in deſert places out of the way. 2.18.2. & 2.2.17. & 2.4.4.
43. Whoſoeuer therefore is wiſe, will remember theſe things, and hee will conſider the louing kindnes of the lord. 1.5.7.
110.1. The lord ſaide vnto my lorde, ſit thou on my right hande, vntill I make thy enemies thy foote ſtoole. 2.15.3. & 2.16.16
4. The lord ſware, neither repenteth it him, that thou art an euerlaſting prieſt according to ỹ order of Melchiſedek. 2.11.4. & 2.15.6. & 4.18.2. & 4.19.28
6. Meſſias ſhall iudge among the nations, and all ſhall bee full of deade bodies, whē he ſhal ſmite the heads ouer many nations. 2.15.5
111.1. I will praiſe the lorde with my whole hearte, in the aſſemblie and congregation of the iuſt. 4.14.8
2. Great are the workes of the lord, which are inquired out of all them which bee delighted therewith. 1. 18.3
10. The beginning of wiſdome is the feare of the lord. 2.3.4. and 3.2. 26
112.1. The man is bleſt that feareth ỹ lorde, and is greatly delighted with his commaundements. 3.17.10
6. The memorie of the righteous ſhall remaine vntill. 2.10.16
9. His righteouſneſſe remaineth for euer, and his horne ſhall be exalted with glory. 2.10.16
10. The wicked ſhal not attaine that that they deſire. 2.10.16
113.6. And he doth abaſe himſelfe, to behold things in heauen & in earth 1.16.5
7. Who raiſeth vp the feeble out of the duſt, & liftеth the poore out of the durt. 1.5.7
9. Which maketh the barren woman to dwell with a familie, and a ioyful mother of children, 1.16.7
115.3. And our God is in heauen, who doeth what he will. 1.16.3. & 1.18.1. & 1.18.3. & 3.24.15
4. Their Images be ſiluer and golde, a worke that was wrought out by the worke of man. 1.11 4
8. To whome they be like that make them, and ſo is hee, whoſoeuer truſteth in them. 1.11.4
116.1. I loue the lord becauſe he hath heard my prayer. 3.20.28.
7. Returne O my ſoule vnto thy quiet place, becauſe the lorde hath bene beneficiall vnto thee. 3.2.17
12. What ſhall I repay the lorde for all his benefits beſtowed on me? 3.20. 28
13. The cup being taken, wherewithall thankes being giuen, I will call vpō the name of the lorde, for receiued ſaluation. 3.20.28
14. And I will pay my vowes now vnto the lorde before al his people. 4. 13.4
15. For pretious in the ſight of ỹ lorde is the death of his ſaints. 2.10.14. & 2.10.18
18. I will pay my vowes now before all the people. 4.13.4
117.2. For his louing kindnes doth excell toward vs, & the trueth of the lord ſhal continue for euer. 3.2.7
118.6. The Lord ſtanding with mee, I wil not feare whatſoeuer man doth indeuor to bring againſt me. 1.17.11
18. The lord hath chaſtened me ſore, but he hath not ſuffered me that I ſhoulde die. 3.4.32
25. Ah lorde, ſaue I pray thee: Ah lord giue

giue I pray thee prosperous successe 2.6.2

26. We wish vnto him all good things that commeth in the name of the Lord, and we haue wished vnto you good things out of the house of the Lord. 2.6.2.

119.1. O blessed be they which in their life walking doe keepe the streight way, according to the lawe of the Lorde. 3.17.10.

10. When I doe seeke thee with all my heart, let me not stray from thy commaundementes. 2.2.25. and 4. 14.8

14. I am delighted in the way of thy testimonies, more than in al riches 3.2.15.

18. Pul the veile from my eyes, that I may see the wonderfull wisedome that is hid in thy law. 2.2.21.

34. Teach me that I may holde thy law, and that I may keepe it with all my heart. 2.2.25.

36. Incline my heart vnto thy testimonies, and not to couetousnesse. 2.3.9 & 2.5.11.

41. And let thy louing kindnes come vnto me, and thy saluation, according to thy word. 3.2.31.

43. And take not altogether out of my mouth the worde of trueth, for I looke for thy iudgementes. 3.2. 17

71. It was good vnto mee that thou dideſt humble me, ỳ I might learne thy righteousnes. 3.4.32.

76. I pray thee that thy louing kindnes may happen vnto mee, that it may comfort me according to thy worde, that hath giuen hope vnto thy seruant. 3.3.4. & 3.20.14

80. Let my heart bee holy in thy statutes, that I be not ashamed. 2.2.27.

89. Thy word, O lord, abideth euerlasting in heauen. 4.8.6.

103. Howe sweete is thy worde vnto my taſt, truely vnto my mouth it is more sweeter than honie. 3.2.15

105. Thy word is a lanterne vnto my feete, & a light vnto my wayes. 1.17. 2. & 2.7.12. & 4.8.6.

111. Thy testimonies haue ben vnto mee as an euerlasting heritage for they be the ioy of my heart. 3.2.15.

112. I haue set my minde vppon thy decrees that I might keepe them vnto the end, and that for euer. 2.5. 11.

127. Wherefore I haue loued thy precepts more than golde. 3.2.15

133. Frame my steps according to thy worde, and let no vanitie haue rule ouer me. 2.3.9.

121.4. Beholde hee neither slumbreth nor sleepeth that keepeth Israel. 3. 20.3.

130.1. From the depth of euilles I haue called vppon thee, O lorde 3.20.4.

3. If thou O lorde wilt marke iniquities, O lord who shall stand vnder it? 3.12.1. & 3.17.14.

4. But with thee is mercie, & therefore thou art feared. 3. 3.2. & 3.16. 3.

131.2. It were euil with me, if I haue not compared and iudged my soule like vnto a waymed childe with his mother, and my soule in mee is like vnto a wained childe. 3.7.9.

132.2. Be thou mindfull, O lorde, of all thinges with the which *Dauid* hath bin afflicted. 3.20.25

7 Let vs go vnto his tabernacle and worship before the footstoole of his feete. 4.1.5.

11. Of the fruite of thy body will I set vp thy throne. 2.13.3.

13. The Lord hath chosen Sion, and hath taken it vnto him for a seate. 4.1.17.

14. This is my rest for euer, here will I dwell because I haue chosen her 4. 1.5.

1.5
133.3. Because the Lorde hath commaunded that there shall bee their blessing & life euerlasting. 2.11.2
135.15. The Idols of the Gentiles be siluer & gold, a worke brought forth by the hands of men. 1.11.4
138.1. I will confesse thee with all my whole heart, and before the iudges will I praise thee. 4.14.8
2. I will confesse thy name for thy louing kindnesse, and for thy trueth. 3.2.7
8. Forsake not the works of thy hands. 3.24.6
140.14. Surely the righteous wil praise thy name, & the vertuous wil abide in thy sight. 2.10.16
141.2. Let my prayer be esteemed as incense before thee, & the lifting vp of my handes, as the euening sacrifices. 3.20.14.& 4.18.17
142.6. Therefore O Lorde I call vnto thee, & say: thou art my hope and portion in the lande of the liuing. 2.11.2
8. And I will bee vnto the iust as a crowne, because thou hast been beneficial vnto me. 3.20.26
143.2. Deale not with thy seruant O lord according to the law, for there is none liuing iust before thee. 2.7.5.& 3.12.2.& 3.14.16.& 3.17.14.& 3.20.8
5. Yet I remember the times past, I meditate of all thy works. 3.2.31
144.15. Blessed be the people that liue so, yea blessed be the people whose God is the Lord. 2.10.8.& 3.2.28
145.3. Great is the Lord & most worthie to be praised, whose greatnes is vnsearcheable. 1.5.8
5. I wil talke of the comlines of the maiestie of thy glorie, & of thy admirable works. 1.5.8
8. The Lorde is gratious and merciful, patient and of great goodnes. 1.10.2.& 3.20.9
9. The Lorde is good vnto all, and his mercie excelleth all his workes. 1.5.5
13. Thy kingdome is an euerlasting kingdome, & thy dominion doeth raigne throughout al ages. 1.13.24
18. The Lord is neere to all that call vpon him, yea to all that call vpon him in trueth. 3.20.3.and 3.20.7.& 3.20.14
19. He doth whatsoeuer they would that feare him, & he heareth their cries and saueth them. 3.20.5.& 3.20.13
147.9. Which giueth to beastes their foode, and to yong rauens that call vpon him. 1.16.5
10. He doth not allow of the strength of a horse, & is not delighted with the legges of man. 2.2.10
20. He hath not deale thus with all nations, neither hath he declared vnto them his iudgements. 3.21.6

PROVERBES.

1.7. THE feare of the Lorde is the beginning of knowledge. 3.2.26
2.21. The righteous shal inhabit the earth, & the vpright shall liue long therein. 2.11.2
22. But the wicked shal be cut frō the earth, and the transgressors shalbe vtterly taken therefrom. 2.11.2
3.11. Beware thou be not against the chasticement of the Lord, my son, neither doe thou loath at his corrections. 3.4.32.& 3.8.6
12. For whom the lord loueth, he doth chastice, & he is delighted with him as a father with his child. 3.8.6
8.15. By me Princes raigne, & kinges decree Iustice. 4.20.47
22. The Lord possessed me in the beginning of his wayes, I was then before his workes. 1.13.7

23. I was ordained from euerlasting, and from the beginning before the earth. 1.13.7

24. As yet the depthes was not when I was formed, as yet the fountaines did not abound with waters. 1.13.7. & 2.14.8

9.10. The beginning of wisedome is the feare of the Lord. 3.2.26

10.7. The memorie of the Iust is lawdable, but the memorie of the wicked is filthie. 2.10.18.& 3.17.15

12. Hatred doth breede occasion of contention, but loue couereth all trespasses. 3.4.31.& 3.4.36

12.14. It shal be giuen to euery man, according to his worke. 3.18.1

28. In the path of righteousnes is life and the same doeth not leade vnto death. 3.17.15

13.13. He that feareth the commandement, shall bee rewarded. 3. 18.1

14.21. He that contemneth his neighbour, sinneth: but hee that dealeth kindly with the afflicted, is blessed. 3.17.10

26. In the feare of the Lord is an assured strength, & it shalbe a defence also for his children. 3.14.19

15. 3. In euery place the eyes of the Lorde doeth beholde the good and the euill. 4.17.23

8. The Lorde doth abhorre the sacrifice of the wicked, but the prayer of the righteous is most acceptable vnto him. 3.14.8

16.1. Man may dispose his heart, but the answere of the tongue is of the Lord. 1.16.6

2. To man all his wayes doe seeme to be cleane in his owne eyes, but the Lorde doeth dispose the spirite. 3. 12.5

4. The Lord doth worke all things for his owne sake, yea the wicked also against the day of euil. 3.23.6

6. By mercie & trueth iniquitie shall be forgiuen, and by the feare of the Lord they depart from euil. 3.4.31. & 3.4.36

9. The heart of man doth deliberate of his way, but the Lord doth direct his steppes. 1.17.4

12. To commit wickednesse ought to be abhominable to kinges: for the throne ought to be established by Iustice. 4.20.10

14 The anger of the king is the messenger of death, but the wise man cã pacifie it. 4.20.32

33 The lots are cast into the lap, but the whole disposing of thé is of the Lord 1.16.6

17.1 A seditious person seeketh onely strife, vnto this person a cruell messenger shalbe sent against him. 4.20. 10

15 The Lorde doeth alike hate as wel him that doth cleare the wicked, as him that doth condemne the innocent. 4.20.10

18.10 The name of the Lord is a strong tower, the righteous runneth thither and is without the casting of earth. 1.13.13.& 3.20.14

19.17 He doth let out vnto the Lorde whosoeuer doeth good vnto the poore: and it shall be requited him, according to his good deede. 3.18. 6

20.7 The iust doeth walke in his vprightnesse, his children bee blessed after him. 2.8.21

8 A king sitting in the throne of iudgment doth chase away all euill with his eies. 4.20.10

9 Who will saie, my heart is cleane, I am pure from sinne? 3.13.3

12 The hearing of the eare, and the sight of the eie, both these the Lord made. 2.4.7

20 Hee that curseth his father or mother, his light shall be put out in ob-

obſcure darkneſſe. 2.8.36
24 The ſteps of the mightie are ruled by the Lorde, how then can a man know his owne waies? 1.16.6
26 A wiſe king ſcattereth the wicked, and cauſeth the wheele to turne ouer them. 4.20.10
21.1 The heart of the king is in the hãd of the Lord, as the riuers of waters: whitherſoeuer hee will hee turneth it. 1.18.2. & 2 4.7. & 4.20.9
2 Euerie mans waies ſeemeth right vnto himſelfe. 3.12.5
24.21 Feare the Lord my ſonne & the king. 4.20.22
24 Hee that ſaieth vnto the wicked, thou art righteous: him the people will curſe, and the nations ſhall deteſt him. 4.20.10
25.2 The glorie of the Lord is to conceale a thing ſecrete, but the kinges honor is to ſearch out a thing. 3.21.3
4 Take the droſſe from the ſiluer, and there ſhall proceede a veſſell for the finer, let the wicked bee taken from the ſight of the king, and then his throne ſhalbe ſure through righteouſneſſe. 4.20.10
21 If he hunger that doeth hate thee, feed him: if he thirſt, giue him drink. 2.8.56
27 As it is not good to eate muche hunnie, ſo he which doth ſearch out glorie ſhalbe oppreſſed therof. 3.21.2
26.10 The excellent that formed all things, both rewardeth the foole, & the tranſgreſſors. 3.23.4
28.2 For the tranſgreſſions of thē that inhabite the lande, it commeth to paſſe oftentimes that others rule. 4. 20.28
14 Bleſſed is the man that feareth alwaies, but he ỹ hardeneth his heart ſhall fall into euil. 2.2.23
29.13 The poore and the vſurer meet together, and the Lorde lighteneth both their eies. 1.16.8
30.4 What is his name, & his ſonnes name if thou do know? 2.14.7
5 Euery worde of God is pure, and a ſhield vnto them ỹ leane vnto him. 3.2.15
6 And not vnto his wordes, leaſt hee reproue thee, and thou be founde a lyer. 4.10.17

ECCLESIASTES.

2.11 AND I turned my ſelfe vnto all the workes that my handes had wrought, & to the labour that I had done, & beholde all was vanitie and griefe of minde. 2.2.12
3.19 The ſelfe ſame thinges are wont to happen vnto men and beaſts: and what manner of death one hath, the ſame hath the other, and the ſelfe-ſame ſpirite is in all: neither hath man anie thing more excellent thā beaſtes: for why all thing is vanitie. 3.2.38
21 Who knoweth whether the ſpirite of man doe aſcende vpward, or the ſpirite of beaſt deſcende downward into the earth? 3.25.5
7.30 God made man righteous: but they being made haue followed many vaine thoughtes. 2.1.10. & 2.5.18
9.1 No man knoweth other loue or hatred of all thinges that is before them. 3.2.38. & 3.13.4
2 All things come alike vnto all: both to the iuſt and wicked, &c. 1.16.9
4 A liue dogge is better than a dead Lion. 3.25.5
5 They which liue, knowe they ſhall die, but the dead knowe nothing at al. 3.20.24
6 Both their loue, hatred, and enuie, is nowe aboliſhed, neither haue they longer portion in the worlde, of all that is vnder the ſunne. 3.20.24
12.7 And the ſpirite doeth returne to God, which gaue it. 1.15.2. & 1 15.5

The ſong of Salomon.

1.14 SHew me thy countenance, ſpeak vnto me, for thy voyce will bee vnto me ſweete, & thy countenance louely. 1.11.14

5.3. I haue put off my coate and howe ſhal I put it on againe? and I haue waſhed my feete, how ſhal I defile them againe? 1.16.4

ESAI.

1.5 TO what purpoſe ſhould you bee ſmitten any more? for ye fal away more and more, euery head is ſicke, & euery heart is heauie. 3.4.33

10 Heare the word of the Lord, ye tyrants of *Sodome* and thou people of *Gomorrha* heare the law of the Lord. 4.1.18

12 Who requireth that at your hands? 3.14.15

13 Bring no more oblations in vaine, incenſe is an abhominatiō vnto me: I cannot ſuffer your new Moones or Sabaothes. &c. 2.8.34. & 3.14.8

14 My ſoule hateth your new moones and appointed feaſts, they make me wearie. 4.2.10

15 And when you ſtretch foorth your hands, I will hide my eies from you, & although you multiply your praier I will not heare, for your handes be full of bloud. 3.20.7

16 Take away all naughtines. 3.3.8

17 Learne to doe well, ſeeke iudgement, releeue the oppreſſed, iudge the fatherles, & defend the widow. 2.8.52.& 3.3.8

18 If your ſins were as crimſon, they ſhall be made whiter than ſnowe: and though they were as redde as ſcarlet, they ſhould be made as wol. 2.4.29

19 If you conſent and obey, you ſhall enioy the good things of the earth. 2.5.10

20 But if you refuſe and be rebellious: you ſhall bee deuoured with the ſword, becauſe the mouth of y Lord hath ſpoken it. 2.5.10

2.8 Their land was full of idols, they worſhipped the works of their owne hands, and that which their fingers made. 1.11.4

3.1 Behold the gouernour the Lord of hoſtes will take from *Ieruſalem* and *Iuda* the valiant and mightie: euen all the ſtrength of bread and water. 1.16.7

3 And I will make children their princes, & effeminate perſons ſhall rule them. 4.20.25

4.1 Only let vs be called by thy name and take away our reproch. 3.20. 25

5.8 Woe be to them that ioyne houſe to houſe, & field to field, continuing till there be none left &c. 1.18.1.& 2. 44

26 And he ſhall raiſe vp a ſigne to the people that be a farre off, & wil hiſſe vnto them from the endes of the earth, &c. 3.19.9

6.1 I ſawe the Lorde ſitte vpon a high throne and lifted vp, and his lower partes did fill thee, &c. 1.13.11.& 1. 13.23

2 The Seraphines ſtoode vpon it, euery one had ſixe winges. 1.11.3.& 1. 14.8

5 Woe vnto me, for I am brought to ſilence, becauſe I am a man hauing polluted lips. 4.8.3

6 Then flue one of the Seraphines to me, hauing in his hande a burning coale, taken from the altar with the tongues. 1.11.3

9 He ſaid, goe and ſay vnto this people, in hearing ye ſhall heare & not vnderſtand, &c. 1.13.15.& 3.23.13.& 3.24.13

10 Make the heart of this people fat, and make their eares dull, and ſhut their eies, leaſt they ſee with their eies, &c. 2.43

7.4 Take heed, be ſtill, feare not, neither be faint hearted, for the two tailes of theſe ſmoking firebrands, &c. 1.17.11.& 3.2.17

14 Beholde, a virgine ſhall conceiue and beare a ſonne, and thou ſhalt call him *Immanuell*. 2,6.3.and 2. 12.1

18 It ſhall come to paſſe in that time that the Lorde ſhall hiſſe for the flies that bee at the vttermoſt parte of the riuer of *Egypt*, and for the Bee that is in the lande of the Aſſirians. 2.4.4

8.14 He ſhall be as a ſanctuarie: but a ſtone of offence and a rock of ruine to the two houſes of *Iſrael*. 1.13. 11.23

16 Binde vp the teſtimonies: ſeale vp the lawe among my diſciples. 3.22. 10

17 I will looke for the Lorde who hath hid his face from the houſe of *Jacob*, and I will looke for him. 3.2. 42

18 Beholde, I and the children whom the Lord hath giuen me, &c. 3.22.10

9.6 A boye is borne vnto vs, a ſonne is giuen vnto vs, whoſe gouernment is vppon his ſhoulder, and his name ſhall bee called Wonderfull, Counſeller, God, the mighty Lord, the euerlaſting father, the prince of peace. 1.13.9.& 2.15.1.& 2.17.6.& 3. 13.4

11 But his hande as yet is ſtretched out. 4.17.23

10.1 Woe vnto them that decree wicked decrees. 4.20.29

5 O the rodde of my furie, and the ſtaffe in their hands is my indignation. 1.18.1.& 4.20. 25

6 I will ſende him to a diſſembling nation, and againſt a people y hath deſerued my wrath wil I command him, that he take the ſpoile & praye and to tread them vnder feete like the mire in the ſtreete. 1.18.2

12 It will come to paſſe when the Lorde will make perfect his whole worke in *Sion* and in *Jeruſalem*, &c. 1.18.1

15 Shall the axe boſt himſelfe againſt him that heweth therewith? or ſhall the ſawe exalt it ſelfe againſt him that mooueth it? as if the rodde ſhoulde lift vp it ſelfe againſt him that carieth it, or the ſtaffe ſhoulde exalt it ſelfe as though it were no wood? 2.4.4

11.2 And the ſpirite of the Lorde ſhall reſt quietly vppon him, the ſpirite of wiſedome and vnderſtanding, the ſpirit of coũſel & ſtrength, the ſpirit of knowledge & godlines. 2.15.5.& 4.19.22

3 And he ſhall make him prudent in the feare of the Lord, for he ſhal not iudge after the ſight of his eyes, neither reprooue by the hearing of his eares. 23.4

4 With the ſpirite of his lips, ſhall he kil the wicked. 1.13.15

9 They ſhall not hurte nor waſte through out all the holy hill, &c. 4. 20.10

10 And at that day the roote of Ieſſe ſhal ſtande vp for a ſigne vnto the people, the nations ſhall ſeeke vnto it. 1.13.13

12.1. I will praiſe thee O Lord, becauſe thou art angrie with me, thy wrath is turned away, and thou comforteſt me. 3.4.32

14.1. The Lorde ſhal haue compaſſion on *Jacob*, and will yet chuſe *Iſrael* 3.21.5

27. The Lorde of hoſt determining it who ſhal diſanul it? & when he hath ſtretched out his hande, who ſhall turne it away? 1.17.14

19.18. In that day, there ſhall bee fiue

Cities in the countrie of Egypt, speaking the language of the Canaanits, and shall sweare by the Lorde of hostes, &c. 2.8.23

19 In that day, the altar of the Lorde shalbe in the middest of the lande of Egypt. 4.18.4

21 The Lorde shalbe knowen of the Egyptians, and the Egyptians shall knowe the Lorde in that day and do sacrifice and oblations, & shal vowe vowes vnto the Lord, & performe them. 4.18.4

25 Whom the Lord of host hath blessed, saying: blessed be my people of *Egypt* and *Assur*, the workes of my hands. 1.18.1

25.1 Thou hast done wonderfull things, according to thy counsell of olde, with a stable trueth. 3.24.4

8 He wil destroy death for euer, & the Lorde will wipe teares from euery face, &c. 3.9.6

9 Loe this is our God, we haue waited for him, & he wil saue vs. 1.13.10. & 1. 13.24

26.1 We haue a strong Citie, saluation shal God set for walles & bulwarkes. 1.17.6

19 The dead shall liue, and as my body shall they rise: awake, & sing ye that dwell in dust, &c. 2.10.21. & 3.25.4

21 Beholde, the Lord commeth out of his place, to visite the iniquities of the inhabitauntes of the earth, and the earth shal shewe foorth her bloud, and shall no more hide her slaine. 3.25.8

28.16 He which beleeueth shall not make hast. .13.13

29.13 Because this people come neere mee with their mouth, and doe honour me with their lippes, but their hart is farre from mee, and their feare towardes mee was taught by the precepts of men, &c. 3.20.7.31, &4.10.15.16.23

14 Therefore beholde, I will also adde thereto that I may worke maruelously with this people, euen maruel & wonders, that is, the wisedom of their wise men shall perish, and the vnderstanding of their prudent men shal hide it selfe. 4.10.6

30.1 Woe vnto their rebellious children, saith the Lord, which dare take counsel but not of me, &c. 3.20.28.

15 In being quiet and keeping silence shalbe your strength. 3.2 37

33 *Tophet* is prepared moreouer long agone: this is also prepared for the king: O howe deepe and wide he hath made it, his inwarde parte is fire and much woode, the breath of the Lord like a riuer of brimstone doth kindle it. 3.25.12

31.1. Woe vnto them that goe downe to *Egypt* for aide, and stay on horses, and haue trust in chariots, because they be many. 3.20.28

7. For in that day euery man shall caste away his images of siluer, and his images of Gold, which your wicked hand did make vnto you. 1. 11.4

33.14. The sinners in *Sion* shal bee afraide, feare shall possesse the hypocrites, they shall say, which of vs shall abide with the consuming fire? who amongest vs shall dwell with the euerlasting burning? 3.12. 1. & 3.17.6

22. The Lorde is our iudge, the Lorde is our law giuer, the Lord is our king, he shall saue vs. 2.10.8. & 2.15.5

24. The people that dwell therein shall haue their iniquitie forgiuen them. 4.1.20

35 8. And there shall be a path, and a way, and it shall bee called the holy way and the polluted shall not passe thereby 2.6.2. & 4.1.17

37.4 Thou therefore ſhalt lift vp thy praier for the remnant that are left. 3.20.5

16 O Lorde of hoſtes, God of *Iſraell*, which dwelleſt betweene the Cherubins, thou art onely God ouer all the kingdomes of the earth. 2.8.15

32 Becauſe a remnant ſhall goe forth of *Ieruſalem*, and the ſaued out of mount *Sion*. 4.1.4

35 For I will defende this citie, that I may ſaue it for mine owne ſake, and for my ſeruant Dauids ſake. 2.17.5

36 Wherefore the Angel of the Lord went out, and ſmote in the camp of the Aſſyrians one hundred foure ſcore and fiue thouſand. 1.14.6

38.1 Thus ſaith the Lord, put thy houſe in a readineſſe, for thou ſhalt die & not liue. 1.17.12.& 3.3.4

3 O my Lord, remember I pray thee that I walked before thee in faith, & with an vpright heart, & that I haue done thoſe things that pleaſe thee. 3.20.10

5 Beholde, I doe adde vnto thy dayes 15. yeares. 1.17.12

8 Beholde, I will bring againe the ſhadowe the degrees whereby it is gone downe in the diall of *Achaz*. 4.14.18

20 The Lorde was ready to ſaue me, and we wil celebrate my ſong al the dayes of our life in the houſe of the Lorde. 3.20.28

39.6 Behold, the daies come that all that is in thy houſe, and which thy fathers haue laide vp in ſtore vntill this day ſhalbe carried to *Babylon*, nothing ſhalbe left ſaith the Lord. 1.8.7

7 And of thy ſonnes that ſhall proceede out of thee, and which thou ſhalt beget, ſhall bee carried away, and they ſhall bee Eunuches in the place of the king of *Babylon*. 2.8.19

40.3 The voyce of a crier in the wilderneſſe, prepare ye the way of the Lorde make ſtraight in the deſert a path for our God. 3.3.2

6 A voice did ſay, Cry: & I ſaide, what ſhal I crie, &c. 2.9.5.& 2.10.7

11 He ſhal feede his flock as a ſhepheard. 4.19.34

12 Who hath meaſured the waters with his fiſt, and counted heauen with his ſpanne, and comprehended the duſt of the earth with his three fingers? 3.2.31

13 Who hath inſtructed the ſpirite of the Lord? or who was of his counſel and hath taught him? 4.18.19.& 4.19.2

17 All people before him bee as nothing, and they are counted to him leſſe than nothing and vanitie. 3.2.25

18 To whom therefore will you make God like? or what image will you ſet vs like him? 1.11.2.12

21 Hath not this bin ſhewed you from the beginning of thinges? haue you not bin taught by the foundations of the earth? 1.11.4.& 11.14.1

22 Who ſitteth vpon the circle of the earth, &c. 11.5.5

29 Hee giueth rather ſtrength to the wearie, and vnto him that might faileth, he doth increaſe power. 2.2.10

41.7 So the workman comforted the founder, and he that ſmote with the hammer him that ſmote by courſe ſaying, It is readie for the ſodering: and hee faſtened this image with nailes that it ſhould not be moued out of his place. 1.11.2.

9 I haue choſen thee and not caſt thee awaie. 3.21.5

29 Beholde they are al vaine, & their works be nothing, their images are winde and confuſion. 1.11.2

42.1 Beholde my ſeruaunt: I will ſtaie

Cities in the countrie of Egypt, speaking the language of the Canaanits, and shall sweare by the Lorde of hostes, &c. 2.8.23

19 In that day, the altar of the Lorde shalbe in the middest of the lande of Egypt. 4.18.4

21 The Lorde shalbe knowen of the Egyptians, and the Egyptians shall knowe the Lorde in that day and do sacrifice and oblations, & shal vowe vowes vnto the Lord, & performe them. 4.18.4

25 Whom the Lord of host hath blessed, saying: blessed be my people of *Egypt* and *Asshur*, the workes of my hands. 2.18.1

25.1 Thou hast done wonderfull things, according to thy counsell of olde, with a stable trueth. 3.24.4

8 He wil destroy death for euer, & the Lorde will wipe teares from euerye face, &c. 3.9.6

9 Loe this is our God, we haue waited for him, & he wil saue vs. 1.13.10. & 1. 13.24

26.1 We haue a strong Citie, saluation shal God set for walles & bulwarkes. 1.17.6

19 The dead shall liue, and as my body shall they rise: awake, & sing ye that dwell in dust, &c. 2.10.21. & 3.25.4

21 Beholde, the Lord commeth out of his place, to visite the iniquities of the inhabitauntes of the earth, and the earth shal shewe foorth her bloud, and shall no more hide her slaine. 3.25.8

28.16 He which beleeueth shall not make hast. 13.13

29.13 Because this people come neere mee with their mouth, and doe honour me with their lippes, but their hart is farre from mee, and their feare towardes mee was taught by the precepts of men, &c. 3.20.7.31, & 4.10.15.16.23

14 Therefore beholde, I will also adde thereto that I may worke marueilously with this people, euen maruel & wonders, that is, the wisedom of their wise men shall perish, and the vnderstanding of their prudent men shal hide it selfe. 4.10.6

30.1 Woe vnto their rebellious childrē, saith the Lord, which dare take counsel but not of me, &c. 3.20.28.

15 In being quiet and keeping silence shalbe your strength. 3.2 37

33 *Topher* is prepared moreouer long agone: this is also prepared for the king: O howe deepe and wide he hath made it, his inwarde parte is fire and much woode, the breath of the Lord like a riuer of brimstone doth kindle it. 3.25.12

31.1. Woe vnto them that goe downe to *Egypt* for aide, and stay on horses, and haue trust in chariots, because they be many. 3.20.28

7. For in that day euery man shall caste away his images of siluer, and his images of Gold, which your wicked hand did make vnto you. 1. 11.4

33.14. The sinners in *Sion* shal bee afraide, feare shall possesse the hypocrites, they shall say, which of vs shall abide with the consuming fire? who amongest vs shall dwell with the euerlasting burning? 3.12. 1. & 3.17.6

22. The Lorde is our iudge, the Lorde is our law giuer, the Lord is our king, he shall saue vs. 2.10.8. & 2.15.5

24. The people that dwell therein shall haue their iniquitie forgiuen them. 4.1.20

35 8. And there shall be a path, and a way, and it shall bee called the holy way and the polluted shall not passe thereby 2.6.2. & 4.1.17

37.4 Thou therefore shalt lift vp thy praier for the remnant that are left. 3.20.5

16 O Lorde of hostes, God of *Israell*, which dwellest betweene the Cherubins, thou art onely God ouer all the kingdomes of the earth. 2.8.15

32 Because a remnant shall goe forth of *Jerusalem*, and the saued out of mount *Sion*. 4.11.4

35 For I will defende this citie, that I may saue it for mine owne sake, and for my seruant Dauids sake. 2.17.5

36 Wherefore the Angel of the Lord went out, and smote in the camp of the Assyrians one hundred foure score and fiue thousand. 1.14.6

38.1 Thus saith the Lord, put thy house in a readinesse, for thou shalt die & not liue. 1.17.12.& 3.3.4

3 O my Lord, remember I pray thee that I walked before thee in faith, & with an vpright heart, & that I haue done those things that please thee. 3.20.10

5 Beholde, I doe adde vnto thy dayes 15. yeares. 1.17.12

8 Beholde, I will bring againe the shadowe the degrees whereby it is gone downe in the diall of *Achaz*. 4.14.18

20 The Lorde was ready to saue me, and we wil celebrate my song al the dayes of our life in the house of the Lorde. 3.20.28

39.6 Behold, the daies come that all that is in thy house, and which thy fathers haue laide vp in store vntill this day shalbe carried to *Babylon*, nothing shalbe left saith the Lord. 1.8.7

7 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall bee carried away, and they shall bee Eunuches in the place of the king of *Babylon*. 2.8.19

40.3 The voyce of a crier in the wilderneſſe, prepare ye the way of the Lorde make straight in the desert a path for our God. 3.3.2

6 A voice did say, Cry: & I saide, what shal I crie, &c. 2.9.5.& 2.10.7

11 He shal feede his flock as a shepeheard. 4.19.34

12 Who hath measured the waters with his fist, and counted heauen with his spanne, and comprehended the dust of the earth with his three fingers? 3.2.31

13 Who hath instructed the spirite of the Lord? or who was of his counsel and hath taught him? 4.18.19.& 4.19.2

17 All people before him bee as nothing, and they are counted to him lesse than nothing and vanitie. 3.2.25

18 To whom therefore will you make God like? or what image will you set vs like him? 1.11.2.12

21 Hath not this bin shewed you from the beginning of thinges? haue you not bin taught by the foundations of the earth? 2.11.4.& 11.4.1

22 Who sitteth vpon the circle of the earth, &c. 15.5

29 Hee giueth rather strength to the wearie, and vnto him that might faileth, he doth increase power. 2.3.10

41.7 So the workman comforted the founder, and he that smote with the hammer him that smote by course saying, It is readie for the sodering: and hee fastened this image with nailes that it should not be moued out of his place. 1.11.2.

9 I haue chosen thee and not cast thee awaie. 3.21.5

29 Beholde they are al vaine, & their works be nothing, their images are winde and confusion. 11.1.2

42.1 Beholde my seruaunt: I will staie

vpon him, &c. 2.14.2
8 I will not giue my glory to an other nor my prayers to carued images. 1. 13 9
9 Beholde, the former thinges haue come to passe, & I shew new thinges the which I declared vnto you before they happened. 1.8.7
10 Sing vnto the Lorde a newe song, sing foorth his praise euen vnto the outmost partes of the earth. 3.20. 28
13 The Lord shall goe forth as a Giant he shall stirre vp his courage like a man of warre. 4.19.34
43.1 Feare not, for I haue redeemed thee: I haue called thee by thy name, thou art mine. 3.2.31
10 You are my witnesses, saith the lord & my seruant, whom I haue chosen: therefore ye shall know & beleeue mee, and ye shall vnderstand that I am: before mee there was no God formed, neither shal there bee after me. 1.7.5
11 I, I saie I am the Lord, and besides me there is no Sauiour. 3.4.15
25 I, I my selfe am euen he which doe blot out thy transgressions, & that for mine owne sake, and I will not be mindful of thy sins. 1.13.12.& 3.4. 15.25.& 3.20.45
44.3 I will poure out waters vpon the thirstie, and flouds vppon the drie ground, that is, I wil poure out my spirite vpon thy seede, and my blessing vpon thy buddes. 2.2.10.& 3.1. 3.& 3.2.39
6 I am the first & I am y last, & besides me there is no God. 1.13.23.24
12 The smith taketh an instrument & worketh in the coales, & fashioneth it with hammers, and woorketh it with the strength of his arme: but he hungreth in the meane time, so that his strength faileth, neyther drinketh he water, so that he falleth downe wearie. 1.11 4
22 I haue put away thy transgressions as mistes, and thy sinnes as a cloud, returne therefore vnto mee, because I haue redeemed thee. 3 4. 29
45.1 Thus saith the Lord God vnto *Cyrus* his annointed, whose right hand I haue holden, that I might subdue nations before him: Therefore will I weaken the loynes of kings, & open the dores before him, and the gates shal not be shut. 1.8.7
7. Making light and creating darknesse, making peace and creating euil: I the Lord do al these. 1.17.8.& 1.18.3
9. Wo be to him that striueth with his maker, the potsheard with the potshards of the earth: shal the clay say vnto him that fashioneth it, what makest thou? or thy worke, it hath no hands? 1.11.2
23. Euery knee shall bowe vnto mee, & euery tongue shall sweare by my name. 1.13.11.& 1.13.23.& 3.5.8. and 3.25.7
25. The whole seede of *Israel* shal be iustified and glorified in the Lorde: 1.13.2.& 3.14.16
46.5. To whom will you make mee like or equall mee, or compare mee, that I shoulde bee like vnto him? 1. 11.2
47.6. I truely was angry with my people, that I did prophane my inheritance. 3.4.32
48.10. Beholde, I haue fined thee, but not as siluer: I haue chosen thee approoued in the fornace of affliction. 3.4.32
16. The Lorde God & his spirite sent me. 1.13.14
49.15. Doeth the mother forget her infant, that shee shoulde not haue compassion on the sonne of her wombe? &c. 1.17.6.& 3.20.36

23. And

23 And kinges shalbe thy nurse father, and Queenes thy nurses, &c. 4.20.5

51.6 The heauens shall vanishe away like smoke, and the earth shal waxe old like a garment, & they ỳ dwell therein shall in like maner perishe, but my saluation shal continue for euer, and my righteousnes shal not faile. 2.10.15

52.1 Arise: arise: put on thy strength O *Sion*: put on the garment of comlinesse O *Ierusalem*, the holy Citie: for henceforth there shal not come into thee the vncircumcised & vncleane. 4.1.17.& 4.5.17

3 You were solde for nought, & therfore you shalbe redeemed without money. 3.4.25

7 O howe beautifull vpon the mountaines be the feete of them that declare and publish peace. 4.3.3

53.1 Who hath beleeued our preaching? & the arme of the Lord vnto whom hath it beene reueiled. 1.7.5. & 3.22.10

4 Where as notwithstanding he bore our infirmities, & caried our griefs but we esteemed him plagued with the striking of God, and afflicted. 2. 12.4.& 3.4.27.& 4.17.17

5 But he was wounded for our transgressions, and was broken for our iniquities, the paine of our correcti on was put vppon him, and by his woundes health is vnto vs. 2.12.4.& 2.16.5. and 2.16.9.& 2.17.4.& 3.4. 30

6 All we like sheepe haue straied, euerie one hath followed his owne waies, and the Lorde hath layde vpon him the iniquitie of vs all. 2. 16.6. and 3.4.27.& 3.12.5.& 3.24.11.

7 He was punished and afflicted, yet he opened not his mouth, hee was led as a sheepe vnto the slaughter, and he was still as a Lambe before the sheerers, and opened not his mouth. 2.16.5

8 Without delay and without iugdement was hee taken, and who shall shewe his generation? for hee was cut out of the land of the liuing, &c 2.15.3

10 Yet the Lorde woulde breake him in weakening him, that when hee shoulde make his soule an offering for sinne, he might see his seede, &c 2.7.2

11 For he shal beare their iniquities, 2.16.5.& 3.11.8

12 And he was reckened among the transgressors. 2.16.5

54.13 And all thy children shall bee taught of ỳ Lord, and much peace shalbe to thy children. 1.7.5.& 2.2. 20.& 3.20.10.& 3.24.14

55.1 O, all you that thirst, come to the waters, and you ỳ haue no money come, bye meate and eate, &c. 2.2.10.& 3.1.3.& 3.15.4

2 Wherfore do you lay out your money, & not for that which is meate and your labour for that that doth not satisfie? 3.14.15.& 4.10.15

3 Encline your eares & come vnto me, harken & your soule shall liue, and I will strike an euerlasting couenant with you, euē the sure mercies of *Dauid*. 2.6,3.& 3.2.6

4 Beholde, I gaue him for a witnesse to the people, for a prince & master vnto the people. 2.6.3.& 2.15.1

6 Seeke the Lord whilest he may be found, cal ye vpon him whilest hee is neere. 3.3.20

56.1 Keepe iudgement and do iustice, for my saluatiō is at hand to come & my righteousnes to be reueiled. 3.3.20

2 Blessed is the man that doeth this and the sonne of man that layeth holde of it, that is to saye, keeping the Sabbath ỳ he pollute it not, &c.

&c. 2.8 29
7 Thoſe will I bring to my holye mountaine, and make thé ioyful in my houſe of prayer, their ſacrifice & burnt offerings ſhall be acceptable on my altar, becauſe my houſe ſhalbe called the houſe of praier for all people. 3.10.29
10 Their watchmen are all blinde, they haue no knowledge, they bee dumme dogges, &c. 4.9.3
57.15 Thus ſaith the high & excellét he that inhabiteth the eternitye, & whoſe name is holy, &c. 3.12.6
58.5 It is ſuch a faſt that I haue choſen, ỹ a man ſhould afflict his ſoule for a day, or that he ſhould bow his head? &c. 4.12 19
6 And doe not I choſe rather this faſt, to loſe the bandes of iniquitie, &c. 3.3.6
7 And hide not thy ſelfe from thine owne fleſh. 3.7.6
9 Then thou ſhalt cal, and the Lorde ſhall heare: thou ſhalt crie, and hee ſhall ſay, here I am, 3.20.14
13 If thou turne away thy foote from the Sabbaoth, ſo that thou do not thy own will on my holy day, &c. 2. 8.31.& 2.8.34
59 1 Beholde, the Lordes hand is not ſhortned, that he can not ſaue, neither is his eare heauie that it can not heare. 3 11.21
2 But your iniquities haue ſeparated betweene you & your God, & your ſinnes hath hid his face frō you that he will not heare. 2.12.1.& 3.11. 21
7 Their feete doe runne to euil, and they make haſt to ſhedde innocent bloud: the thoughtes of them are vayne thoughtes, deſolation and deſtruction is in their pathes, 2.3. 2
36 And when the Lord did ſee (and that being abaſhed and wondred) that there was none, that there was none I ſay, that woulde offer himſelfe, he made his arme ỹ ſafegarde thereof, and his righteouſneſſe did ſuſteine it. 3.14.6
17 He put on righteouſnes for a breſtplate, and the helmet of ſaluatiō on his head, &c. 1.11.12
20 And the redemptor ſhall come to *Sion*, and vnto them that turne from their wickednes in *Jacob*. 3.3. 20.21
21 My ſpirit which is vpon thee, and my worde which I haue put in thy mouth, ſhall neuer departe out of thy mouth, neither out of ỹ mouth of thy ſeede, &c, 1.7.4.& 1.9.1.& 4.1. 5
60.2 Behold, darkeneſſe ſhall couer the earth and a miſt the people, but the Lorde ſhall riſe vpon thee, and his glorie ſhall appeare vpon thee. 2.3.1
6 Al they of *Saba* ſhal come, bringing golde and incenſe, and they ſhall ſhew forth ỹ prayſes of God. 4.5.17
7 Al the ſheepe of *Ceder* ſhalbe gathered vnto thee. 4.5.17
19 The Sun ſhall ſerue thee no more for day light, and the brightneſſe of the Moone ſhal not ſhewe to thee, &c. 2.2.10
61.1 The ſpirit of the Lorde God is vpon me, for becauſe the Lord annointed me, & ſēt me that I ſhould ſhew glad thinges vnto the weake, &c .2.15.2.& 3.3.20.& 3.4.3, & 3.12. 7
3 And they ſhal bee called trees of righteouſneſſe, and the planting of the Lord that he might be glorified. 3.14.16
63.10 But they did rebell & vexed his holy ſpirite. 1.13.15
16 For thou art our father, though *Abraham* be ignorant of vs, and *Iſraell* knoweth vs not, thou Lorde art

art our father, our redeemer. 3.20.25. 36
7. O Lorde, why hast thou made vs to erre from thy wayes? why hast thou hardened our hearts that wee shoulde not feare thee? 2.4.4. & 3. 3.21
64.5. Beholde thou art angrie because wee haue sinned. 3.20.8
6. We haue bene all as an vncleane thing, and all our righteousnesse is as a filthy cloth, and we all do fade like a leafe, &c. 3.1.25
65.1. I haue beene sought of them that asked not: I was founde of them that sought me not, &c. 3.24.2
2. I haue stretched out my handes all the day to a rebellious people which go not in a good way. 3.24. 16
16. He that will blesse himselfe in the earth, shall blesse himselfe in the true God: and hee that will sweare, shall sweare by the true God, &c. 2. 8.23
24. It shall come to passe, that before they call, I will answere: and as yet they speaking, I will heare. 3.20. 14
25. They shall no more hurt nor destroy in my holy mountaine, &c. 4. 10.10
66.1. Heauen is my throne, and the earth is my footstoole: where is that house therfore ẏ you buyld for me? & where is that place of my rest? 3. 20.30. & 4.17.24
2. But to whome shall I haue regard, but vnto him that is humble & of a broken spirite, & who doeth tremble at my word? 3.12.6
22. For as the newe heauen and the new earth that I will make shall remaine before me, saith the Lorde, so shall your seede and name continue. 2.10.22
23. And there shalbe continuall newe Moones and continuall Sabaoths, and all flesh shal come that it may worship before me. 2.8.30
24. Their wormes shall not die, and their fire shall not be put out, and they shalbe lothsome vnto all flesh. 3.25.12

IEREMIE.

1.6. O Lord God, beholde, I cannot speake, for I am a childe. 4.8.3.
9. Behold, I haue put my worde into thy mouth. 4.8.3
10. Behold this day haue I set thee ouer the nations & ouer kingdomes, to plucke vp & to roote out, and to destroy & scatter, that thou maist build and plant. 4.8.3.
2.13. For my people haue committed two euils, they haue forsaken mee the fountaine of liuing waters, to digge them pittes, euen broken pittes that can holde no waters. 3. 20.14
3.1. They say, if a man put away his wife, and shee go from him, and become an other mans, &c. 2.8.18. & 4. 1.25
2. Lift vp thy eyes vnto ẏ high places, & beholde where thou hast not played the harlot, &c. 2.8.18
12. Go & crie these wordes towardes the North, & say: thou disobedient *Israel*, returne saith the Lorde, and I will not let my wrath fall vpon you for I am mercifull, &c. 4.1.25
4.1. O *Israel*, if thou returne, returne vnto me, saith the lord: and if thou put away thine abhominations out of my sight, then shalt thou not remoue. 2.5.10. & 3.3.6
4. Breake vp your fallow ground, and sowe not among the thornes: bee circumcised to the Lorde, and take away ẏ foreskinnes of your hearts, ye men of *Iudah*, and inhabitantes of *Ierusalem*, &c. 2.5.8. and 3.3.6.7. & 4.

& 4.16.21
9. And in that day, ſaith the Lord, the heart of the king ſhall periſh, and the heart of the princes, & ỹ prieſt ſhalbe aſtoniſhed, & the prophetes ſhal wonder. 4.9.6
11. At that time ſhall it be ſaid to this people, & to *Ieruſalem*, a drie winde in the high places of the wildernes, commeth toward the daughter of my people, &c. 1.16.7
14. O *Ieruſalem*, waſh thine heart from wickedneſſe, &c. 2.5.8
5.3. O Lord, are not thy eyes vpon the trueth? thou haſt ſtricken them but they haue not ſorrowed: thou haſt conſumed them, but they haue refuſed to receiue correction: they haue made their faces harder than a ſtone, & haue refuſed to turne. 3. 4.35. & 3.14.8
7. Howe ſhould I ſpare thee for this? thy children haue forſaken mee, & ſworne by them that are no gods, &c. 2.8.23
14. Becauſe ye ſpake ſuch words, behold, I will put my worde into thy mouth, like a fire, and this people ſhalbe as wood, and it ſhal deuoure them. 3.24.13
6.13. For from the leaſt of them, euen to the greateſt of them, euery one is giuen to couetouſnes: & from the Prophet euen to the Prieſt, they ſhal deale falſely. 4.9.3
7.4. Truſt not in lying words, ſaying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. 4.2.3
5. For if you amend & redreſſe your wayes, & your workes, if you execute iudgement betweene a man and his neighbour, &c. 3.17.1
13. Therefore now, becauſe ye haue done all theſe works, ſaith the lord, & I roſe vp early & ſpake vnto you: but when I ſpake you woulde not heare mee, neither when I called would ye anſwere. 2.5.11
14. I will doe vnto this houſe, whereupon my name is called, &c. as I haue done vnto *Shilo*. 2.5.11
22. For I ſpake not vnto your fathers, nor commaunded them, when I brought them out of the land of *Egypt*, concerning burnt offrings & ſacrifices. 4.10.15
23. But this thing commaunded I them, ſaying, obey my voyce, ſo I wil be your God, &c. 4.10.15.17
27. Therefore ſhalt thou ſpeake all theſe wordes vnto them, but they will not heare thee: thou ſhalt alſo crie vnto them, but they will not anſwere thee. 2.5.11
28. This is a nation that heareth not the voice of the Lord their god, nor receiueth diſcipline. 2.5.11
9.23. Let not ỹ wiſe man glory in his wiſdome, nor the ſtrong man glory in his ſtrengeh, neither the rich mã glorie in his riches. 3.13.1
24. But let him that glorieth, glory in this, that he vnderſtandeth & knoweth mee, for I am the Lord which ſheweth mercie, and iudgement, & righteouſneſſe in the earth, &c. 1. 10.2
10.2. Be not afraide for the ſignes of heauen, though the heathen be afraide of ſuch. 2.16.3
8. But altogither they dote and are fooliſh, for the ſtocke is a doctrine of vanitie. 1.11.5
11. The gods that haue not made the heauens and the earth, ſhall periſh from the earth, & from vnder theſe heauens. 1.13.23
23. O Lorde, I know that the way of man is not in himſelfe, neither is it in man to walk and to direct his ſteps. 2.16.6
24. O Lorde correcte mee, but with iudgement, not in thine anger, leaſt thou

thou bring me to nothing. 3.4.32.
11.7 For I haue protested vnto your fathers, when I brought them vp out of the lande of *Aegypt*, vnto this daye, rising earely, and protesting, saying: obey my voice .3.20.7. & 4.10.17.
8 Neuertheless they would not obey, nor encline their eare, &c. therefore I will bring vppon them all the wordes of this couenant, which I commaunde them to doe, &c. 3 20.7
11 Beholde I will bring a plague among them, which they shall not be able to escape, and though they crie vnto me, I wil not heare them. 3.20.7
19 Let vs destroy the tree with the frute thereof, & cut him out of the land of the liuing, &c. 4.17.15
12.16. And if they wil learne the waies of my people, to sweare by my name, the Lorde liueth, as they taught my people to sweare by *Baal*, &c. 2.8.23
14.7 O Lord, though our iniquities testifie against vs, deale with vs according to thy name: for our rebelliõs are many: we sinned against thee. 3.20.8
14 The Prophets prophecie lyes in my name, I haue not sent them, neither did I cõmaunde them. &c. 4.9.3
15.1 Though *Moses* & *Samuel* stoode before me, yet mine affectiõ could not be toward this people: cast thẽ out of my sight, & let them depart. 3.20.23
17.1 The sinne of *Judah* is written with a pen of iron, & with the point of a Diamond, & grauen vpon the table of your heart, and vpon the hornes of your altars. 3.4.29
5 Thus saith the Lord, cursed be the man ỹ trusteth in man, & maketh flesh his arme, & withdraweth his heart from the Lord. 2.2.10
9 The heart is deceitful and wicked aboue all things, who can knowe it 2.3.2
21 Take heede to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of *Ierusalem*. 2.8.29
22 Neither cary foorth burdens out of your houses on the Sabbath daye, neither do you anie worke, but sanctifie the Sabbath, &c. 2.8.29
27 But if you will not heare mee to sanctifie the Sabath daye, & not to beare a burden, nor to goe through the gates, &c. 2 8.29
18.8 But if this nation, against whome I haue pronounced, turne frõ their wickednesse, I will repent of the plague that I thought to bring vpõ them. 1.17.12
18 Come and let vs imagine some deuise against *Jeremias*: for the lawe shal not perish from the Priest, nor counsel frõ the wise, nor the worde from the prophet. 4.9 5
20.2 Then *Passur* smote *Jeremias* the Prophet, & put him in the stocks ỹ were in the high gate of *Beniamin*. which was by the house of ỹ Lorde. 4.9.6
21.12. Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressour, &c. 4 20.9
22.3 Execute ye iudgement & righteousnes, and deliuer the oppressed from the hande of the oppressour, &c. 4.20.9
23.1 Woe bee vnto the pastors that destroy & scatter the sheepe of my pasture, saith the Lord. 4.9.3
5 Beholde, the daies come, saith the Lord, that I wil raise vnto *Dauid* a righteous braunch, and a king shall raigne and prosper, and shall execute

cute iudgement and iuſtice in the earth. 2.6.3

6 And this is the name whereby they ſhal call him, the Lord our righteouſnes. 1.13.9.& 3.11.8

16 Heare not the wordes of the propheres that prophecy vnto you and teach vou vanitie,&c. 4.9.2

24 Do not I fill heauen & earth, ſaith the Lord? 4.1.5

28 The prophet that hath a dreame, let him tell a dreame, & hee ỳ hath my worde, let him ſpeake my word faithfully. 4.8.3

24.7. And I will giue them an heart to knowe me, that I am the Lord, and they ſhall bee my people, and I will be their God, for they ſhall returne vnto me with their whole heart. 2. 2.20

25.11 And this whole land ſhalbe deſolate, and aſtoniſhed, & theſe nations ſhal ſerue the king of *Babell* ſeuenty yeares. 1.8.7

12 And when the ſeuenty yeares are accompliſhed, I will viſite the king of *Babel*, and that nation, ſayth the Lord, for their iniquitie,&c. 1.8.7

29 For loe, I beginne to plague the city, where my name is called vpō, and ſhould you go free? &c. 3.4.34

27.5 I haue made the earth, the man and the beaſt that are vpon the ground,&c. 4.20.27

6. But now I haue giuen al theſe lands vnto the hande of *Nabuchadonozor* the king of *Babylon* my ſeruant,&c. 4.20.27.28

7 And all nations ſhal ſerue him, and his ſonne and his ſons ſonne vntill the verie time of his lād come alſo. &c, 4.20.27

8 And the nation & kingdome which will not ſerue the ſame *Nabuchadonozor* king of *Babell*, and that wyll not put their necke vnder the yoke of the king of Babel,&c. 4.20.27

9. Therfore heare not your prophets, nor your ſouthſaiers, nor your dreamers, nor your inchaunters, nor your ſorcerers which ſay vnto you thus, ye ſhall not ſerue the king of *Babel*,&c. 4.9.3

14 Therefore heare not the wordes of the propheres that ſpake vnto you, ſaying, yee ſhall not ſerue the king of *Babel*,&c 4.9.3

17 Heare them not, but ſerue the king of *Babel*, that ye may liue,&c. 4.20. 28

29.7 And ſeeke the proſperitie of the Citie, whither I haue cauſed you to be caried away captiues,& pray vnto the Lord for it, for, &c. 4.20. 28

31.18 I haue heard *Ephraim* lamēting thus, thou haſt corrected me, and I was chaſtiſed as an vntamed calfe: conuert thou me and I ſhalbe conuerted: for thou art the Lorde my God. 2.3.5. and 2.5.8. and 3.24. 15

19 Surely after that I conuerted, I repented, and after that I was inſtructed, I ſmote vpon my thigh,&c. 2.5 .8.

31 Behold, the daies come, ſaith the Lorde, that I will make a newe couenant with the houſe of *Iſrael*, & with the houſe of *Iudah*. 2.11.7.& 3 4.29

32 Not according to the couenant that I made with their fathers, whē I tooke them by the hand, to bring them out of the lande of *Egypt*, the which my couenant they brake,&c 2.5.9.& 2.11.7

33 After thoſe daies ſaith the Lord, I will put my lawe in their inwarde partes,& write it in their hearts,& will be their God,& they ſhalbe my people. 2.8.14.& 3.20.45

34 For I will forgiue their iniquitie,& wil remēber their ſinnes no more. 3.4.29.

3.4.29.& 3.20.45
35 Thus ſaith the Lord, which giueth the Sunne for a light to the day, and the courſes of the Moone & of the Starres, for a light to the night, &c. 4.17.17
32.16. Now when I had deliuered the booke of the profeſſiō vnto *Baruch*, the ſonne of Neriah, I prayed vnto the Lorde, ſaying. 3.20.15
18 Thou ſheweſt mercy vnto thouſandes, and recompenſeſt the iniquitie of the fathers into the boſom of their children after them, &c. 2.8 19
23 But they obeyed not thy voyce, neither walked in thy lawe: all that thou commandeſt them to do, they haue not done, therefore thou haſt cauſed this whole plague to come vpon them, &c. 2.5.11
39 And I will giue them one heart and one way, that they may feare me for euer, for the wealth of thee, and of their children after them, &c. 2.3.8
33.8. And I will clenſe them from al their iniquitie, whereby they haue ſinned againſt me: yea I wil pardon all their iniquities, whereby they haue ſinned againſt me, &c. 3.20.45 & 4.1.20
16 And in thoſe dayes ſhall *Juda* be ſaued, & *Ieruſalem* ſhall dwell ſafely, and he that ſhal call her is the lord our righteouſneſſe, &c. 1.13.9
42.2. Heare our prayer, we beſeech thee, and pray for vs vnto the lord thy God, &c. 3.20.14
9 Thus ſayth the Lord God of Iſrael vnto whom yee ſent me to preſent your prayers before him, &c. 3.20 14
48.10 Curſed be hee that doeth the worke of the Lord negligently, &c. 4.20.6
50.20. In thoſe daies, and at that time, ſaith the Lord, the iniquitie of *Iſrael*, ſhalbe ſought for, and there ſhalbe none: and the ſinnes of *Juda*, and they ſhal not be found, &c. 3.4.29
23 Howe is the hammer of the whole world, deſtroyed and broken? howe is *Babel* become deſolate among the nations, &c. 2.4.4
25 The Lord hath opened his treaſure and hath brought the weapons of his wrath, for this is the work of the Lord God of hoſtes, in the lande of the Chaldeans, &c. 1.18.1

LAMENTATIONS.

3.8. ALſo when I cry and ſhout, he ſhutteth out my prayer, &c. 3.20.16
38 Out of the mouth of the moſt high proceedeth not euil and good? 1.17 8
4.20. The breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whom we ſaid, vnder his ſhadowe we ſhalbe preſerued aliue among the heathen, &c. 2.6.2

EZECHIEL.

1.20 WHither their ſpirit led them they went, and thither did the ſpirit of the wheeles lead them, and the wheeles were lifted vp beſides them, for the ſpirite of the beaſtes, &c. 4.19.22
2 3 Sonne of man, I ſende thee to the children of *Iſrael* to a rebellious nation that hath rebelled againſt me: for they and their fathers haue rebelled againſt me: euen vnto this very day. 3.24.13
4 They are impudent children, and ſtiffe hearted: I doe ſend thee vnto them, &c. 3.24.13
3.17 Sonne of man, I haue made thee a watchman vnto the houſe of *Iſrael*: therefore heare the word at my mouth, and giue them warning frō me, &c. 4.8.3
18 The ſame wicked man ſhall die in his

his iniquity:but his bloud will I require at thine hand,&c. 4.2.5. & 4. 3.6

7 26. Calamitie, shall come vpon calamitie,and rumor shal be vpon rumor:then shall they seek a vision of the prophete: but the lawe shal perish from the priest, and counsell from the auncient &c. 1.18.2. & 4.9. 6

10.4. Then the glory of the Lord went vp from the Cherub, & stoode ouer the dore of the house;&c, 4.2.3

5 And the sounde of the Cherubins winges was hearde into the outer court,&c. 1.14.8

11.19. And I will giue them one heart and I will put a newe spirite within their bowels:& I will take the stony heart out of their bodies, and will giue them an heart of flesh, &c. 1.13.10. and 2.3.8. & 2.5.5.& 3.24. 1

20 That they may walke in my statutes and keepe my iudgements, & execute them: and they shalbe my people,and I will be their God, &c. 2.5.5

12.2. They are a rebellious house, &c. 3.24.13

13 My net also will I spread vppon him,and he shalbe taken in my net and I will bring him to *Babel*, to the lande of the Chaldeans,yet shal he not see it,though he shall dy there, &c. 2.4.4

13.9 They shall not be in the assembly of my people,neither shall they bee written in the writing of the house of *Israel*, &c. 2.24.9. and 4. 14

14.9. And if the prophet be deceiued when he hath spoken a thing,I the Lord haue deceiued that prophet, &c. 1.18.2

14 Though these three men *Noah*, *Daniel*,and *Job*, were among them they should deliuer but their owne soules by their righteousnesse,&c.3. 20.23

16.20 Moreouer thou hast taken thy sonnes and thy daughters, whome thou hast borne vnto me,and these hast thou sacrificed vnto them to be deuoured,&c. 2.2.11.& 4.16.24

17.20. And I will spread my net vpon him,& he shalbe taken in my net & I will bring him to *Babel*, and will enter into iudgemẽt with him,therfore his trespas, that he hath committed against me,&c. 2.4.4

18.4 The soule that sinneth shall die, &c. 2.8.4.& 3.4.18

9 He that hath walked in my statutes, and hath kept my iudgementes to deale truely,he is iust,he shal surely liue,saith the Lorde God, &c. 3.17. 15

20 The same soule which sinneth shall dy:the son shall not beare the iniquity of the father,neither shall the father beare the iniquitie of the sonne,&c.2.8.9.& 2.8.19.& 2.8.20.& 2.8.59 & 3.3.24

21 But if the wicked will returne from al his sinnes,ẏ he hath committed, and keepe all my statutes & do that which is laweful and right, he shall surely liue and not die.3.3.24. & 3.4. 18.& 3.17.15

23 Haue I any desire that the wicked should die,saith the Lorde God? or shall he not liue, if he returne from his wayes? 4.1.25

24 But if the righteous returne from his righteousnes,& commit iniquity,and do according to al the abhominations that the wicked man doeth,&c. 3.4.29.& 3.14.10.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed,& doth that which is lawful and right, he shal saue his soule aliue.&c. 3.4.29

31 Cast

31 Cast away from you all your trās-
gressions, whereby you haue trans-
gressed, & make you a new hearte,
and a newe spirite,&c. 3.3.6
32 For I desire not the death of him
that dieth,saith the Lord god:cause
therefore one an other to returne,
and liue ye. 4.1.25
19.12 And the easte winde dried vp
her fruite,&c. 1 16 7
20.11 And I gaue them my statutes,
and declared my iudgementes vnto
them,which if a man do,he shal liue
in them,&c. 3.17.3
12 Moreouer I gaue them also my
sabbathes,to be a signe betwene me
and them, that they might knowe ỳ
I am the Lorde that sanctifieth them
&c. 2.8.29
42 And yee shall knowe that I am the
Lorde, when I shall bring you into
the lande of *Ffraell*, into the lande,
&c. 3.13.1
43 And there shall you remember
your waies, & al your workes where-
in ye haue been defiled,&c. 3.13.1
22.8 Thou hast despised my holye
thinges, and hast polluted my Sab-
bathes. 2.8.29
25. There is a conspiracie of her pro-
phets in the middest thereof like a
roaring lion,rauening the pray:they
haue deuoured soules,&c. 4.9.3
26 Her priestes haue broken my law:
and haue defiled my holy thinges,
they haue put no difference betwen
the holy,and prophane, &c. 4.9.3
23.37 And haue also caused their sons,
whome they bare vnto me, to passe
by the fire to be their meate. 4.16.
24
38 They haue defiled my sanctuarie
in the same day, and haue propha-
ned my sabathes. 2.8.29
28.10 Thou shalt die the death of the
vncircumcised, by the handes of
strangers: for I haue spoken it saieth
the Lord God. 2.10.18
29.4 But I will put hookes in thy
chawes, and I will cause the fishe of
thy riuers to sticke vnto thy scales,
&c. 1.17.11
19 Beholde, I will giue the lande of
Egypt vnto *Nabuchadnezar* the king
of *Babell*, and hee shal take her mul-
titude, and spoyle her spoyle, and
take her pray, & it shall be the wages
of his armie. 4.20.26
20 I haue giuen him the lande of *E-
gypt* for his labor, that hee serued a-
gainst it, because they wrought for
me. 4.20.26
31.18 Thou shalt sleepe in the middest
of the vncircumcised, with them
that bee slaine by the sworde: this is
Pharao, and all his multitude,&c.
2.10.18
33.8 He shall die for his iniquitie. but
his bloud will I require at thy hande
&c 4.12.5
11 I desire not the death of the wic-
ked, but that the wicked turne from
his way and liue,&c. 3.24.15
14 If he returne from his sin, and doe
that which is lawfull and right, &c.
3.17.15
34.4 But with crueltie and with ri-
gour,haue ye ruled them,&c.4.11.14
23 And I will set vp a shepherde ouer
them, and he shall feede them,euen
my seruant *Dauid*, hee shall feede
them, and hee shall be their Sheep-
heard. 2.6.3
36.21 But I fauoured mine holy name
which the house of *Ffrael* had pollu-
ted among the heathē whither they
went,&c. 3.4.30
22 I doe not this for your sakes, O
house of *Ffraell*, but for mine holye
names sake, which yee polluted a-
mong the heathen,&c.3.12 3.and 3.
15.2
25 Then will I poure cleane water
vpon you, and yee shall bee cleane,

yea from all your filthineſſe,& from all your idols will I cleanſe you, &c. 3.1.3

26 A newe heart will I giue you, and a newe ſpirite will I put within you, and I will take away the ſtonie hart out of your bodie, and will giue you a heart of fleſh.2.3.6.& 2.5 8.& 3.24. 1.& 3.24.15

27 And I will put my ſpirite with in yours,and cauſe you to walk in my ſtatutes,& ye ſhal keepe my iudgementes and doe them.1.3.10.and 2. 3.6

32 Be it knowen vnto you, that I doe not this for your ſakes, ſayth the Lord God: therefore O ye houſe of *Iſrael*, bee aſhamed and confounded for your owne waies. 3.4.3.& 3. 12.3.& 3.15.2

37.4 Againe he ſaide vnto mee, prophecie vppon theſe bones and ſaye vnto them, O ye drie bones, heare the worde of the Lord. 2.10.21

25 And my ſeruaunt *Dauid* ſhal bee their prince for euer. 2.6.3

26 Moreouer, I will make a couenant of peace with them: it ſhall bee an euerlaſting couenant with them, &c. 2.6.3

48.21 And the reſidue ſhall be for the prince on the one ſide and on the other of the oblatiõ of the ſanctuary & of the poſſeſſion of the citie, &c. 4.2.13

35 And the name of the Citie from that daye ſhall bee, The Lorde is there. 1.13.4

DANIEL.

2.21 HE taketh awaye Kinges: and ſetteth vp kings, &c.4.20. 26

37 Thou art a king of all kinges: the God of heauen hath giuen thee kingdome, power, and ſtrength, and glorie. 4.20.26

44 And in the daies of theſe kinges ſhall the God of heauen ſette vp a kingdome, which ſhall neuer be deſtroyed: and this kingdome ſhall not be giuen to another people, but ſhall breake and deſtroy all theſe kingdomes, and it ſhall ſtande for euer,&c. 2.15.3

4.24 Wherfore, O king, let my coũſel be acceptable vnto thee,& breake of thy ſinnes by righteouſneſſe, and thine iniquities by mercye towards the poore,&c. 3.4.31.& 3.4.36

5.18 The moſt high God gaue vnto *Nebuchadnezar* thy Father a kingdome, and maieſtie, and honor, and glorie,&c. 4.20.26

6.22 And vnto thee O king, I haue done no hurt,&c. 4.20.32

7.4 The firſt was as a Lion, and had eagles winges: I beheld, till the wings thereof were plucked off,&c. 1.8.7

10 And ten thouſand thouſands ſtood before him: the iudgement was ſet and the bookes opened.1.14 5.&.1. 14.8.& 3.2.41

25 And ſhall ſpeake wordes againſte the moſt high, & ſhall conſume the ſainctes of the moſt high, & thinke that hee may chaunge times, and Lawes,&c. 4.7.25

9.5 We haue ſinned, and haue committed iniquitie, and haue done wickedly, yea wee haue rebelled,& haue departed from thy preceptes, and from thy iudgementes. 3.4.9

7 O Lorde righteouſneſſe belongeth vnto thee, and vnto vs open ſhame, &c. 4.20.29

10 For we haue not obeyed the voice of the Lord our God, to walke in his waies, which he had layed before vs, by the miniſterie of his ſeruants the Prophets. 2.5.11

18 For we do not preſent our ſupplications

tions before thee for our own righteousnesse, but for thy great tender mercies. 3.20.8.&3.20.14

14 Seuentie weekes are determined vpon thy people, and vpon thy holy citie, to finish thy wickednesse, and to seale vp thy sinnes, and to reconcile thy iniquitie, and to bring in euerlasting righteousnesse, &c. 2.7.2 &2.15.1.&2.15.6

27 And he shall confirme the couenant with many for one weeke: and in the middes of the weeke, he shall cause the oblation and sacrifice to cease: and for the ouerspreading of the abominations, hee shall leaue it desolate, &c. 4.2.12

10.13 But the prince of the kingdom of *Persia* withstood mee, &c. 1.14.7

20 But nowe I. will returne to fight with the Prince of *Persia*, &c. 1. 14.7

12.1 And at that time shall *Michael* stande vp, the great prince, which standeth for the childrē of the people, & there shall be a time of trouble, &c. 1.14.7 and 1.14.8. and 2. 10.11

2 And manie of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt. 3.25.7

3 And they that be wise, shall shine as the brightnes of the firmament: and they that turne manie to righteousnes, shall shine as the starres, for euer and euer. 3.25.10

OSEA.

1.11 THen shall the children of *Iudah*, and the children of *Israell* be gathered together, & appoint themselues one head, and they shal come vp out of the lande, &c. 2.6.3

2.5 For their mother hath plaideth harlot, she that conceiued them, hath done shamefully: for she saide I will go after my louers, &c. 2.8.18

18 And in that day I will make a couenaunt for them, with the wilde beastes, and with the foules of the heauen, and with them that creepe vpon the earth, &c. 4.1.20

19 And I will marrie thee vnto mee for euer: yea I will marrie thee vnto me in righteousnesse, and in iudgement, and in mercy, and in compassion. 3.14.6.&4.1.20

23 And I will haue mercie vpon her that was not pitied, and I will say to them which were not my people, thou art my people: and they shall say, thou art my God. 3.14.6

8.5 Afterwarde shall the children of *Israel* conuert, and seeke the Lorde their God, and *Dauid* their king, and shall feare the Lord & his goodnes in the latter daies. 2.6.3. and 3.2. 23

5.11 *Ephraim* is oppressed, and broken in iudgement, because hee willingly walked after the commaundement. 4.20.32

15 I wil goe, and returne to my place, till they acknowledge their fault, and seeke me. &c. 2.5.13

6.1 Come, and let vs returne to the Lord for he hath spoiled, & hee will heale vs: he hath wounded vs and he will binde vs vp. 3.3.2

7.8. *Ephraim* is as a cake on the harth not turned. 3.4.15

8.4 They haue set vp a king, but not by me, &c. 1.18.4

9.8 The watchman of *Ephraim*, should be in with my god: but that prophet is the snare of a fouler in all his waies, and hatred in the house of his God. 4.9.3

12.5 Yea the Lord God of hostes, the

Lorde himſelfe is his memoriall. 1. 13.10.
13.11 I gaue thee a king in mine anger, and I tooke him away in my wrath. 1.18.4.& 4.20.25
12 The iniquitie of *Ephraim* is bound vp, and his ſinne is hid. 3.4.29
14 I will redeeme thé from the power of the graue: I will deliuer them from death: O death I will bee thy death: O graue, I will bee thy deſtruction, &c. 3.25.10
14.2 Take away all iniquitie, and receiue vs gratiouſly: ſo wil we render the calues of our lippes. 3.4.30.& 3. 20.28.& 4.18.17
3 *Aſſhur* ſhall not ſaue vs, neyther will wee ride vppon horſes: neither will we ſay any more to the worke of our handes, ye are our Gods: for in thee, the fatherleſſe findeth mercie. 1.11.4
4 I wil heale their rebellion: I will loue them freelie: for mine anger is turned away from them. 3.14.6

JOEL.

2.12 TVrne you vnto mee, with all your hearte, & with faſting and with weeping, and with mourning. 2.5.8.& 3.3.17
13 And rent your hart, and not your clothes, &c. 3.3.16.& 4.12.19
15 Blowe the trumpet in *Sion*, ſanctifie a feaſt, call a ſolemne aſſembly 4 12.14.& 4.12.17
28 And afterwarde will I poure out my ſpirite vppon all fleſhe and your ſonnes, & your daughters ſhall propheciey: your olde men ſhall dreame dreames, and your young men ſhall ſee viſions. 2.15.2. and 3.1.2. and 4. 18.4
32 But whoſoeuer ſhall call vppon the name of the Lord, ſhalbe ſaued, for in mount *Zion*, and in *Ieruſalem* ſhalbe deliuerance, &c. 1.13.13.& 1. 13.20.& 3.20.2.& 3.20.14.& 4.1.3.& 4.1.4
3.17 Then ſhall *Ieruſalem* bee holie, and there ſhall no ſtraungers goe through her any more. 4.1.17

AMOS.

1.2 THe Lorde ſhall roare from *Zion*, and vtter his voyce from *Ieruſalem*, &c. 2.8.15
3.6 Or ſhall there bee euill in a citie and the Lord hath not done it? 1.17. 8.& 1.18.3
4.7 And alſo I haue withholden the raine from you, when there were yet three monethes to the harueſt, and I cauſed it to raine vppon one citie, and haue not cauſed it to raine vpon an other, &c. 3 22.10
5.14 Seeke good and not euill, that ye may liue, &c. 2.5.10
6.1 Woe to them that are at eaſe in *Zion*, &c. 3.19 9
4 They lie vppon beddes of yuorie, and ſtretch themſelues vppon their beddes, &c. 3.19.9
8.11 Beholde, the dayes come, ſaith the Lord God, that I will ſend a famine in the lande, and not a famine of bread, nor thirſt for water, but of hearing of the worde of the Lorde. 3.22.10
9.11. In that day will I raiſe vp the tabernacle of *Dauid*, ỳ is fallen downe and cloſe vp the breaches thereof, and I will raiſe vp his ruines, and I will builde it as in the daies of olde, 2.6.3

ABDJAS.

BVt vppon mount *Zion*, ſhall bee deliuerance, &c. 4.1.13

JONAS.

1.4 BVt the Lorde ſent out a great winde into the ſea, and there

was a mightie tempeſt in the ſea, &c. 1.16.7
29 But I wil ſacrifice vnto thee, with the voice of thankes giuing, and will pay that I haue vowed: ſaluation is of the Lord. 3 20.28
34 Yet fortie daies, and *Niniueth* ſhal be ouerthrowen. 1.17.12
5 So the people of *Niniueth* beleued God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, euen to the leaſt of them. 3.3. 4 & 4.12.17
10 And God ſawe their workes that they turned from their euill waies: and God repented of the euill that he had ſaide, that he would doe vnto them, and he did it not. 1.17.14

MICHEAS.

2.13 THe breaker vp ſhall come vp before them: they ſhal breake out and paſſe by the gate, and goe out by it, and the Lord ſhall be vpon their heades. 2.6.3
3.6 Therefore night ſhal be vnto you for a viſion, and darkeneſſe ſhall bee vnto you for a diuination, and the ſunne ſhal goe downe ouer the prophets, and the day ſhall be darke ouer them. 4.9.6
5.2 And thou *Bethlem, Ephratah*, arte litle to be among ſo many thouſãds of *Iudah*, yet out of thee ſhall hee come foorth vnto mee, that ſhal bee the ruler in *Iſraell*: whoſe goinges, &c. 2.14.7
13 Thine Idolles alſo will I cut off, & thy images out of the middes of thee: and thou ſhalt no more worſhippe the worke of thine handes. 1.11.4
7.9 I will beare the wrath of the Lord, becauſe I haue ſinned againſt him, vntil hee pleade my cauſe, &c. 3. 4.32
19 He will ſubdue our iniquities, and caſt all their ſinnes into the bottom of the ſea. 3.4.19

HABACVC.

1.12 ART not thou of olde, O Lord my God mine holie one? we ſhall not die, O Lord, &c. 2.10.8
2.3 Though it tarrie, waite, for it ſhall ſurely come, and ſhal not ſtay. 3 2.42
4 But the iuſt ſhall liue by his faith. 3.14.11.&3.18.5
18 What profiteth the images, for the maker thereof hath made it an image? and a teacher of lies, though hee y made it, truſte therein, when hee that maketh dumme idoles. 1.5. 12.&1.11.5
20 But the Lord is in his holy Temple: let al the earth keepe ſilence before him 1.5.12..&1.10.3.& 2.8.15
3.2 In wrath remember mercie. 3.4. 32
3 God commeth from *Teman*, &c. 1. 13.27
13 Thou wenteſt foorth for the ſaluation of thy people, euen for ſaluation with thine annointed, &c. 2.6.3.

SOPHONIAS.

1.5 AND them that worſhippe the hoaſt of heauen vppon the houſe toppes, and them that worſhip and ſweare by the Lorde, and by *Malcham*, &c. 2.8.23
3.11. For then I will take away out of the middes of thee, them y reioyce of thy pride, and thou ſhalt no more be proud of mine holy mountaine. 3.12.6

HAGGEVS.

2.12 ASke nowe the Prieſtes concerning the lawe, and ſay: if one beare holie fleſh in the skirt of his garment, &c. 3.14.7

ZACHARIAS.

1.3 TVrne yee vnto mee, saith the Lord of hostes, and I wil turne vnto you, &c. 2.5.9. & 3.24.15

2.4 And an other angell went out to meete him, and saide vnto him, run speake to this young man, and saye *Jerusalem* shall be inhabited without walse, for the multitude of men and cattell that are therein. 1.13. 10

8 For he that toucheth you, toucheth the apple of my eye. 1.13.10. & 1.17.6

11 And many nations shall be ioyned to the Lorde in that daye, and shall be my people: and I will dwell in the middest of thee, & thou shalt know that the Lorde of hostes hath sent mee vnto thee. 1.13.10

12 And the Lord shal inherite *Judah* his portion in the holie lande, and shall chose *Ierusalem* againe. 3. 21.5

3.10 In that day, sayeth the Lord of hostes, shall ye call euerie man his neighbour vnder the vine, and vnder the figge tree. 3.13.4

7.13 Therefore it is come to passe, that as he cried and they could not heare, so they cried, and I would not heare, saith the Lord of hosts. 3.3. 24

9.9 Reioyce greatly, O daughter *Sion*, shout for ioy, O daughter *Ierusalem*: behold, thy king commeth vnto thee, he is iust & saued, poore, &c 2.6.3. & 2.17.6

11 Thou also shalt be saued, through the bloude of the couenant I haue loosed thy prisoners, out of the pit wherein was no water. 2.16.9

12.4 In that day I will smite, saieth the Lord, euerie horse with stonishment, and his rider with madnesse, &c. 49.5

13.9 They shall call on my name, & I wil heare them: I will say, it is my people, and they shall say, the Lorde is my God. 3.20.13

14.9 And the Lorde shall bee king ouer all the earth: in that day shall be one Lord, and his name shall bee one. 1.12 3

MALACHIAS.

1.2 WAS not *Esau Jacobs* brother? saith the Lorde, &c. 3.21 6

3 Yet I loued *Jacob*, and I hated *Esau*, &c. 3.21.6

6 A sonne honoureth his Father, & a seruaunt his maister. If then I bee a father, where is mine honor, and if I bee a master, where is my feare, &c. 2.8.14 & 3.2.16. & 3.6.3

11 For from the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles. And in euerie place incense shal be offered vnto my name: and a pure offering, &c. 4.18.4. and 4.18. 16

2.4 And ye shall knowe, that I haue sent this commandement vnto you that my couenant, which I made with *Leuie*, might stande, saieth the Lorde of hoastes. 4.2.3. and 4.8. 2

5 My couenant was with him of life and peace, and I gaue him feare, & he feared me, and was afraide before my name. 4.2.3.

6 The law of truth was in his mouth and there was no iniquitie found in his lips. 4.2.3. & 4.8.2

7 For the Priestes lips shoulde keepe knowledge, and they shoulde seeke the lawe at his mouth, for he is the messenger of the lord of hostes. 4.8. 2. & 4.8.6. & 4.9.2

8 But yee are gone out of the waye: yee haue caused many to fall by the law:

lawe: ye haue broken the couenant of *Leui*, &c 4.7.30

3.1 And the Lord whom ye seke, shal speedily come to his Temple: euen the messenger of the couenant whō ye desire, &c. 1.13.10.& 1.14.9

17 I will spare them, as a man spareth his owne sonne ỹ serueth him. 3.19.5

4.1 For, behold the day cōmeth that shal burne as an ouen: and all the proude, yea and all that do wickedly, shall be as stubble, and the day that commeth shall burne them vp, &c. 3.24.12

2 But vnto you that feare my name, shall the sunne of righteousnesse, &c. 2.6.1.& 3.24.12

4 Remember the lawe of *Moses* my seruaunt, which I commaunded vnto him in *Horeb* for all *Israel*, &c. 4.8.6

5 Behold, I will sende you *Eliah* the prophet before the comming of the great and fearefull day of the Lord. 2.9.5

6 And he shal turne the heart of the fathers to their childrē, & the heart of the children of their fathers, &c. 4.1.6

TOBIAS.

3.25 AND *Raphaell* was sent to heale them both, &c. 1. 14.8

SAPIENTIA.

14.16 THus by proces of time this wicked custome preuailed, and was kept as a law, & idols were worshipped by the commandement of tyrants. 1.12.8

ECCLESIASTICVS

15.14 GOD made man from the beginning, and left him in the hand of his counsel, and gaue him his commaundements and precepts. 2.15.18

15 If thou wilt, thou shalt obserue the commaundements, and testifie thy good will. 2.15.18

16 He hath set water and fire before thee, stretche out thy hande vnto which thou wilt. 2.15.18

17 Before man is life & death: good and euill: what him liketh shalbe giuen him. 2.15 8

16.14 He will giue place to all good deeds, & euerie one shal find according to his works, & after ỹ vnderstanding of his pilgrimage. 3.15.4

BARVCH.

2.18 BVt the soule that is vexed for the greatnes of sinne, and he that goeth crokedly, and weake, & the eies that faile, and the hungrie soule will giue thee praise and righteousnes, &c. 3.20.8

19 For we do not require mercie in thy sight. O Lord our God, for the righteousnesse of our fathers, or of our kings. 3.20.8

20 But becausse thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruauntes the Prophets, &c. 3.20.8

I. MACHABEES.

1.59 AND the Bookes of the lawe, which they founde, they burnt in the fire, and cut in peeces. 1.8.9

II. MACABEES.

12.43. AND hauing made a gathering through the company sent to *Jerusalem* about two thousande drachmes of siluer, to offer a sinne offering, &c. 3.5.8

15.39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I coulde. 3.5.8

MATTHEWE.

1.5 AND *Salomon* begat *Booz* of *Rachab*, and *Booz* begatte *Obed* of *Ruth*, and *Obed* begate

Ieſſe. 2.13.3
16 And *Iacob* begate *Ioſeph* the huſbande of *Marie*, of whom was borne Ieſus which is called Chriſt. 2.13.3.
21 And ſhe ſhal bring forth a ſonne, and thou ſhalt call his name Ieſus: for he ſhall ſaue his people frō their ſinnes. 2.6.1
23 Beholde, a virgine ſhalbe with childe, and ſhall beare a ſonne, and they ſhall call his name *Emanuell*, which is by interpretation, God with vs. 2.11.1
2.6 And thou *Bethlem* in the lande of *Juda*, art not the leaſt among the Princes of *Juda*: for out of thee ſhall come the gouernor that ſhall feede my people *Iſraell*. 2.14.7
3.2 *Iohn* ſaide, repent: for the kingdome of heauen is at hande. 3.3.2.&3.3.5.&3.3.19
6 And they were baptiſed of him in *Jordan*, confeſſing their ſinnes. 3.4.6.&4.15.6.&4.16.24
11 In deede I baptize you with water to amendment of life, &c. 4.11.6.&4.15.8.&4.16.25
12 Which hath his fanne in his hande and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire. 3.25.12.&4.1.13.&4.1.19
13 Then came Ieſus from *Galile* to *Jordan* vnto *Iohn*, to be baptized of him. 4.15.6.&4.16.27
15 Let be now: for thus it becōmeth vs to fulfill all righteouſnes. So hee ſuffred him. 2.16.5
16 And *Iohn* ſawe the ſpirite of God deſcending like a doue, & lighting vpon him. 1.11.3.&4.17.21.&4.19.20
17 And loe, a voice came from heauē ſaying: this is my beloued ſonne, in whome I am well pleaſed. 2.16.11.&3.2.32.&3.8.1.&3.24.1
4.2 And when he had faſted fourtie daies & fortie nights, he was afterward hungrie. 4.12.20
3 Then came to him the tempter, & ſaide, if thou be the ſonne of God, commaunde that theſe ſtones bee made bread. 3.20.46
4 Man ſhall not liue by bread onely, but by euerie woorde that proceedeth out of the mouth of God. 3.20.44
10 Then ſaide Ieſus vnto him, auoide Satan: for it is written, thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue. 1.12.3
11 Then the diuel left him: and beholde, the angels came, and miniſtred vnto him. 1.14.6
17 From that time Ieſus beganne to preach, and to ſaye, Amende your liues: for the kingdome of heauen is at haude. 2.9.2.&3.3.2.&3.3.19
19 Followe mee and I will make you fiſhers of men. 4.16.31
5.3 Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen. 3.17.10
4 Bleſſed are they that mourne, for they ſhalbe comforted. 3.8.9
8 Bleſſed are the pure in heart: for they ſhall ſee God. 3.25.6
10 Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heauen. 3.8.7
12 Reioyce and be glad, for great is your rewarde in heauen, &c. 3.18.1
13 Ye are the ſalt of the earth, &c. 4.3.3.&4.5.14.&4.8.4
14 Ye are the light of the worlde, &c. 4.3.3.&4.5.14.&4.8.4
15 Neither doe men light a candell and put it vnder a buſhell, but on a can-

candlestick, and it giueth light vnto all that are in the house. 3.11.14

16 Let your light so shine before mẽ that they may see your good workes and glorifie your father which is in heauen. 3.16.3

17 Thinke not that I am come to destroy the law, or the prophets. I am not come to destroy them, but to fulfill them. 2.7.14

19 Whosoeuer therefore shall breake one of these least cõmaundements: and teach men so, hee shalbe called the least in the kingdom of heauen: but whosoeuer shal obserue, &c. 2.8.59

21 Ye haue heard, that it was said vnto them of the olde time, thou shalt not kill: for who so euer killeth, shall be culpable of iudgement. 4.20.10

22 But I say vnto you, whosoeuer is angry with his brother vnaduisedly shalbe culpable of iudgement, &c. 2.8.7. & 2.8.39

25 Agree with thine aduersary quickly, whiles thou art in the way with him least, &c. 3.5.7

26 Verily I say vnto thee, thou shalt not come out thence, till thou hast payed the vttermost farthing. 3.5.7. & 3.25.6

28 Whosoeuer looketh on a woman to lust after her, hath cõmitted adultery with her already in his hart. 2.8.7

34 Sweare not at al neither by heauen &c. 2.8.26. & 4.13.12

39 But I say vnto you, resist not euill: but whosoeuer shall smite thee on the right cheeke, turne to him the other also. 4.20.19. & 4.20.20

44 Loue your enemies: blesse thẽ that curse you, &c. 2.8.57. & 3.7.6. & 4.13.12

45 That yee may bee the children of your father which is in heauen: for he maketh his sunne to arise on the euill, and on the good, &c. 3.20.15. & 3.14.16. & 3.25.9

46 For if you loue them which loue you, what reward shall you haue? do not the publicanes cuẽ the same? 2.8.58

6.2 Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the hypocrits do in the synagogues, & in the streets, to be prayed of men. Verily I say vnto you, they haue their reward. 3.7.2

6 But when thou prayest, enter into thy chamber: and when thou haste shutte the doore, pray to thy father which is in secret, &c. 3.20.29

7 Also when you pray, vse no vaine repetitions as the heathen, for they thinke to be heard, for their much babbling. 3.20.29

9 After this maner therefore pray ye, Our father which art in heauen, halowed by thy name, &c. 3.20.6. & 3.20.34

11 Giue vs this day our dailie bread. 2.5.14.

12 And forgiue vs our dets, as we also forgiue our detters. 3.4.38. & 4.1.23

21 For where your treasure is, there wil your heart be also. 3.2.25. & 3.18.6. & 3.25.1.

23 But if thine eie be wicked, then all thy body shalbe darke. Wherefore if the light which is in thee be darkenes, how great is ỹ darkenes? 3.2.25

7.7 Aske, & it shalbe giuen you: seeke, and ye shal finde: knocke, and it shal be opened vnto you. 3.20.13

11 If ye then which are euill, can giue to your children good gifts, howe much more shall your father which is in heauen, giue good thinges

things to them that aske him. 3.20.36

12 Therefore, whatsoeuer ye woulde that men should doe vnto you, euen so do ye to them: For this is the law and the prophets. 2.8.53

15 Beware of false prophetes, which come to you in sheeps clothing, but inwardly they are rauening wolues. 4.9.4

8.4 Then Iesus said vnto him, see thou tell no man: but goe, and shewe thy selfe vnto the priest, & offer the gift that *Moses* cõmanded, for a witnesse to them. 3.4.4

10 And when Iesus hearde this, hee maruailed, and saide to them which followed him: verily I say vnto you I haue not found so great faith euen in *Israell*. 3.7.13

11 Many shall come from the East & from the West, and shall sit downe with *Abraham*, and *Isaac* and *Iacob*, in the kingdome of heauen. 2.10.23. & 4.16.13

12 And the children of the kingdom shalbe cast out into vtter darkenes: there shalbe weeping and gnashing of teeth. 3.25.12

13 Then Iesus saide vnto the Centurion go thy waies, and as thou haste beleeued, so be it vnto thee. And his seruant was healed the same houre. 3.20.11

25 Then his disciples came, & awoke him, saying: maister, saue vs we perish. 3.2.21

29 Iesus the sonne of God, what haue we to do with thee? art thou come hither to torment vs before the time? 1.14.19

9.2 And loe, they brought to him a man sick of the palsie lying on a bed and Iesus seeing their faith, saide to the sicke of the palsie, sonne, bee of good comfort: thy sinnes are forgiuen thee. 3.2.13. & 3.4.35. & 3.20.3

3 Certaine of the scribes sayde within themselues, this man blasphemeth. 1.13.12

4 But when Iesus saw their thoughtes, &c. 1.13.12

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise and walke? 4.19.29

6 And that yee may knowe that the sonne of man hath authoritie to forgiue sinnes in earth, (then saide hee to the sicke of the palsie,) arise, take vp thy bed and go to thy house. 1.13.12

12 The whole needs not a phisicion, but they that are sicke. 2.12.4

13 For I am not come to cal the righteous, but the sinners to repentãce. 3.3.20. & 3.12.7. & 3.14.5

15 Can the children of the mariage chamber mourne, as long as the bridegrome, &c. 3.3.17. and 4.12.17

29 Then touched he their eies, saying according to your faith, bee it vnto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18

34 But the Pharisees said, he casteth out diuels, through the prince of diuels. 3.3.22

35 And Iesus went about all cities, and townes, preaching in their synagogues, & preaching the Gospell of the kingdome, &c. 2.9.2

10.1 And hee called his twelue disciples vnto him, and gaue them power against vncleane spirites, &c. 4.3.5

5 Go not into the way of the gentils and into the cities of the samaritãs enter ye not. 2.11.12

8 Heale the sicke: cleanse the lepers, raise vp the dead, cast out diuels, &c. 1.13.13

18 And ye shalbe brought to the gouernours and kinges for my sake, in wit-

wiene ſſing to them and to the Gentiles. 3.4.4
20 For it is not yee that ſpeake, but the ſpirite of your father that ſpeaketh in you. 4.19.8
28 And feare ye not them which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell. 1.15.2.& 3.25.7
29 Are not two ſparowes ſolde for a farthing, and one of them ſhall not fall on the grounde without your father? 1.16.1.& 1.16.5. & 1. 17.6
30 Yea, & al the haires of your head are numbred. 1.16.2
31 Feare ye not therefore, yee are of more value than manie ſparrowes. 1.17.6
33 But whoſoeuer ſhall deny me before men, him will I alſo denie before my father which is in heauen. 4.1.26
11.10 For this is hee of whome it is written: beholde, I ſende my meſſenger before thy face, which ſhall prepare thy way before thee. 3.3.19
11 Among them which are begotten of women, aroſe there not a greater than *Johm Baptiſt*: notwithſtanding he that is leaſt in the kingdome of heauen, is greater than hee 2.9.5
13 For all the Prophets & the lawe prophecied vnto *John*. 2.11.5.10
23 And thou *Capernaum*, which art lifted vp vnto heauen, ſhalt bee brought downe to hell: for if ſ great workes which haue ben don in thee had beene done among them of *Sodome* they had remained to this day. 3.24.15
25 At that time Ieſus anſwered, and ſaide: I giue thee thankes, O father, Lorde of heauen and earth, becauſe thou haſt hid theſe thinges from the wiſe, and men of vnderſtanding, and haſt opened them vnto babes. 3.2.34
27 Neither knoweth anie man the father, but the ſonne, and hee to whome the ſonne will reueale him. 4.8.5
28 Come vnto mee all yee that bee wearie and laden, and I will eaſe you. 3.3.20. & 3.4.3.& 3.12.7.& 3.18. 9
29 Take my yoke on you, & learne of mee that I am meeke and lowly in heart & yee ſhall find reſt vnto your ſoules. 3.18.9
30 For my yoke is eaſie, and my burden light. 4.19.3
12.24 But when the phariſees heard it, they ſaide, This man caſteth the diuels no otherwiſe out, but through *Beelzebub* the prince of diuels. 3.3. 22.
31 Euerie ſinne and blaſphemie ſhal be forgiuen vnto mē: but the blaſphemie againſt the holy ghoſt ſhall not be forgiuen vnto men. 1.13.15. & 3.3.21.& 3.3.22
32 And whoſoeuer ſhall ſpeake a worde againſt the ſonne of man, it ſhalbe forgiuen him: but whoſoeuer ſhall ſpeake againſt the boly Ghoſt it ſhall not be forgiuen him, neither in this worlde, nor in the worlde to come. 3.5.7
41 The men of *Ninive* ſhall riſe in iudgement, with this generation, and ſhall condemne it: for they repented at the preaching of *Ionas* &c. 3.24.15
43 Nowe when the vncleane ſpirite is gone out of the man, hee walketh throughout drye places, ſeeking reſt, and findeth none. 1.14.14 & 14.19.
13.4 And as he ſowed, ſome ſeedes fell by the way ſide, and the foules came and deuoured them vp. 3.22.10. & 4

&4.14.11.&4.17.33
5 And some fell vpon stonie ground where they had not much earth, & anon they sprong vp, because they had no depth of earth. 4.17.33
7 And some fell among thornes, and the thornes sprong vp, & choked them. 4.17.33
9 Hee that hath eares to heare, let him heare. 3.23.13
11 Because it is giuen vnto you, to knowe the secretes of the kingdom of heauen, but to them it is not giuen. 1.7.5.&3.24 13
16 But blessed are your eies, for they see: & your eares, for they heare. 2. 9.1
17 For verily I say vnto you, that many prophetes and righteous men haue desired to see those thinges which yee see, and haue not seene them, &c. 2.11.6
24 The kingdome of heauen is like vnto a man, which soweth good seed in his feelde. 4.1.13
29 But he said, nay: least while ye goe about to gather the tares, ye plucke vp also with them the wheate. 4.12. 11
31 The kingdome of heauen is like vnto a graine of mustardseed, which a man taketh & soweth in his fielde 4.19.34
33 Another parable spake hee vnto them, saying: the kingdome of heauen is like vnto leuen, which a woman taketh & hideth in three pecks of meale, till it be all leauened. 4.19. 34
39 And the enimie which soweth them, is the diuel, &c. 1.14.15
47 The kingdome of heauen is like vnto a net, ỹ was cast into the sea, & gathered of all kinde. 4.1.13. &4.16.31
14 25 And in the fourth watch of the night, Iesus went vnto them, walking on the sea. 4.17.29
15.3 Why do yee also transgresse the commaundement of God by your tradition? 4 10.16
4 For God hath commaunded, saying honour thy father and mother, and he that curseth father and mother, let him die the death. 2.8.36
8 This people draweth neere vnto mee with their mouth, and honoureth mee with their lippes, but their heart is farre off from mee. 3.10. 31
9 But in vaine they worshippe mee, teaching for doctrines, mens precepts. 4.10.15.&4.10 23
13 Euerie plant which mine heauenly father hath not planted, shall bee rooted vp. 2.3.9.&3.2.12.&3.23.1.& 3.24.6
14 Let them alone: they be the blind leaders of the blinde, & if the blind leade the blind, both shall fal in the ditch. 3.19.11. &4.9.12
24 I am not sent, but vnto the loste sheepe of the house of *Ffrael*. 2.11.12
16.6 Take heede and beware of the leauen of the Pharisees, & Saduces. 4.10 26
12 Then vnderstood they that he had not said that they should beware of the leuen of breade, but of the doctrine of the Pharisees, & Saduces. 4.10.26
16 Thou art Christ the sonne of the liuing God. 4.6.6
17 Blessed art thou *Simon* the sonne of *Jonas*, for flesh & bloud hath not reuealed it vnto thee, but my father which is in heauen. 2.2.19. &3. 1.4.&3.2.34
18 And I say also vnto thee that thou art *Peter*, & vpon this rócke I will build my church. 4 6.3.&4.6.5
19 And I will giue vnto thee the keyes of the kingdome of heauen: & what soeuer thou shalt binde vpon earth, shalbe

shalbe bound in heauen: and whatsoeuer thou shalt loose, on the earth shalbe losed in heauen. 3.4.12.& 4.1.22.&4 2.10.&4.6.4.&4.11.1.& 4.12.4.

23 Get thee behinde mee, Satan: thou art an offence vnto mee,&c .4.7.28

24 If anie man will followe mee, let him forsake himselfe, and take vp his crosse, and follow mee. 3.7.2.&3.8.1

17 For the sonne of man shall come in the glorie of his father, with his angels: and then shall he giue to euerie man according to his deedes. 3.18.1

17.2 And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light. 4.17.17

5 While hee yet spake, beholde, a bright cloude shadowed them: and beholde, there came a voice out of the cloude, saying: this is my welbeloued sonne in whome I am well pleased, heare him. 2.15 2.& 3.2.32.& 3.8.1.&3.20.48.& 4.8.1.& 4.8.7

18.10 For I say vnto you, that in heauen their Angels alwaies beholde the face of my father which is in heauen. 2.14.7.& 1.14.9

11 For the sonne of man is come to saue that which was lost. 2.12.4

15 If thy brother trespasse against thee, goe, and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother. 4.12.3

17 And if hee will not vouchsafe to heare them, tell it vnto the church: and if he refuse to heare the church also, let him be vnto thee as an heathen man, and as a publicane. 4.8.15.& 4.11.2.& 4.12.3

18 Verily I say vnto you, whatsoeuer ye binde on earth, shalbe bound in heauen, and whatsoeuer ye loose on earth shalbe losed in heauen. 3.4.12.& 3.4.20.& 4.1.22.& 4.2.10.& 4.8.4.& 4.12.4.& 4.12.9

19 Againe, verilie I say vnto you, that if two of you shall agree in earth vpon anye thing, whatsoeuer they shall desire, it shalbee giuen them of my father which is in heauen. 3.20.30

20 For where two or three are gathered together in my name, there am I in the middes among them. 4.1.9.& 4 6.4.& 4.9.2

22 I say not to thee, vnto seuē times: but vnto seuentie times seuē times. 4.1.23

29 And his fellow therfore fel down and besought him, saying, haue patience with me, & I wil pay thee all. 4.1.23

19.6 Wherefore they are no more twaine, but one flesh: let not man therefore put a sunder that which God hath coupled together. 4.15.22

11 All men cannot receiue this saying, saue them to whom it is giuen. 2.8.42.& 4.13.17

12 For there are some chast, which were so borne of their mothers belly: and there be some chaste which be made chaste by men: and there be some chaste, which haue made themselues chast for the kingdome of heauen, &c. 2.8.42

13 Then were brought vnto him litle children, that he shoulde put his hande vppon them, and praye: and the disciples rebuked them. 4.16.7

14 Suffer litle children to come vnto me, and forbid them not: for of such is the kingdome of heauen. 4.16.7.& 4 16.17.& 4.16.26

15 And when he had put his handes

on

on thé, he departed thence. 4.3.16
17 There is none good but one, euen God: but if thou wilt enter into life, keepe the commaundements. 1 13. 13.24.& 3.18 9
18 Thou shalt not kil: thou shalt not commit aduleerie: thou shalt not steale, &c. 2.8.35 36 37.38 39.&c. to the ende of the Chapter.
19 Honor thy father and thy mother, &c. 2.8.12.35
21 If thou wilt be perfecte, goe, sell that thou hast, & giue to the poore, and thou shalt haue treasure in heauen, &c. 4.13.13.
25 And when his disciples heard it, they were exceedingly amazed, saying, who then can bee saued? 2.7.5
26 And Iesus beheld them and said vnto them: with men this is vnpossible, but with God all thinges are possible. 2.7.5
28 And Iesus said vnto them, verily I say to you: that when the sonne of man shall sit in the throne of his maiestie, yee which followed me in the regeneration, shal sit also vpon twelue thrones, and iudge the twelue tribes of *Israel*. 2.16.18.& 3.25.10
29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundred folde more, & shall inherite life euerlasting. 3.25. 10
20.1 For the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day, to hier labourers into his vineyard. 3.18.3
25 Ye knowe that the lordes of the Gentils haue dominatiō ouer thé, and they that are great, exercise authoritie ouer them. 4.11.8 &4.11.9
26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant. 4.11. 8
28 Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the raunsome of many. 2.16.5
21.9 Moreouer, the people that went before, and they also that followed cried, saying: *Hosanna* the sonne of *Dauid*: blessed be hee that cōmeth in the name of the Lorde, &c. 2.6. 4
22 Whatsoeuer yee shall aske in prayer if ye beleue, ye shal receiue it. 3 20.11
25 The baptisme of *John* whence was it? frō heauen, or of men? then they reasoned among themselues saying, if we shal say from heauen, he will say vnto vs, why did yee not then beleue him. 4.19.5
31 Whether of them twayne did the will of the father? they sayde vnto him, the first. Iesus saide vnto thé, verily I say vnto you, that the Publicans and the harlots shal goe before you into the kingdome of God. 2.8.14.& 3.7.2
22.2 The kingdome of heauen is like vnto a certaine king, which maried hys sonne. 3.24.8
12 Frind how camest thou in hither, & hast not on a wedding garment? 4.17.45
13 Bind him hand & foote, take him away, and cast him into vtter darknesse: there shalbe weeping & gnashing of teeth. 3.25.12
14 For manie are called, but few are chosen. 3.24.6
23 The same day the Sadduces came to him, which say that there is no resurrection. 2.10.23
30 For in the resurrection, they neyther

neither marrie wiues, nor wiues are bestowed in mariage, but are as the Angels of God in heauen. 1.14.9. & 1.15.3. & 2.12.6. & 3.25.11. & 4.1. 4

32 I am the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*: God is not the God of the dead, but of the liuing. 2.10.6. & 4.16.3

37 Thou shalt loue the Lord thy God with all thy heart, with all thy soule and with all thy minde. 2.8.11. & 2.8 51. & 3.3.11.

39 And the second is like vnto this, thou shalt loue thy neighbour as thy selfe. 2.8.11

23.4 For they binde heauie burdens, and grecuous to be borne, and laye them on mens shoulders, but they themselues wil not moue them with one of their fingers. 4.10.1. & 4.10. 26

8 But be not ye called, *Rabbi*: for one is your doctor to wit, Christ, and all ye are brethren. 4.8.8

9 And call not man your father vpō the earth: for there is but one, your father which is in heauen. 3.20. 38

23 And ye leaue the weightier matters of the law, as iudgement, and mercie, and fidelitie, these ought ye haue done, and not to haue left the other. 2.8.52.

25 Woe vnto you scribes and Pharisees, hypocrites, for ye make cleane the outer side of the cup, and of the platter, but within they are full of briberie and excesse. 3.4.36

37 *Ierusalem, Ierusalem*, which killest the prophets, & stonest them which are sent to thee: howe often woulde I haue gathered thy children together, &c. 3.24.16

24.11 And many false Prophets shal arise and shal deceiue manie. 4.9. 4

14 And this Gospel of the kingdome shalbe preached through the whole world, for a witnesse vnto all nations: and then shall the ende come 3.4.4

24 For there shall arise false Christs, and false Prophets, and shal shewe great signes and wonders: so that if it were possible, they shoulde deceiue the verie elect. 4.9.4

30 And then shall appeare the signe of the sonne of man in heauen, and then shall all the kinredes of the earth mourne, and they shal see the sonne of man come in the cloudes of heauen with power & great glorie. 2.16.17

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onelie. 1. 14.9

45 Who then is a faithfull seruaunt, and wise, whome his maister hath made ruler ouer his household, to giue them meate in season? 4.16. 31

25.3 The foolish tooke their lampes, but tooke no oyle with them. 3.5. 7

21 Then his maister said vnto him, It is well done good seruaunt and faithfull: thou hast beene faithfull in litle, I wil make thee ruler ouer much: enter into thy maisters ioy. 2. 3.11

23 It is well done good seruaunt and faithfull, thou hast beene faithful in litle, &c. 2.3.11

29 For vnto euerie man that hath, it shalbe giuen, and hee shal haue abundance: and from him that hath not, euen that he hath, shalbe taken away. 2.3.11. & 3.15.4

31 And when the sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sitte vpon the throne of his glorie. 2.16. 17

17

32 And before him shal be gathered all nations, & hee shal separate one from an other, as a shepeheard separateth the sheepe from the goats. 2.16.17. & 3.25.9

34 Come ye blessed of my father, inherite the kingdome prepared for you frō the foūdations of the world 3.18.1. & 3. 18.2. & 3. 18.3. & 3.24. 16

35 For I was an hungred, & ye gaue me meate: I thirsted, & ye gaue me drinke, &c. 3.18.1

40 Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. 3.18.6

41 Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels. 1.14.14 & 1.14.19. & 3.25.5

46 And these shall go into euerlasting paine, and the righteous into life eternall. 3.25.5

26.10 Why trouble yee the woman? for she hath wrought a good worke vpon me. 3.25.8

11 For yee haue the poore alwaies with you, but me shall ye not haue with you alwaies. 4.3.1 & 4.17.26. & 4.17.28

12 For in that she powred this ointment vpon my bodie, shee did it to burie me. 3.25.8

15 And he saide to them, what wil ye giue mee, and I will deliuer him vnto you? and they appointed vnto him thyrtie peeces of siluer. 4.18. 14

26 And as they did eate, Iesus tooke the bread: and when hee had giuen thankes he brake it, and gaue it to the disciples, and saide, take, eate: this is my body. 4.14.20. and 4.16.30. and 4. 17.1. and. 4.17.20. and 4.19. 23

27 Also he toke the cup, and when he had giuen thanks he gaue it to thē, saying, drinke ye all of it. 4.9 14

38 Then said Iesus vnto thē my soule is verie heauie euen vnto the death: tarie ye here, and watch with me. 2. 16.12. & 3.8.9

39 So he went a litle further, and fel on his face, & praied, saying: O my Father, if it be possible let this cup passe from me, neuertheless not as I will, but as thou wilt. 2.16.12

53 Thinkest thou that I can not now pray to my Father, and he will giue me more thā twelue legions of Angels. 1.14.8

74 Then began he to curse himselfe and to sweare, saying, I knowe not the man. 4.1.26

75 Then *Peter* remembred the words of Iesus, which saide vnto him, Before the cocke crowe thou shalt deny me thrise. So hee went out, and wept bitterly. 3.3 4

27.4 I haue sinned betraying the innocent bloud, but they saide, what is that to vs? see thou to it. 3.3.4

12 And when he was accused of the chiefe Priests and elders, he answered nothing. 2.16.5

14 But he aunswered him not to one word, in so much that the gouernor maruailed greatly 2.16 5

23 Then said the gouernour, but what euill hath he done? then they cryed the more saying, let him be crucified. 2.16.5

24 When *Pilate* saw that he auailed nothing, but that more tumult was made, he tooke water and washed his handes before the multitude, saying, I am innocent of the bloude of this iust man: looke you to it. 2. 16.5

46 And about the ninth houre Iesus cried with a loude voyce, saying, *Eli, Eli, Lamasabacthani?* that is, my

my God, my God, why hast thou forsaken me? 2.16.11

50 Then Iesus cried againe with a loude voice, & yeelded vp the ghost. 4.19.23

52 And the graues did open themselues, and many bodies of ỳ saintes which slept, arose, 2.10.23. and. 3.25. 7

53 And came out of the graues after his resurrection, and went into the holy citie, and appeared to many. 2.10.23

66 And they went and made the sepulchre sure with the warch & sealed the stone. 3.25.3

28.5 But the Angell aunswered and saide to the women, feare yee not, &c. 1.14.6

6 He is not here, for he is risen, as he saide, &c. 4.17.29

7 Tell his disciples, that hee is risen from the dead, &c. 1.14.6

11 Nowe when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie priestes all the things that were done. 3.25.3

12 And they gathered themselues together with the elders, & toke cousell, & gaue large monie to the souldiers. 3.25.3

13 Saying, Say, his disciples came by night and stole him away while wee slept. 3.25.5

18 All power is giuen vnto mee in heauen and in earth. 3 15.5

19 Go therefore and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy ghost. 1.13.16, & 4.3.6. & 4.8.4. & 4.14.20. & 4.15.6.18.20.22. & 4.16.27. & 4.19.28

20 I am with you alwaies, vntill the ende of the world. 1.16.14. & 4.8.8. & 4.8.11. & 4.17.26. & 4.17.28. and 4.17. 30

MARKE.

1. THe beginning of the Gospell of Iesus Christ the sonne of God. 2. 9.2

4 *Iohn* did baptise in the wilderneſse, and preached the baptisme of amẽdement of life for remission of sins. 3.3.19. & 4.19.17

15 And saying the time is fulfilled, & the kingdome of God is at hand, repent & beleeue the gospell. 3.3.19

3.15 And that they might haue power to heale sickenesses, and to cast out diuels. 1.13.13

28 Verily, I saye vnto you, all sins shall bee forgiuen vnto the chĩldren of men, and blasphemies, wherewith they blaspheme. 3.5.7

29 But he that blasphemeth against the holy Ghost, shall neuer bee forgiuen, but is culpable of eternal dãnation. 1.13.15. & 3.3.22

6.7 And gaue them power ouer vncleane spirites. 1.13.13

13 And they cast out many diuels, & they annointed many that were sick with oyle, and healed them. 4.19.18. & 4.19.21

7.33 Then he tooke him aside from the multitude, & put his fingers in his eares, & did spit, and touched his tongue. 4.19.23

8.38 For whosoeuer shal be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also, &c. 4.1.26

9.24 Lord, I beleeue: helpe my vnbelief. 4.14.7

43 To goe into hel, into the fire that neuer shall be quenched. 3.25.12

44 Where their worme dieth not, & the fire neuer goeth out. 3.25.12

10.9 Therefore, what God hath coupled together, let no man separate. 4.1.1.

30 But he shal receiue a hundred fold nowe at this present: houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions: and in the world to come eternall life. 3.18.3

11.24 Whatsoeuer ye desire when ye pray, beleeue that ye shall haue it and it shalbe done vnto you. 3.20.11

12.18 Then came the Saduces vnto him (which say, that there is no resurrection) and they asked him, saying. 3.25.5

13.32 But of that day & houre knoweth no mā, no not the Angels which are in heauen, neyther the sonne himselfe, saue onely the Father. 2. 14.2

14 22 And as they did eate, Iesus toke the breade, and when he had giuen thankes, hee brake it and gaue it to them, and saide, take, eate: this my body. 4.17.1.& 4.17.20

33 And hee tooke with him *Peter*, & *Iames* and *John*, & he began to bee afraide, and in great heauinesse 3.8. 9

34 And saide vnto them, my soule is verie heauie, euen vnto the death: tarie here and watch. 2.16.12

15 28 Thus the scripture was fulfilled, which saith. And he was counted among the wicked. 2.16.5

16.9 He appeared first to *Marie Magdalene*, out of whome hee had caste seuen diuels. 1.14.14

15 Goe ye into all the worlde, and preach the Gospel to euerie creature. 4.3.4 & 4.3.12. & 4.16.27. & 4. 19.28

16 He that shall beleeue and be baptised, shall bee saued. 4.15.1. & 4.16. 27

19 So after the Lord had spoken vnto them, he was receiued into heauen and sat at the right hand of God. 2. 14.3. & 4.17.2.7

LVKE.

1.6 BOth were iustified before God and walked in all the cōmandementes and ordinaunces of the Lorde, without reproofe. 3.17.7

15 And hee shall be filled with the holy ghost, euen from his mothers woombe. 4.16.17

17 For hee shall goe before him in the spirite and power of *Elias*: to turne the heartes of the fathers to their children, and the disobedient to the wisedome of the iust men, to make readie a people prepared for the Lord. 4.1.6

31 For loe, thou shalt conceiue in thy woombe, and beare a sonne, and shalt call his name Iesus. 2.16.1

32 He shall be great, and shall bee called the sonne of the moste high, & the Lorde shall giue vnto him the throne of his father *Dauid*. 2.14.4.7

33 And he shall raigne ouer the house of *Jacob* for euer, and of his kingdome shall bee none ende. 2.14.3.& 2.15.3

34 Then saide *Marie* vnto the Angell, how shall this be, seeing I know no man? 4.17.15

35 And the Angel answered, & saide vnto her, the holy Ghost shall come vpon thee, & the power of the most high shall ouershadow thee: therefore also, that holy thing which shall be borne of thee, shall be called the sonne of God. 2.14.5

43 And whence commeth this to me that the mother of my Lord should come to me? 2.14.4

54 Hee hath vpholden *Israel* his seruant, being mindfull of his mercie. 2.10.4

72 That he would shewe mercye towardes our fathers, and remember his holy couenant. 2.10.4

73 And

73 And the oth which hee ſware to our father *Abraham*. 2.10.4
74 That we being deliuered out of the handes of our enemies, ſhould ſerue him without feare. 3.16.2
77 And to giue knowledge of ſaluation vnto his people, by the remiſſion of their ſinnes. 3.11.22
79 To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death, and to guide our feete into the way of peace. 2.12.4
2.11 That is, that vnto you is borne this day in the Citie of *Dauid* a Sauiour, which is Chriſt the Lorde. 2.15.5
13 And ſtreight way there was with the Angell a multitude of heauenly ſoldiers, prayſing God, &c. 1.14.5
37 And ſhee was a widowe about fourſcore and fourt yeeres, and went not out of the temple, & ſerued God with faſtings, and prayers, night and day. 4.12.16
52 And Ieſus increaſed in wiſedome, and ſtature, and in fauor with God and men. 2.14.2
3.3 And he came into all the coaſtes about *Iordan*, preaching the baptiſme of repentance for the remiſſion of ſinnes. 3.3.19. & 4.15.7. & 4.19.17
8 Bring forth therefore fruites worthy amendement of life, and begin not to ſay with your ſelues, We haue *Abraham* to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto *Abraham*. 3.3.5
14 The ſouldiers likewiſe demanded of him, ſaying, and what ſhall we doe? and he ſaide vnto them, do violence to no man, neither accuſe any falſely, and be content with your wages. 4.20.12
16 *Iohn* anſwered, and ſaid to them all, indeed I baptize you with water, but one ſtronger than I, commeth, whoſe ſhooes latchet I am not worthy to vnlooſe: hee will baptiſe you with the holy Ghoſt, and with fire. 3.1.3.4. & 4.15.6.7
22 And the holy Ghoſt came downe in a bodily ſhape like a Doue, vpon him, and there was a voyce from heauē, ſaying, thou art my beloued ſonne: in thee I am well pleaſed. 4.17.21
23 And Ieſus himſelfe began to be about thirtie yeares of age, being as men ſuppoſed the ſonne of *Ioſeph*, which was the ſonne of *Elie*. 4.25.27.29
38 Which was the ſonne of *Enos*, which was the ſonne of *Seth*, which was the ſonne of *Adam*, whiche was the ſonne of God. 2.12.7. & 2.13.3
4.17 And there was deliuered vnto him the boke of the prophet *Eſaias*: and when he had opened the booke hee founde the place where it was written. 4.19.23
18 The ſpirite of the Lord is vpon me becauſe he hath annointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken in heart. 2.15.2. & 3.20. & 3.4.3
5.13 And touched him, ſaying, I will, be thou clean. And immediatly the leproſie departed from him.
14 And he commanded him that he ſhoulde tell it to no man: but goe, ſaith hee, and ſhewe thy ſelfe to the prieſt, and offer for thy cleanſing, as *Moſes* hath commanded, for a witneſſe vnto them. 3.4.4
34 Can ye make the children of the wedding chamber faſte, as long as the bridegrome is with them? 4.12.17
6.13 And when it was day, he called his diſciples, and of them he choſe twelue

twelue, which also he called Apostles. 4.3.5
23 Reioyce ye in that day, and be glad, for behold, your reward is great in heauen, &c. 3.18.1
24 But woe be to you that are riche, for you haue receiued your consolation. 3.19.9
32 Be ye merciful therefore, as your father also is mercifull. 3.7.6
7.29 Then all the people that heard, and the publicanes iustified God, being baptised with the baptisme of *Iohn*. 3.11.3
35 But wisedome is iustified of al her children. 3.11.3
36 And one of the pharisees desired him that he woulde eate with him: and hee went into the Pharisees house, and sat downe at the table 3. 4.37
47 Wherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To whom a litle is forgiuen, he doth loue a litle. 3.4.31
8.2 And certaine women, which were healed of euill spirites, and infirmities, as *Maria* which was called *Magdalene*, out of whome went seuē diuels. 1.14.14
7 And some fell among thornes, and the thornes sprung vp with it, and choked it. 3.2.10
13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy, but they haue no rootes, which for a while beleeue, but in the time of tentation goe away. 3.2.10
15 But that which fel on good ground, are they which with an honest, and good hart heare the worde, & keepe it, & bring forth fruit with pacience. 4.14.11
9.23 If any man will come after me, let him deny himselfe, and take vp his crosse daily and followe me. 3.15.8,
26 For whosoeuer shall bee ashamed of me, and of my words, of him shall the sonne of man be ashamed when he shall come in his glorie, & in the glorie of the father, and of the holy Angels. 1.14.9
55 But Iesus turned about, and rebuked them, and said, ye knowe not of what spirite ye are. 3.20.15
10.1 After these thinges the Lord appointed other 70. also, & sent them two and two before him, &c. 4.3.4
6 And if the sonne of peace be there your peace shall rest vpon him: if not, it shall returne to you againe. 3. 23.14
16 He that heareth you, heareth me: and he that despiseth you, despiseth me. 4.3.3. & 4.8.4
18 I sawe Sathan, like lightning, fall downe from heauen. 1.14.18
20 Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but rather reioice, because your names are written in heauen. 3.24.9
21 The same houre reioyced Iesus in the spirite and saide, I confesse vnto thee father, Lorde of heauen and earth, that thou hast hidde these thinges from the wise and learned, and hast reuealed them to babes, euen so, father, because it so pleased thee. 3.2.34
22 All things are giuen me of my father: and no man knoweth who the sonne is, but the father: neither who the father is, saue the sonne: and hee to whom the son will reueale him. 3. 2.1. & 4.18.20
23 Blessed are the eies, which see that yee see. 2.9.1
24 For I tell you, that many prophets and kinges haue desired to see these thinges, which ye see, and haue not seene them, &c. 2.9.1. & 2.11.6
25 Maister, what shall I doe, to inherite

rite eternall life? 4.13.13
27. And hee answered, and saide, thou shalt loue thy Lord God, with al thy heart, and with all thy soul, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe. 2.8.11
30. And a certaine man went downe from Ierusalem to Iericho, and fell among theeues. 1.5.19
36. Which now of these three, thinkest thou, was neighbour to him that fel among the theeues? 2.8.55
11.2. And he saide vnto them when ye pray, say, Our father which art in Heauen. 3.20.6.& 3.20.34.
3 Our dayly breade giue vs for the day. 2.5.14
21. When a strong man armed, keepeth his place, the thinges that hee possesseth are in a peace. 1.14.13.& 1.14.18.
22. But when a stronger than he commeth vpon him, and ouercommeth him, he taketh from him, all his armour wherein he trusted, and deuideth his spoiles. 1.14.18.
39. And the Lorde sayde vnto him, in deed ye Pharisees make cleane the out side of the cup, & of the platter, but the inwarde part is full of rauening and wickednesse. 3.4.36.
12 5. Feare him which after hee hath killed, hath power to cast into hell, &c. 1.15.2.
10. And whosoeuer shall speake a word against the sonne of man, it shall be forgiuen him: but vnto him that shal blaspheme the holy Ghoste, it shall neuer be forgiuen. 1.13.15.& 3.3.21. 22.& 3.5.7.
14. Man, who made me a iudge, or a diuider ouer you? 4.11.9.& 4.11.11
14.21. Go out quickly into the places and streetes of the Citie, and bring in hither the poore & the maimed, and the halt, and the blinde. 4.16.

31

15.7. I say vnto you, that likewise ioy shall bee in heauen for one sinner ỹ conuerteth, more than for nintie & nine iust men, which neede no amendment of life. 1.14.7
20. And when he was yet a great way off, his father sawe him, and had cõpassion, and ran & fell on his necke and kissed him. 3.20.37
16.2. And he called him, and said vnto him, howe is it that I heare this of thee? giue an accoumpt of thy stewardship, for thou maist be no longer steward. 3.10.5.
9. And I say vnto you, make you frends with the riches of iniquitie, ỹ when you shall want, they may receiue you into euerlasting habitations. 3. 18.6
15. Yee are they which iustifie your selues before men, but God knoweth your harts, &c. 3.11.3.& 3.12.2
16. The lawe and the prophets endured vntill *Iohn*, & since that time the kingdome of God is preached, and euerie man presseth into it. 2.7. 16.
22. And it was so, that the begger died, and was caried by the Angels into *Abrahams* bosome, &c. 1.14.7.& 1.15. 2.& 3.25.6
17.3. If thy brother trespasse against thee, rebuke him: and if he repent, forgiue him. 3.7.6
4. And the Apostles saide vnto the Lord, increase our faith. 4.14.7
7. Who is it also of you, that hauing a seruaunt plowing or feeding cattel, would say vnto him by and by, when he were come from the field, &c. 3. 14.15.
10. So likewise ye, when ye haue done all these things which are commanded you, say, we are vnprofitable seruants, we haue done that which was our duetie to doe. 3.14.14.

3.15.3.
14. And when he saw them, he sayd vnto them, go, shew your selues to the Priestes. And it came to passe, that as they went, they were cleansed. 3.4.4
20. And when hee was demaunded of the Pharisees, when the kingdome of God should come, he aunswered them and said: the kingdom of God commeth not with obseruation. 2. 15.4
18.1. And he spake also a parable vnto them to this ende, that they ought alwayes to pray, and not to waxe faint. 3.20.7
13 But the Publicane standing a far off, would not lift vp so much as his eyes to heauen, but smote his brest, saying: O God, be mercifull to mee a sinner. 3.4.18.& 3.12.7.
14 I tell you, this man departed to his house iustified, rather than the other: for euery man that exalteth himselfe, shall be brought low, & he that humbleth himselfe, shall bee exalted. 3.4.35.& 3.11.3
42 And Iesus saide vnto him: receiue thy sight, thy fayth hath saued thee, 4.19.12
19.17 And hee saide vnto him, well, good seruaunt because thou haste bene faithfull in a very little thing, take thou authority ouer ten cities. 2.3.11.& 3.15.4
26 Vnto all them that haue, it shall be giuen, & from him that hath not euen that he hath shall be taken frō him. 2.3.11.& 3.15.4
20.27 Then came to him certaine of the Sadduces, which deny that there is any resurrection, &c. 12.10. 23.& 3.25.5
37 And that the dead shall rise again, euen *Moses* shewed it besides the Bush, when he saide, the Lord is the God of *Abraham*, and the God of *Isaac*, and the God of *Iacob*. 2.10.9
38 For he is not the God of the dead, but of them which liue. 4.16.3
21.15. For I wil giue you a mouth and wisedome, where against, all your aduersaties shal not be able to speak or resist. 4.3.12
28 And when these thinges begin to come to passe, then looke vp, & lift vp your heades, for your redemption draweth neere. 3.9.5
22.17 And he tooke the cup, & gaue thankes, and said, take this, and part it among you. 4.17.20.& 4.17.43. & 418.8
19 And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, this is my bodie, which is giuen for you: doe this in the remembrance of me. 4.3.6.& 4.15.20.& 4.16.30. & 4.17.1.20.37
20 Likewise also after supper hee tooke the cup, saying, this cup is the newe Testament in my bloode, which is shed for you. 2.11.4.& 2. 17.4.& 4.17.6.20.
25 The kings of the Gentiles reigne ouer them, and they that beare rule ouer them: are called gratious lords. 4.11.8.9.& 4.20.7
26 But ye shall not bee so: but let the greatest among you, be as the least: and the chiefest, as he that serueth. 4.11.8
32 But I haue prayed for thee, that thy faith faile not, &c. 3.24.6.& 4.7. 27.28
43 And there appeared an Angel vnto him from heauen, comforting him. 1.14.6.& 2.16.12
44. And his sweat was like droppes of bloode, trickling downe to the ground. 2.16.12.& 3.8.9.
61 Then the Lord turned backe, and looked vpon *Peter*: and *Peter* remembred the worde of the Lorde, howe hee had saide vnto him, Before

fore the cocke crowe, thou shalt denie me thrise. 3.4.35
62 And *Peter* went foorth, and wept bitterly. 3.3.4
23.42 And he saide vnto Iesus Lorde remember mee, when thou commest into thy kingdome. 3.24.1.&.4. 16.31
43 Then Iesus said vnto him, verily I say vnto thee, to day shalt thou bee with mee in Paradise. 3.25.6
46 And Iesus cried with a loud voice, and saide, Father, into thy handes I commend my spirit, &c. 1.15.2.&3. 25.6
24.5 They said vnto them, why seeke ye him that liueth amõg the deade? 1.14.6
6 He is not here, but is risen: remember howe he spake vnto you, when he was yet in Galilee. 3.25.3
11 But their words seemed vnto thẽ a fained thing, neither beleeued they them. 3.2.4
12 Then arose *Peter*, and ranne vnto the sepulchre, and looked in, and sawe the linen clothes laide by thẽselues: and departed wondring in himselfe at that which was come to passe. 3.2.4
16 But their eies were holden, that they coulde not knowe him. 4.17.29
26 Ought not Christ to haue suffered these things, & to enter into his glorie? 2.17.6.&3.18.7.&4.17.32
27 And hee began at *Moses*, and at all the Prophets, & interpreted vnto thẽ in al the scriptures ỹ thinges that were written of him. 1.9.3.& 3.2.34
31 But hee was taken out of their sight. 4.17.29
39 Behold mine handes & my feete: for it is my selfe: handle me and see: for a spirite hath not flesh & bones, as ye see me haue. 2.14.2.&3.25.3.&4.17.29
44 All must bee fulfilled which are written of me in the law of *Moses*, & in the Prophets, & in the Psalmes. 3.5.8
45 Then opened he their vnderstanding, that they might vnderstande the Scriptures. 3.2.34
46 Thus it is written, & thus it behoued Christ to suffer, and to rise againe from the dead the third day. 2.12.4.&.3.3.19
47 And that repentance, & remission of sinnes should bee preached in his name among all nations, beginning at *Ierusalem*. 2.12.4.&.3.3.1.&3.3.19
49 But tary ye in the citie of *Ierusalem*, vntill yee bee endued with power from on high. 4.3.12
51 And it came to passe, that as hee blessed them, hee departed from them, and was caried vp into heauen. 4.17.27

IOHN.

1.1 IN the beginning was the worde, & the worde was with God, & that word was God. 1.13.6.&1.13.11.&1.13.22
3 All things were made by it, &c. 1.13.7.&1.13.17
4 In it was life, and the life was the light of men. 1.13.13.&1.15.4.&2.2.19.&2.6.1.&4.17.8
5 And the light shineth in the darkenes, & the darkenes comprehended it not. 2.2.12
9 That was the true light which lighteneth euerie man that cõmeth into the world. 2.12.4
10 He was in the worlde, and the worlde was made by him, and the world knew him not. 2.12.4
12 But as many as receiue him, to them hee gaue power to be the sons of God, euen to them that beleeue in his name, 2.6.1.&3.1.4.&3.20.

36.& 3.22.10.

13 Which are borne not of bloud, nor of the will of the flesh, nor of the wil of man, but of God. 2. 2.19.& 2.13.2. & 3.1.4

14. And the wotde was made flesh, and dwelt among vs, & we saw the glory thereof, as the glorie of the onely begotten sonne of the father, full of grace and trueth. 1.13.11.& 2.12 4. & 2.14.1.& 2.14 8

16. And of his fulnesse haue all we receiued, and grace for grace. 2.13.1. & 2.15.5.& 3.11.9.& 3. 20.1

17. For the law was giuen by *Moses*, but Grace and trueth came by Iesus Christ. 2.7.16

18. No man hath seene God at any time: the onely begotten sonne, which is in the bosom of the father, he hath declared him. 1.13.17.& 2. 2.20.& 2.9.1.& 4.17.30

23. I am the voice of him that crieth in the wildernesse, make straight the way of the Lorde, as saide the Prophet *Esaias*. 2.9.5

29. Behold the lamb of God, which taketh away the sinnes of the world. 2.14.3.& 2.16.5. & 2.17.4. & 3.4.26.& 4.15.7

32. So *John* bare witnesse, saying, I sawe the spirite come down from heauen like a doue, and it abode vpon him. 2.15.5.& 4.19.20.

33. And I knewe him not: but he that sent me to baptize with water, hee saide vnto mee, vpon whome thou shalt see the spirite come down, and tarrie still on him, that is he which baptizeth with the holy Ghoste. 2. 15.5

36. Beholde the Lambe of God. 2. 9.5

40. *Andrewe*, *Simon Peters* brother, was one of the two which had hard it of *John*, and that followed him. 4.6.5

42. And he brought him to Iesus. &c. 4.6.5

51. Hereafter shall ye see Heauen open, & the angels of God ascending and descending vpon the sonne of man. 1.14.12.& 2.9 2

2.2. And Iesus was called also, and his disciples vnto the marriage. 4. 13.3

9. Nowe when the gouernour of the feast had tasted the water that was made wine, &c. 4.13.3

15. Then hee made a scourge of small cordes, and draue them all out of the temple, with the sheepe and oxen, and powred out the changers money, and ouerthrew the Tables. 4.19.23

19. Iesus answered and said vnto them, destroy this temple, and in three dayes I will raise it vp againe. 2.14. 4.& 3.25.7

21. But he spake of the Temple of his body. 2.14.4.& 3.25.7

23. Nowe when hee was at *Ierusalem*, at the Passeouer in the feast, many beleeued in his name, when they sawe his miracles which hee did, 4.2.5

24. But Iesus did not commit himselfe vnto them, because he knewe them all. 3.2.12

3.3. Verily, verily, I say vnto thee, except a man be borne againe, he can not see the kingdome of God. 2.3 1.& 4.16.17

5. Except that a man be borne of water and of the spirite, hee cannot enter into the kingdome of God. 4. 16.25

6. That which is borne of the flesh, is flesh: and that which is borne of the spirite, is spirit. 2.1.6 & 2.3.1

13. For no man ascendeth vp to Heauen, but hee that hath descended from heauen, euen the sonne of mã which is in heauen. 2.14.2.& 4.17.30.

14. And

14. And as *Moſes* liſted vp the ſerpent in the wildernes, ſo muſt the ſonne of man bee liſt vp. 2.12.4.& 4.18. 20

16. For God ſo loued the worlde, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him, ſhould not petiſh, but haue life euerlaſting. 2.12.4.& 2.16.4.& 2. 17.2. & 3.14.17. & 3.24.5. & 3.24. 7.

23. And *Iohn* alſo baptized in *Enon* beſides *Salem*, &c. 4.15.6

27. Man can receiue nothing, except it bee giuen him from heauen. 2. 2,20

33. He that hath receiued his teſtimony, hath ſealed that God is true. 3. 2.8

34. For hee whome God hath ſent, ſpeaketh the word of God: for God giueth him not the ſpirite by meaſure. 2.15.1.& 2.15.5

36. Hee that beleeueth in the Sonne, hath euerlaſting life: and he that obeyeth not the ſonne, ſhall not ſee life, but the wrath of God abideth on him. 4.16.31

4.1. Nowe when the Lorde knewe, that the Phariſees had heard, that Ieſus made and baptized moe diſciples than Iohn. 4.15.6

14. But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more a thirſt: but the water that I ſhall giue him, ſhal be in him a well of water, ſpringing out into euerlaſting life. 3.1.3

22. Yee worſhip that which yee knowe not: wee worſhip that which wee know: for ſaluation is of the Iewes. 1.5.12.& 1.6.4.& 2.6.1

23. But the howre commeth, and nowe is, when the true worſhippers ſhall worſhip the father in ſpirit & truth, &c. 3.20.30.& 4.10.14

24. God is a ſpirit, &c. 1.13.24

25. I know well that *Meſsias* ſhalll come which is called Chriſt: when hee is come, he will tell vs all things. 2.15. 1.& 4.8.7

35. Beholde, I ſay vnto you, lift vp your eyes, and looke on the regions, for they are white already vnto haruеſt. 4.16.31

42. And they ſaide vnto the woman, nowe we beleeue not becauſe of thy ſaying: for we haue heard him our ſelues, & know that this is in deede the Chriſt, that ſauiour of the world. 3.2.5

53. Then the father knewe that it was the ſame houre in the which Ieſus had ſaid vnto him, thy ſonne liueth. And he beleeued and all his houſhould. 3.2.5

5.8. Ieſus ſaid vnto him, riſe: take vp thy bed, and walke. 4.19.29

17. My father worketh hitherto, and I worke. 1.13.7. & 1.13.12.& 1.16.4.& 2.14.2

38. Therefore the Iewes ſought the more to kill him: not onely becauſe he had broken the Sabboth: but ſaid alſo that God was his father, and made himſelfe equall with God. 1. 13.12

21. For like as the father raiſeth vp the dead, and quickeneth them, ſo the ſonne quickeneth whome hee will. 2.14.3

22. For the father iudgeth no man, but hath committed all iudgement vnto the ſonne. 2.14.3.& 2. 16.18

23. Becauſe that al men ſhould honour the ſonne, as they honor the father: he that honoureth not the ſonne, the ſame honoreth not the father, which hath ſent him. 2.6.2.& 2.14. 3

34. He that heareth my worde, & beleeueth in him that ſent mee, hath euerlaſting life, and ſhall not come into

into condemnation, but hath passed from death to life. 2.9.3 &3. 15.6.& 3 24 5. & 3.25.1.& 4.16.26

25 The houre shall come, and nowe is, when the dead shall heare the voice of the sonne of God, and they that heare it, shall liue. 2.5.19 &2. 12.4.& 3.14.5

26 For as the father hath life in himselfe, so likewise hath he giuen to the sonne, to haue life in himselfe. 4.17.9

28 Meruaile not at this for the houre shal come in the which all that are in the graues, shall heare his voice. 3.25.4.& 3.25.7

29 And they shall come foorth, that haue done good vnto the resurrection of life: but they that haue don euill, vnto the resurrection of condemnation. 3.18.1

32 There is an other that beareth witnesse of me, &c. 1.13.17

35 Hee was a burning, and a shining candell: and yee woulde for a season haue reioyced in his light. 2. 9.5

36 For the worke which the Father hath giuen me to finishe, the same workes that I doe, beare witnesse of mee, that the father sent mee. 1.13. 13

44 Howe can you beleeue, which receiue honour one of an other, and seeke not the honor that commeth of God alone? 3.11.9

46 For had yee beleeued *Moses*, yee would haue beleeued mee: for hee wrote of me. 2.9.1

6.17 Labor not for the meate which perisheth, but for the meate ỳ endureth vnto euerlasting life, which the sonne of man shall giue vnto you, &c. 3.18.1.& 4.14.25

29 This is the worke of God, that ye beleeue in him whom he hath sent. 3.19.10

35 I am the bread of life: he that commeth to me shall not hunger, & hee that beleeueth in mee shall neuer thirst. 3 24.5.& 4 17.4

37 All that the father giueth mee, shall come to me, and him ỳ commeth to me, I cast not away 3.22.7.& 3.24.6

38 For I came downe from heauen, not to doe mine owne will, but his will which sent me. 2.14.2

39 And this is the fathers will, which hath sent mee, that of all which he hath giuen mee, I shoulde loose nothing, but shoulde raise it vp againe at the last day. 3.22.7.& 3.22.10. & 3.24.6.& 3.24.7. & 3.25. 8

40 And this is the will of him that sent mee, that euerie man which seeth the sonne, & beleeueth in him should haue euerlasting life, &c. 3. 22.10.& 3.24.6

44 No man can come to me, except the father which sent mee drawe him & I will raise him vp at the last day. 2.2.20. & 2.5.5. & 3.2 34.& 3. 22.7.& 3.24.1

45 It is written in the prophets, and they shalbe all taught of God. Euery man therefore that hath hearde, and hath learned of the father cõmeth vnto mee. 1.3 .10.& 2.2.20.& 2.3.7.& 2.5.5.& 3.2.34.& 3.24.1.& 3. 24.14

46 Not that any man hath seene the father, saue he which is of God, hee hath seene the father. 3.2.34.& 3 22.10.& 3.24.1

47 He that beleeueth in me, hath euerlasting life. 1.13.13

48 I am the bread of life. 3.11.9.& 4. 17.4.& 4.17.8

49 Your fathers did eate Manna in the wildernesse, and are dead. 2.10.6

50 This is the breade which commeth downe from heauen, that hee which

which eateth of it, should not die. 2. 10.6, & 4.17.34

51 I am the liuing breade, which came downe from heauen: if anye man eate of this breade: he shall liue for euer: and the breade that I will giue is my flesh, which I will giue for the life of the world. 3.11.8. & 4 17.5. & 4.17.14

53 Then Iesus said vnto them, verily, verily I say vnto you, except yee eate the flesh of the sonne of man, and drinke his bloud, ye haue no life in you. 3.11.9. & 4.17.6

54 Whosoeuer eateth my flesh and drinketh my bloud, hath eternall life, & I will raise him vp at the last day. 3.11.9. & 4.17.34

55 For my flesh is meate in deede, & my bloud is drinke in deed. 2.17.5. & 4.17.8

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him. 4.17.33

57 As the liuing father hath sent mee, so liue I by the father, and hee that eateth mee, euen hee shall liue by me. 2.17.5

65 Therefore saide I vnto you, that no man can come vnto mee except it be giuen vnto him of my father. 3.23.13

70 Haue not I chosen you twelue, & one of you is a diuell? 3.12.7. & 3 24. 9

7.16 My doctrine is not mine, but his that sent me. 2.8.26. & 4.8 4

37 Nowe in the last and great day of the feast, Iesus stoode and cryed saying: if any man thirst, let him come vnto me and drinke. 2.16.14. & 3.1.2. & 3.1.3. & 4.19.6

39 For the holy Ghost was not yet giuen, because that Iesus was not yet glorified. 4.17.22

8.12 Then spake Iesus againe vnto them, saying, I am the light of the worlde: he that followeth mee, shall not walke in darkenes but shal haue the light of life. 2.14.3. & 3.2.1. & 3.11. 12. & 4.19.23

16 For I am not alone, but I and the father, &c. 1.13.17

29 But he that sent me, is treweand the thinges that I haue hearde of him, those speake I to the worlde. 2. 8.26

30 As he spake these thinges, manye beleeued in him. 3.2.5

31 Then saide Iesus to the Iewes which beleeued in him: if ye continue in my worde, yee are verily my disciples. 3.2.12

34 Verily, verily, I say vnto you, that whosoeuer committeth sinne, is the seruant of sinne. 2.2.27

44 Ye are of your father the Diuell, &c. 1.14.15. he hath beena murtherer from the beginning, and abode not in the trueth, because there is no truth in him: when hee speaketh a lie, then speaketh he of his owne: for he is a lier, & the father thereof. 1.14.16. & 1.14.18. & 1.14 19

47 He that is of God, heareth gods words, ye therefore heare them not because ye are not of God. 4.2.4

50 And I seeke not mine owne praise but there is one that seeketh it, and iudgeth. 2.14.2

56 Your father *Abraham* reioyced to see my day: and hee sawe it, and was glad. 2.9.1. & 2.10.4

58 Iesus said vnto them, verily, verily I say vnto you, before *Abraham* was, I am. 2.14.2

9.3 Neither hath this man sinned, nor his parents: but that the workes of God shoulde bee shewed on him. 1.17.1

5 As long as I am in the worlde, I am the light of the worlde. 2.14. 3

6 As soone as hee had thus spoke he spat

ſpat on the grounde, and made clay of the ſpittle, and annoinred the eyes of the blinde with the clay. 4. 19.18

7. And ſaide anto him, go waſh thee in the poole of *Siloam* (which is by interpretation, ſent) hee went his way therefore, and waſhed, and came againe ſeeing. 4.19.19

24. And ſaid vnto him: giue glory vnto God, &c. 2.8.24

31. Nowe we knowe that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will him heareth he. 3.10.7. & 3.20. 10

10.3. To him the porter openeth, and the ſheepe heare his voice, and hee calleth his owne ſheepe by name, and leadeth them out. 3.24.6

4. And when hee hath ſent foorth his owne ſheepe, he goeth before them and the ſheepe follow him: for they know his voice. 3.22.10. & 4. 2.4

5. And they will not followe a ſtranger but they flee from him: for they knowe not the voice of ſtraungers. 3.22.10

7. Then ſaid Ieſus vnto them againe, verily, verily I ſay vnto you, I am the doore of the ſheepe. 4. 19.13

9. I am the dore: by me if any man enter in, he ſhall be ſaued, and ſhall go in and go out, and finde paſture. 2 14.3

11. I am the good ſhepheard, the good ſhephearde giueth his life for his ſheepe. 2.14.3. & 4.19.14

14. I am the good ſhephearde, and knowe mine, &c. 4 2.4

15. As the father knoweth me, ſo know I the father, and I lay downe my life for my ſheepe. 2.16.5

16. Other ſheepe I haue alſo, which are not of this folde: them alſo muſt I bring, &c. 3.24.6

17. Therefore doth my father loue me, becauſe I lay downe my life, that I might take it againe. 2.12.4.

18. No man taketh it from mee, but I lay it downe of my ſelfe: I haue power to lay it downe, and I haue power to take it againe: this commandement haue I receiued of my father. 2.12.4. & 2.16 5

26. But ye beleeue not: for ye are not of my ſheepe, &c. 3.22 10

27. My ſheepe heare my voice, and I know them, &c. 3.24.6.

28. And I giue vnto them eternall life and they ſhall neuer periſh, neither ſhall any plucke them out of my hande. 3.15.5. & 3.21.1. & 3 22.7. & 3.24.6

29. My Father which gaue them me is greater than all, and none is able to take them out of my fathers hand. 3.22.10

30. I and my father are one. 2.8.26

34. It is not written in your lawe, I ſaid, ye are Gods? 4.26.31

35. If he called them Gods, vnto whom the vvord of God vvas giuen, and the Scripture cannot be broken. 4. 20.4

37. If I do not the vvorkes of my father beleeue me not. 1.13.13

11.25. I am the reſurrection, and the life: he that beleeueth in me, though he vvere dead, yet ſhall hee liue. 1. 13. 13. & 2.12.4. & 3.25.9. & 4.16. 17

41. Father, I thanke thee, becauſe thou haſt heard me. 1.13.13

43. As he had ſpoke theſe thinges, hee cried vvith a loude voice: *Lazarus* come foorth. 4.19.29.

44. Then hee that vvas deade, came foorth bound hand and foote vvith bandes, and his face vvas bounde with a napkin. Ieſus ſaid vnto them looſe him, and let him go.

47. Then

47 Then gathered the high priests,& the pharisees a councell,and sayde: what shal we do?&c. 4.9.7
12.27 Father, saue me frō this houre: but therfore came I vnto this houre. 2.12.4.& 2.16.12
28 Father glorifie thy name,&c.2.12. 4
31 Nowe is the iudgement of this worlde: now shall the prince of this world be cast out. 1.14.13
32 And I, if I were lift vp from the earth, will drawe all mine vnto me. 3.25.6
39 Therefore could they not beleeue because that *Esaias* saith againe.3.24 13
41 These things saide *Esaias*, when he sawe his glorie and spake of him. 1.13.11.& 1.13.23
43 For they loued the praise of men, more than the praise of God. 3.11. 9
49 For I haue not spoken of my selfe. &c. 4.8.13
13.4 He riseth from supper, and laieth aside his vpper garmentes,and toke a towell, and girde him selfe. 4.19. 23
15 For I haue giuen you an example that ye shoulde doe, euen as I haue done to you. 3.16.2
18 I speake not of you all: I knowe whom I haue chosen,&c.3.22.7.& 3. 24.9
34 A newe commaundement giue I vnto you, that ye loue one another as I haue loued you, that euen so ye loue one another. 3.16.2
14.1 Ye beleeue in God, beleeue also in me, 2.13.13.& 2.6.4
5 *Thomas* saide vnto him: Lorde wee knowe not whither thou goest: how can we then know the way? 4.17. 23
6 I am the way, and the trueth, and the life,&c.1.13 17.& 2.6.1.& 3.20.21 & 4.16.19
8 And *Philip* saide vnto him: Lorde, shewe vs the father, and it suffiseth vs. 4.17.23
10 Beliueest thou not, that I am in the father, and the father in mee? the wordes which I speake vnto you, I speake not of my selfe: but the father that dwelleth in mee, he doeth the workes. 2.14.2.& 4.8.13
11 Beleeue me, that I am in the father and the father in me: at the least beleeue me, for the verie workes sake. 13.13
13 And whatsoeuer yee aske in my name, that will I do, that the father may be glorified in the sonne. 3.20. 17
16 And I will pray the father, and he shall giue you an other comforter, &c. 1.13.17.& 4.8.11
17 Euen the spirite of trueth, whome the world can not receiue, because it seeth him not, neyther knoweth him: but ye knowe him, for he dwelleth with you, and shalbe in you. 3.1. 4.& 3.2.39
26 But the comforter, which is the holie Ghost whome the father will sende in my name, hee shall teache you all thinges, and bring all things to your remembrance, which I haue told you.2.2.1.& 3.24.& 4.8.8.& 4.8. 13
28 For my father is greater than I. 1. 13.26
30 Here after will I not speake many thinges vnto you: for the prince of this worlde commeth, and he hath nought in me. 1.14.18
15.1 I am the true vine, and my father is an husbandman: euerie branche that beareth not fruite in mee, hee taketh away: and euerie one that beareth fruite, he purgeth it, that is may bring forth more.2.3.9.& 2.14. 3.& 4.19.34

3 Nowe are yee cleane through the word, which I haue ſpoken vnto you 3.16.3

5 I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit. for without me, &c. 2.2.8.& 2.3.9.& 2.5.4.& 4.19.34

10 If ye ſhall keepe my commaundements ye ſhall abide in my loue; euen as I haue kept my fathers commandements and abide in his loue. 3.16.2

16 But I haue choſen you, and ordained you, that ye go and bring foorth fruite, & that your fruite remaine, &c. 3.22.3.& 3.22.8.& 4.1.6

19 If ye were of the world, the world would loue his owne: but becauſe ye are not of the worlde, but I haue choſen you out of the world, therfore the worlde hateth you. 3. 22.7

26 Euen the ſpirite of trueth, which proceedeth of the father, &c. 1.13. 17

16.2 They ſhal excommunicate you, &c. 4.2.6

7 It is expedient for you, that I goe away, &c. 1.13.26.& 2.16.14.& 3.25.3. & 4.17.26

11 Of iudgement, becauſe the prince of the world is iudged. 1.14.13

12 I haue yet many thinges to ſaye vnto you, but ye cannot beare them away. 3.21.2.& 4.8.14

13 When hee is come which is the ſpirit of truth, he will leade you into all trueth: for he ſhall not ſpeake of him ſelfe, but whatſoeuer hee ſhall heare, that ſhall he ſpeake, &c. 1.9.1 & 3.2.34.& 4.8.8.& 4.8.13

20 Verily, verily, I ſay vnto you, that ye ſhall weepe and lament, and the worlde ſhall reioyce: and yee ſhall ſorrowe, but your ſorrowe ſhall bee turned to ioye. 3.8.9

24 Hitherto haue ye asked nothing in my name: aske and yee ſhall receiue, that your ioye may be ful. 3 20.17.

26 In that day ſhall yee aske in my name, &c. 3.20.18

28 I am come out from my father, & came into the world: againe, I leaue the worlde, and goe to my father 4. 17.26

17.3 And this is life eternal, that they knowe thee to bee the onely verie God, and whome thou haſt ſente Ieſus Chriſt. 1.13.26.& 2.6.1.& 3.2. 3

5 And now glorifie mee, thou father with thine owne ſelfe, with the glory which I had with thee, before the world was. 1.13.8.& 1.13.22.& 2.14. 2

6 I haue declared thy name vnto the men which thou gaueſt mee out of the worlde: then they were, and thou gaueſt them me. 3.24.1.& 3.24. 6

9 I pray for them: I pray not for the worlde but for them whiche thou haſt giuen me, for they are thine. 3. 22.7

12 While I was with them in the worlde, I kept them in thy name: thoſe that thou gaueſt mee, I kept, and none of them is loſte, but the childe of perditio, that the ſcripure might be fulfilled. 3.22.7.& 3.24.6 7. 9

15 I pray not that thou ſhouldeſt take them out of the worlde: but y thou keepe them from euill. 2.5.11

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through thy truth. 2.13.14.& 2.15. 6.& 2.17.6.& 3.11.12

21 That they all may be one, as thou father art in me, and I in thee, euen that they may be alſo one in vs: that the world may beleeue, that thou haſt

haſt ſent mee. 3.2.24
18.4 Then Ieſus knowing al thinges that ſhoulde come vnto him: went foorth, and ſaide vnto them: whom ſeeke ye? 2.16.5
36 Ieſus anſwered: my kingdome is not of this worlde, if my kingdome were of this worlde, my ſeruauntes would ſurely fight, that I ſhould not be deliuered to the Iewes: but nowe is my kingdom not from hence. 2.15. 3
37 Euerie one that is of trueth, heareth my voice. 4 2.4
38 *Pilate* ſaid vnto him, what is truth? and when hee had ſaide that, hee went out againe vnto the Iewes, & ſaide vnto them, I finde in him no cauſe at all. 2.16.5
19.30 Now when Ieſus had receiued of the viniger, he ſaid, it is finiſhed, &c. 4.18.3.13
34 But one of the ſouldiers, with a ſpeare, pearced his ſide, and foorthwith came there out bloud and water. 4 14.22
36 Not a bone of him ſhalbe broken. 1.16.9
20.8 Then went in alſo the other diſciple, which came firſt to the ſepulcre, and hee ſawe it and beleeued. 3 2.4
17 Touch me not, for I am not yet aſcended to my father, &c. 2.12.2.& 4. 17.29
19 The ſame daye then at night, which was the firſt day of the weke, and when the doores were ſhutte where the diſciples were aſſembled for feare of the Iewes, came Ieſus & ſtoode in the middes, &c. 4.17.29
22 And when he had ſayde that, he breathed on them, and ſaide vnto them: receiue the holy Ghoſt. 4.19. 7.29
23 Whoſoeuers ſinnes ye remit, they are remitted vnto them: and whoſoeuers ſinnes ye retaine, they are retained. 3.4.10.& 4.1.22 & 4.2.10. & 4.6.3.& 4.6.4.& 4.8.4.& 4.11.1.& 4. 12.4
28 Thou art my Lord, and my God. 1.13.11
31 But theſe things are written, that ye might beleue, that Ieſus is Chriſt the ſonne of God, and that in beleeuing, ye migh haue life, &c. 3. 2.6
21.15 *Simon* ſonne of *Joanna*, loueſt thou mee more than theſe? he ſaide vnto him, yea Lord, thou knoweſt ỹ I loue thee: he ſaide vnto him, feede my lambes. 4.6.3.& 4.11.1.& 4.19 28
8 When thou waſt young, thou girdedſt thy ſelfe, & walkedſt whither thou wouldeſt, but when thou ſhalt be olde, &c. 3.8.10

ACTES.

1.3 TO whome alſo hee preſented himſelfe aliue after that hee had ſuffred by manye infallible tokens being ſeene of thé by the ſpace of fortie daies, & ſpeaking of thoſe thinges which appertained to the kingdome of God. 2.16.14.& 3.25.3. & 4.17.17
5 For *John* in deede baptiſed with water, but ye ſhall bee baptiſed with the holy Ghoſt, within theſe fewe daies. 4.15.18
8 But ye ſhall receiue power of the holy Ghoſt, when he ſhall come on you: and yee ſhall be witneſſes vnto me both in *Ieruſalem*, and in all *Iudea*, and in *Samaria*, and vnto the vttermoſt part of the earth. 4.3.12.& 4.19.28
9 And when hee had ſpoken theſe thinges while they beheld, he was taken vp, for a cloude tooke him out of their ſight. 2.16.14 & 3.25.1.& 4-

17.17.&4.17.27

10 Beholde two men ſtoode by them in white apparel. 1.14.6

11 This Ieſus which is taken vp from you into heauen, ſhall ſo come, as ye haue ſeene him go into heauen. 1.14 6.& 2.16.17.&4.17.24.27

15 And in thoſe daies *Peter* ſtood vp in the middes of the diſciples, and ſaid (now the number of names that were in one place, were about an hundred and twentie) 4.3.15

23 And they preſented two, *Joſeph* called *Barſabas*, whoſe ſurname was *Juſtus*, and *Matthias*. 4.3.13.&4.3. 14

26 Then they gaue forth their lotts: and the lot fel on *Matthias*, and hee was by a common conſent counted with the eleuen Apoſtles. 4.3.15

2.3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon ech of them. 4.15.8

4 And they were all filled with the holy Ghoſt, and beganne to ſpeake with their tongues. 4.19.8

21 Whoſo euer ſhall call on the name of the Lorde, ſhalbe ſaued. 1. 13.20

23 Him, I ſay, haue ye taken by the handes of the wicked, beeing deliuered by the determinate counſell and foreknowledge of God, & haue crucified and ſlaine. 1.18.1.& 3.12. 6

24 Whom God hath raiſed vp, & loſed the ſorrowes of death, becauſe it was vnpoſſible, that he ſhoulde bee holden of it. 2.26.11.& 2.16.12

33 Since then that hee by the right hand of God hath been exalted, & hath receiued of his father the promiſe of the holy Ghoſte, hee hath ſhed foorth this which yee nowe ſee and heare. 2.16.15

37 Men, and brethren, what ſhall we doe? 3.3.4.& 4.16.23

38 Amende your liues, and be baptiſed euerie one of you in the name of Ieſus Chriſt, for the remiſſion of ſinnes: and yee ſhall receiue the gift of the holie Ghoſt. 4.15.7.& 4.16.23

39 For the promiſe is made vnto you, and your children, and to all ỳ are a farre off, euen as many as the Lord our God ſhall call. 4.16.15

41 Then they ỳ gladly receiued his worde, were baptiſed: and the ſame day, there were added to the church about three thouſande ſoules. 4.15. 7.& 4.17.6

42 And they continued in the Apoſtles doctrine, and fellowſhippe, and breaking of bread, and praiers. 4.17. 5.& 4.17.35.& 4.17.44

3.6 Then ſaide *Peter*: Siluer & golde haue I none, but ſuch as I haue, that giue I thee: in the name of Ieſus chriſt of *Nazareth*, riſe vp and walke. 1.13.13.& 4 19.18

15 And yee killed the Lorde of life, whome God hath raiſed from the deade, whereof we are witneſſes. 2. 17.1

18 But thoſe thinges which God before had ſhewed by the mouth of al his prophets, that Chriſt ſhould ſuffer, &c. 1.18.1

19 Amend your liues therefore, and turne, that your ſinnes may bee put away, &c. 3.3.20

21 Whome the heauen muſt containe vntill the time that all thinges be reſtored, which God hath ſpoké by the mouth of all his Prophetes. ſince the worlde began. 2.16.15.& 4. 17.29

25 Yee are the children of the prophets, and of the couenant, which God hath made vnto our fathers, &c. 2.10.23.& 4.16.15

26 Firſt, vnto you God hath raiſed vp his ſonne Ieſus, and him hee hath ſent to bleſſe you, in turning euerie

euerie one of you from your iniquities. 3.3.20

4.12 Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby wee must be saued. 2. 16.1

28 To doe whatsoeuer thine hande and thy counsell had determined before to be done. 1.18.1.& 1.18. 3

32 And the multitude of them that beleeued, were of one hart & of one soule:&c. 4.1.3

5.4 Thou hast not lied vnto men, but vnto God. 1.13.15

16 There came also a multitude out of the cities rounde about vnto *Jerusalem*, bringing sicke folkes, and them which were vexed with vncleane spirites, who were all healed. 4.19.18

29 Wee ought rather to obey God than men. 3.3.19

31 Him hath God lift vp with his right hande, to be a prince and a sauiour, to giue repentance to *Israell*, and forgiuenesse of sinnes. 3.3.19

41 So they departed from the counsell, reioycing that they were counted worthie to suffer rebuke for his name. 3 8.7

6.1 And in those dayes, as the number of the Disciples grewe, there arose a murmuring of the Grecians towardes the Hebrewes, because that their widowes were neglected in the daylie ministring. 3.2.6

2 Then the twelue called the multitude of the Disciples together, & saide: It is not meete that we should leaue the word of God to serue the tables. 3.2.6. and 4.3.15. and 4. 11.9

3 Wherefore brethren, looke you out among you seuen mē of honest report, &c. 4 3 9

6 And they prayed, and laide their hands on them. 4.3.16

7 And the worde of God increased and the number of the disciples was multiplied in *Jerusalem* greatly, &c. 3.2.6

10 But they were not able to resiste the wisedome, and the spirit by the which he spake. 3.3.22

7.5 And hee gaue him none inheritance in it, no, not the breadth of a foote: &c. 2.10.1.3

28 Wilt thou kill mee, as thou diddest the Egyptian yesterday? 4.20. 10

44 Our fathers had the tabernacle of witnesse in the wildernesse, as he had appointed, speaking vnto *Moses*, that hee shoulde make it according to the fashion that hee had seene. 2.7.1

48 The most high dwelleth not in temples made with hands, &c. 3.20. 30.& 4.1.5

53 Which haue receiued the lawe by the ordinaunce of angels, and haue not kept it. 1.14 9

55 But he being ful of the holy ghost looked stedfastly into heauen, and saw the glorie of God, & Iesus standing at the right hande of God. 3. 25.3.& 4.17.17.& 4.17.29

56 And said: behold, I see ȳ heauens open, and the sonne of man stāding at the right hand of God. 2. 16.15.& 4.17.29

59 And they stoned *Steuen*, who called on God, and saide, Lorde Iesus receiue, &c. 1.13.13.& 1.15.2.& 3.25. 6

8.13 Then *Simon* himselfe beleeued also, and was baptised, and continued with *Philip*, and woundred when hee sawe the signes, &c. 3.2. 10

14 They sent vnto them *Peter* and *John*. 4.6.7.& 4.15.8

15 Which when they were come downe, prayed for them, that they might receiue the holye ghoſt. 4. 19.6

16 For as yet he was come downe on none of them, but they were baptiſed onely in the name of the Lord Ieſus. 4.15.6.&4.19.8

17 Then laide they their handes on them, and they receiued the holye Ghoſt. 4.15.8.&4.19.31

18 And when *Simon* ſawe, ẏ through laying on of the Apoſtls hands, the hol, Ghoſt was giuen, hee offered them money. 3.2.10

22 Repent therefore of this thy wickedneſſe, and pray God, that if it bee poſſible, the thought of thine harte may be forgiuen thee. 4.1.26

27 And he aroſe, and went on: and behold, a certaine Eunuch of *Ethiopia*, *Candaſes* Queene of the Ethiopians chiefe gouernour, who had the rule of all her treaſure, & came to *Ieruſalem* to woorſhip. 3.2.32

31 And he ſaide howe can I, except I had a guide? &c. 3.2.32

37 And *Philip* ſaid vnto him, if thou beleeueſt with all thy hearte, thou maiſt, &c. 4.14.8.&4.16.23

38 And they went downe both of them into the water, both *Philip* and the Eunuche, and he baptiſed him. 4.16.22.&4.16.31

9.1 And *Saul* yet breathing out threatninges, and ſlaughter againſt the diſciples of the Lorde, &c. 3.2.6

3 Now as he iourneyed, it came to paſſe, that as hee was come neere to *Damaſcus*, ſuddenlye there ſhined rounde about him a light from heauen. 4.17.17

4 And he fel to the earth, and heard a voice, ſaying vnto him: *Saul, Saul*, why perſecuteſt thou mee? 3.25.3.& 4.17.29

6 Ariſe and goe into the citie, and it ſhall bee tolde thee what thou ſhalt doe 4.3.3

10 And there was a certaine diſciple at *Damaſcus* named *Ananias*, and to him ſaide the Lorde in a viſion, *Ananias*, and he ſaide, beholde, I am here, Lorde. 3.2.6

13 Lorde, I haue hearde by many of this man, howe much eueil he hath done to thy ſaintes at *Ieruſalem*. 1. 13.13

14 Moreouer here he hath authoritie of the high prieſtes, to bind all that call on thy name, 1.13.13

15 He is a choſen veſſel vnto mee, &c, 4.3.5

17 Then *Ananias* went his way, and entered into the houſe, and put his handes on him, and ſaide, brother *Saul*, the Lorde hath ſent me (euen Ieſus that appeared vnto thee in the way as thou cameſt) ẏ thou mighteſt receiue thy ſight, &c. 4.19. 10

19 So was *Saul* certaine dayes with the diſciples which were at *Damaſcus*. 3.2.6

25 Then the diſciples tooke him by night, & put him through the wall, and let him downe in a basket. 3.2. 6

36 There was alſo at *Ioppa*, a certayne woman, a Diſciple named *Tabitha*, which by interpretation is called *Dorcas*: ſhee was full of good workes and almes which ſhee did. 3.2.6

38 Nowe foraſmuch as *Lidda* was neere to *Ioppa*, & the diſciples had heard that *Peter* was there, they ſent vnto him two men, &c. 3.2.6

40 But *Peter* put them all foorth, and kneeled downe, and prayed, &c. 4. 19.2

10.2 A deuout man, & one that feared God with all his houſholde which gaue much almes to the people,

ple,&c. 3.24 10
3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, &c. 4.3.3
15 And it came to passe as *Peter* came in, that *Cornelius* mette him, and fell downe at his feete, and worshipped him. 1.12.3
31 And said, *Cornelius* thy prayer is heard, & thine almes are had in remembrance in the sight of God. 3.2. 32
34 Of a truth I perceiue, that God is no accepter of persons. 3.17.4 & 3. 23.10
42 And he commanded vs to preach vnto the people, and to testifie, that it is hee that is ordained of God a iudge of quicke and dead. 2.16.17
43 To him also giue all the prophets witnesse, that through his name all that beleeue in him shal receiue remission of sinnes. 3 4.25.& 3.5.2
44 While *Peter* yet spak these words, ỹ holy ghost fell on all them whiche heard the word. 4.16.31
48 So he commaunded them to bee baptised in the name of the Lorde, &c. 4.15.15
11.3 Thou wentest in to men vncircumcised, & hast eaten with them. 4.6.7
4 Theu *Peter* begā, & expounded the thing in order to them. 4.6.7
16 Then I remembred the worde of the Lord, how he said *John* baptised with water, but you shalbe baptised with the holy Ghost. 4.15.18
18 When they hearde these things, they held their peace, and glorified God, saying: Then hath God also to the Gentiles, graunted repentance vnto life. 3.3.21
26 Insomuch, that the disciples were first called Christians in *Antiochia*. 3.2.6.& 4.16.31
29 Then the disciples euery man according to his abilitie, purposed to sende succour, &c. 3.2.6
12.15 Then said they, it is his Angell. 1.14.7
13.2 Separate me *Barnabas*, and *Saul*, for the worke wherunto I haue called them. 4.3.14
3 Then fasted they, and prayed, and laid their hands on them, & let thē go. 4.3.15.& 4.12.14.& 4.12.16
36 Howbeit, *Dauid* after he had serued his time, by the coūsell of God he slept, and was laide with his father, and sawe corruption. 3.20.23
38 Be it knowen vnto you therefore men and brethren, that through this man is preached vnto you the forgiuenes of sinnes. 3.11.3. & 3.11. 22
39 And from al things, from which ye could not be iustified by the lawe of *Moses*, by him euerie one that beleeueth, is iustified. 2.17.5.& 3.11. 3
43 Which spake to them, and exhorted them to continue in the grace of God. 2.5.8
48 And when the Gentiles heard it, they were glade, and glorified the word of the Lorde: and as many as were ordained vnto eternall life, beleeued. 3.2.11.& 3.14.2.13
52 And the disciples were filled with ioy, and with the holy ghost. 3.2.6
14.16 Who in times past suffered all the Gentiles to walke in their own waies. 1.5.13.& 2.11.11
20 Howbeit, as the disciples stoode rounde about him, he arose vp, and came into the citie, &c. 3.2.6
22 We must through many afflictions enter into the kingdome of God. 3. 8.1.& 3.18.7.& 3.2.8
23 And when they had ordayned them elders by election in euerie Church, and prayed, & fasted: they

commended them to the Lorde, in whom they beleeued. 4.3.7.12.15.& 4.12.16

15.7 And when there had beene great disputation, *Peter* rose vp, and saide vnto them: Ye mē & brethren, ye knowe that a good while ago, among vs, God chose out me, &c. 4.6. 7

9 And he put not difference betweene vs and them after that by faith hee had purged, &c. 3.14.8.& 4.14.4

10 Nowe therefore why tempt yee God, and lay a yoke on the disciples neckes? &c. 3.2.6

11 But we beleeue, through the grace of the lord Iesus Christ, to be saued, euen as they do. 3.5.4

20 But that we write vnto them, that they abstaine them selues from filthinesse of idols, and fornication, and that that is strangled, &c 4.10. 17.21

29 That is, that ye abstaine frō things offered to idols, &c. 4.10.17

16.1 Then came he to *Derben* and to *Lystra*: and behold, a certaine disciple was there, named *Timotheus*, a womans son, which was a Ieweſſe, and beleeued, &c. 3.2.6

3 Therefore *Paul* woulde that hee should goe foorth with him, and hee toke and circumcised him, because of the Iewes which were in those quarters, &c. 3.19.12

14 And a certaine woman named *Lydia*, a seller of purple, of the citie of the Thyatirians, which worshipped God, &c. 3.24.13

15 And when shee was baptised, and her household, &c. 4.16.8

33 And was baptised with all that belonged vnto him straight way. 4.16. 8

37 Then saide *Paule* vnto them, after that they haue beatē vs openly vncondemned, which are Romanes, they haue cast vs into prison: & now would they put vs out priuily? nay verily: but let them come and bring vs out. 4.20.19

17.27 That they should seeke the lord, if so be they might haue groped after him, & found him, though doutlesse he be not farre from euery one of vs. 1.5.3.8.13

28 For in him we liue, and moue, and haue our being, as also certaine of your owne poets haue saide, for we are also his generation. 1.15.5.& 1. 16.1.4

29 Forasmuch then as we are the generatiō of god, we ought not think, that the Godhead is like vnto gold, or siluer, or stone, grauen by art and the inuention of man. 1.11.2

30 And the time of this ignoraunce God regarded not, but now hee admonisheth all men euery where to repent. 3.3.7

32 Nowe when they heard of the resurrectiō from the dead, some mocked, &c. 3.25.7

18.18 After that hee had shorne his head in *Cenchrea* for he had a vowe. 4.19.26

23 Strengthening all the disciples. 3. 2.6

19.1 And found certaine disciples, and saide vnto them, &c. 3.2.6

3 Vnto what were ye baptised? and they saide vnto Iohns baptisme. 4.15 8.18

4 *John* verily baptised with the baptisme of repentance, saying vnto the people, that they should beleeue in him which should come after him, &c. 4.15.7

5 So when they hearde it, they were baptised in the name of the Lorde Iesus. 4.15.6.8.18

6 And *Paul* laid his hands vpon thē, & the holy ghost came vpon them, and they spake with tongues, and prophecied

prophecied. 4.3.15
12 So that frō his body were brought vnto the sick kerchifes or handkerchifes, & the diseases departed frō them, and the euil spirites went out of them. 4.19.18
13 Then certaine of the vacabonde Iewes exorcistes, tooke in hande to name ouer them which had euil spirits, the name of the Lord Iesus, saying: we adiure you by Iesus, whome *Paul* preacheth. 4.19.24
20.1 Now after the tumult was ceassed, *Paul* called the disciples vnto him, and imbraced them, &c. 3.2.6
10 But *Paul* went downe, and layde himselfe vppon him, and embraced him, saying: trouble not your selues, for his life is in him. 4.19.19
17 Wherefore from *Miletum* he sent to *Ephesus*, and called the elders of the Church. 4.3.8
18 Ye know from the first daye that I came to *Asia*, after what manner I haue beene with you at all seasons. 4.3.7
20 And howe I kept backe nothing that was profitable, but haue shewed you, & taught you openly, and throughout euerie house. 4.1.22.& 4.3.6.& 4.12.2
21 Witnessing both to the Iewes & to the Grecians, the repentaunce towarde God, & faith towardes our Lorde Iesus Christ. 3.2.1.& 3.3.2.5
26 Wherefore I take you to recorde this day, that I am pure from the bloud of all men. 4.4.3.& 4.12.2
28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feed the Church of god which he hath purchased with his owne blood. 2.14.2.& 3.5.2.& 3.11.8.& 3.13.11.& 4.3.8.& 4.5.8
29 For I knowe this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke. 4.19.4
30 Moreouer, of your owne selues shall men arise, speaking peruerse thinges, to draw disciples after the. 4.19.4
31 Therefore watch, and remember that by the space of three yeeres I ceased not to warne euerie one night and day with teares. 4.13.6
36 And when hee had thus spoken, he kneeled down, and prayed with them al. 4.19.2
21.4 And when wee had founde disciples, wee taried there seuen daies. 3.12.6
22.1 Yee men, brethren, & fathers, heare my defence nowe towardes you. 3.20.19
16 Arise and be baptised, and washe away thy sinnes, in calling on the name of the Lord. 4.15.15
18 And I sawe him saying vnto mee: make haste and get thee quickely out of *Ierusalem*, for they will not receiue thy witnesse concerning me. 4.17.17.29
25 And as they bounde him with thonges, *Paul* saide vnto the Centurion that stoode by, is it lawful for you to scourge one y is a Romane, and not condemned? 4.20.19
23.1 And *Paul* beholde earnestly the councel, and said: Men & brethren, I haue in al good conscience serued God vntill this day. 3.17.14
8 For the Sadduces saide, that there is no resurrection, neither Angell, nor spirite, &c. 1.14.9.& 1.15.2.& 2.10.23.& 3.25.5
12 And when the daye was come, certaine of the Iewes made an assemblie, and bound themselues with an oth, saying, that they would neither eate nor drinke, till they had killed

Paule 4.13.5
24.12 And they neither found me in the temple disputing with any man neither making vprore among the people, neither in the synagogues, nor in the citie, 4.20.19
15 And haue hope towardes God, ẏ the resurrection of the dead which they themselues looke for also, shall be both of iust and vniust. 3.25.9
16 And herein I endeuour my selfe to haue alway a cleare conscience towardes God, and towardes men. 3.19.16.& 4.10.4
25.10 Then saide *Paul*: I stande at *Cesars* iudgement seate, where I ought to be iudged: To the Iewes I haue done no wrong, as thou verie well knowest. 4.20.19
11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if ther be none of these things whereof they accuse me, no man can deliuer mee vnto them: I appeale vnto *Cesar*. 4.20.19
26.17 Deliuering thee from the people, & from the Gentiles, vnto whō now I send thee. 3.2.1
18 To open their eies, ẏ they may turne from darkenesse to light, and from the power of Satan vnto God that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me. 3.2.1
20 But shewed first vnto them of *Damascus*, and at *Ierusalem*, & through out all the coast of *Iudea*, and then to the Gentiles, that they shoulde repent, and turne to God, and doe works worthie amendement of life. 3.3.5
28.15 And from thence, when the brethren hearde of vs they came to meete vs. 4.6.17
16 So when we came to *Rome*, the Centurion deliuered the prisoners to the generall captaine, &c 4.6.15
25 Well spake the holie Ghost by *Esaias* the prophet, vnto our fathers. 1.13.15

ROMANES.

1.1 *Paul* a seruaunt of Iesus Christe, called to bee an Apostle, put apart to preach the Gospell of God. 2.14.6.& 4.3.10
2 Which hee had promised before by his prophets in the holye scriptures. 2.10.3
3 Concerning his sonne Iesus Christ our Lord which was made of ẏ seed of *Dauid*, according to the flesh. 2.13.3.& 2.14.6
4 And declared mightily to bee the sonne of God, touching the spirit of sanctification by the resurrection from the deade. 2.16.13.& 4.19.22
5 By whom we haue receiued grace and Apostleship, ẏ obedience might be giuen vnto the faith in his name among all the Gentils. 3.2.6.& 3.2.8 & 3.2.29
7 Grace bee with you, & peace from God our father, and from the Lord Iesus Christ. 1.13.13
9 For God is my witnesse, whome I serue in my spirite in the Gospell of his sonne; that without ceassing I make mention of you. 2.8.27
16 For I am not ashamed of the gospel of Christ, for it is the power of God vnto saluation to euerie one ẏ beleeueth, to the Iewe first, & also to the Grecian. 2.9.4.& 2.10.3.& 3.2.29. & 4.1.5
17 For by it the righteousnesse of God is reuealed, from faith to faith: as it is written, the iust shall liue by faith. 3.2.19.32.& 3.11.19
19 Forasmuch as that, which may be knowen to God, is manifest in the: for

for God hath shewed it vnto them. 2.5.1.13

21 Because that when they knewe God, they glorified him not as God neither were thankful, but became vaine in their imaginations, &c. 1.5.12

22 When they professed themselues to bee wise, they became fooles. 1.4.1

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to doe those thinges which are not conuenient. 1.18.2

6 Who will rewarde euerie man according to his workes. 3.16,3.& 3.18.1

11 For there is no respect of persons with God. 3.23.10

12 For as many as haue sinned without the lawe, shall perishe also without the law, & as many as haue sinned in the lawe, shalbe iudged by the lawe. 2.2.22

13 For the hearers of the law are not righteous before God, but the doers of the law shalbe iustified. 3.11.15.&3.17.13

14 For when the Gentiles which haue not the law, do by nature the things contained in the lawe, they hauing not the lawe, &c. 2.2.22

15 Which shew the effect of the law written in their harts, their conscience also bearing them witnesse, & thoughtes accusing one another, &c. 3.19.15.& 4.10.3

25 If thou bee a transgressour of the lawe, thy circumcision is made vncircumcision. 4.14.24

3.4 Yea, let God be true, & euerie mã a lier, &c. 4.15.17

9 What then? are we more excellent? no, in no wise, for we haue alreadie proued, that all, both Iewes & Gentiles are vnder sinne. 3.4.6

10 As it is written: there is none righteous, no not one. 2.1.9.& 2.3.2. & 2.5 3

12 There is none that doth good, no not one. 2.3.3

15 Their feete are swift to shedde bloud, &c. 2.3.3

19 Nowe we knowe, that whatsoeuer the lawe saith, it saieth it to thẽ that be vnder the law: that euery mouth may be stopped, & all the world bee culpable before God. 2.7.8 & 2.10.3. &3.4.6

20 Therefore by the workes of the lawe, shall no flesh be iustified in his sight: For by the lawe commeth the knowledge of sinne. 2.5.6.&2.7.7. &3.11.19

22 But now is the righteousnesse of God made manifest without the law, hauing witnesse of the lawe, & of the Prophetes. 2.9.4.& 2.10.3.&3 11.18.19

24 And are iustified freely by his grace through the redemption that is in Christ Iesus. 1.5.3.& 2.16.5.& 2.17.5. &3.4.30.& 3.11.4.19.& 3.15.6.&3. 20.45

25 Whom God hath set foorth to be a reconciliation through faith in his bloude, to declare his righteousnes, by the forgiuenesse of the sinnes, that are passed, through the pacience of God. 4.15.3

26 To shew at this time, his righteousnes, that he might be iuste, and a iustifier of him which is of the faith of Iesus. 3.11.12.& 3.13.1.& 3.13.2.& 3.14.17

27 Where is then thy reioicing? It is excluded. By what lawe? of workes? nay: but by the law of faith. 3.11.13. &3.13.2

4.2 For if *Abraham* were iustified by workes, hee hath wherein to reioyce, but not with God. 3.11.13.& 3.11.18

3 *Abraham* beleeued God, & it was counted to him for righteousnesse. 3.17.8.10

4 Now to him that worketh, the wages is not counted by fauour, but by debt, 3.11.20

5 But to him that worketh not, but beleeueth in him that iustifieth ỹ vngodly, his faith is counted for righteousnesse. 3.11.3.6

6 Euen as *Dauid* declareth the blessednesse of the man, vnto whome God imputeth righteousnes without workes, saying: 2.17.5.& 3.11.4. 20.22

7 Blessed are they whose iniquities are forgiuen, and whose sinnes are couered, 3.11.11

10 Howe was it then imputed? when he was circumcised, or vncircumcised? &c. 4.16.3

11 After he receiued the signe of circumcision, as the seale of the righteousnes of the faith which he had, when he was vncircumcised, &c. 4. 14.5.21.23.& 4.16.20

12 And the father of circumcision, not vnto them onely which are of the circumcision, &c. 4.16.12

13 For the promise ỹ he shoulde bee the heire of the world, was not giuē to *Abraham*, or to his seede, through the lawe, but through the righteousnes of faith. 3.14.11

14 For if they which are of the lawe, be heires, faith is made voide, and the promise is made of none effect. 3.11.11.& 3.13.3

15 For the lawe causeth wrath: for where no lawe is, there is no transgression. 2.7.7.& 3.11.19

17 As it is written: I haue made thee a father of many nations, euen before God whome hee beleeued, who quickeneth the dead, and calleth those thinges which be not as though they were. 2.10.11.& 3. 2.15.& 3.14.5

21 And being ful certified that what he had promised he was able also to performe, 3.2.31

25 Who was deliuered to death for our sinnes, and is risen againe for our iustification. 2.16.5.& 2.16.13.& 2.17.5

5.1 Then being iustified by faith, we haue peace towarde God through our Lorde Iesus Christ. 3.2.16.& 3.13.5

3 Knowing that tribulation bringeth forth pacience, &c. 3.8.3

5 And hope maketh not ashamed, because the loue of God is shed abroade in our hearres by the holye Ghost, which is giuen vnto vs. 3.1.2. & 3.2.12

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. 2.12. 4.& 2.16.4.& 3.4.25

9 Much more then, being nowe iustified by his blood, wee shalbe saued from wrath through him. 2. 16.5

10 For if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, wee shalbe saued by his life. 2.16.2.4.5.& 2.17.3.6.& 3.11. 21.& 3.14.6

12 As by one man sinne entred into the worlde, and death by sinne, and so death went ouer all men, forasmuch as al men haue sinned. 2.1.6. 8.& 2.13.4

15 But yet the gift is not so, as is the offence: for if through the offence of one many be deade, much more the grace of God, and the gift by grace, which by one mā Iesus christ, &c. 3.5.4

16 Neither is the gift so, as ỹ which entred in by one that sinned: for the fault came of one offence vnto con-

condemnatiō, but the gift is of many offences to iustification. 2.17.3
19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4.& 2.16.5.& 2.17.3. and 3.11.9.12.23. and 4.14. 21
20 Moreouer, the law entred therevpō, that ỹ offence should abounde: neuertheleſſe, where sinne abounded, there grace abounded muche more. 2.5.6.& 2.7.7
6.3 Knowe ye not, that all we which haue ben baptiſed into Ieſus Christ haue beene baptiſed into his death? 4.15.5
4 Wee are buried then with him in baptiſme into his death, that like as Christ was raiſed vp from the dead by the glorie of the father, so we also ſhould walke in newneſſe of life. 2.8.31.& 2.16.7.13.& 3.3.5.& 4.16.16.21. & 4.19.8
6 Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſin 3.3.9.11
12 Let not ſinne therefore reigne in your mortal body, that yee ſhoulde obaye in the luſtes thereof. 3.3.13
14 For ſinne ſhal not haue dominion ouer you: for ye are not vnder the lawe, but vnder grace. 3.19.6.& 4.15. 12
18 Being then made free frō ſinne, ye are made the ſeruants of righteouſneſſe. 3.6.3.& 3.16.2
19 I ſpeake after the maner of men, becauſe of the infirmity of your fleſh for as ye haue giuen your members ſeruants to vncleanneſſe, and to iniquitie, to commit iniquitie, &c. 3.24. 26.& 3.25.8
23 For the wages of ſinne is death: but the gift of God is eternall life through Ieſus Chriſt our Lorde. 2.8. 58.59.& 3.4.28.& 3.14.21
7.1 Knowe ye not brethren, for I ſpeak to them that knowe the lawe, that the lawe hath dominion ouer a man as long as hee liueth? 4.15. 12
7 What ſhall we ſay then? is the law ſinne? God forbid. Nay I knowe not ſinne but by the lawe: &c. 2.5.6.& 2. 7 6
12 Wherefore the lawe is holy, and the cōmaundement is holy, and iuſt and good. 2.9.4
14 For we knowe that the law is ſpirituall, &c. 2.8.6
15 For I allowe not that which I doe: for what I would that doe I not, but what I hate that doe I. 2.2.27
18 For I knowe, that in mee, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, &c. 2. 1.9
19 For I do not the good thing, which I woulde, but the euill, which I would not, that doe I. 2.2.27.& 3.3. 11
20 Nowe if I doe that I would not, it is no more I that doe it, but the ſin that dwelleth in me. 2.2.27
23 But I ſee an other law in my mēbers, rebelling againſt the lawe of my minde, and leading me captiue into the law of ſinne, which is in my members. 3.3.14
24 O wretched man that I am, who ſhal deliuer me frō the body of this death? 3.9.4.& 3.11.12.& 4.15. 12
8.1 Nowe then there is no condemnation to them that are in Chriſte Ieſus, which walke not after the fleſh, but after the ſpirite. 3.4.28.& 4. 15.12
3 For that that was impoſſible to the law, in as much as it was weake becauſe of the fleſhe, God ſending his

his owne sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh. 2.7.5. & 2.12.4. & 2.13.1.4. & 2.16.6. & 3.2.32. & 3.4. 27. & 3.11.23

6 For the wisedome of the flesh is death: but the wisedome of the spirite is life and peace. 2.3.1

7 Because the wisedome of the flesh is enmitie against God: for it is not subiect to the lawe of God, neither in deed can be. 2.1.9. & 3.9.8. & 3 20.

9 Nowe ye are not in the flesh but in the spirite, because the spirite of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his. 3.1.2. and 3.2.39. & 4.17. 12

10 And if Christ be in you, the bodye is dead because of sinne: but the spirit is life for righteousnes sake. 2.1.6. & 3.1.3. & 3.2.24. & 3.25.3. & 4.17.12.

11 But if the spirit of him that raised vp Iesus from the dead, dwel in you, hee that raised vp Christ from the dead, shal also quicken your mortall bodies, because that his spirit dwelleth in you. 1.13.18. & 3.1.2. & 3.2.39. & 3.25.3.8. & 4.17.12

14 For as many as are led by the spirite of God, they are the sonnes of God. 3.2.39

15 For ye haue not receiued the spirite of bondage, to feare againe: but ye haue receiued the spirit of adoption, &c. 2.11.9. & 2.14.5. & 3.1.3. & 3. 2.11. & 3.13.5. & 3.20.1. & 3.24.2. & 4. 19.22

16 The same spirite beareth witnesse with our spirite, that wee are the children of God. 3.2.39

17 If wee bee children, wee are also heires, euen the heires of God, and heires annexed with Christ, &c. 2. 12.2

19 For the feruent desire of the creature, waiteth when the sonnes of God shalbe reuealed. 3.9.5. & 3.25. 12

20 Because the creature is subiect to vanitie, not of it owne will, &c. 2.1. 5

22 For we know that euerie creature groneth with vs also, & traueileth in paine together vnto this present. 2.1.5. & 3.15.2

23 And not onely the creature, but we also which haue the first fruites of the spirite, euen wee doe sigh in our selues, waiting for the adoptiō, euen the redemption of our bodie. 3.18.3. & 3 25.11

24 For we are saued by hope: but hope that is seene, is no hope, &c. 2.9. 3

25 But if we hope for that we see not, we doe with patience abide for it. 3. 2.41.42. & 3.25.1

26 Likewise the spirite also helpeth our infirmities: for wee knowe not what to pray as we ought, &c. 3.20. 5

27 But he that searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the saincts, &c. 3.20.5.34

29 For those which hee knewe before, he also predestinat to be made like to the image of his sonne, that he might bee the first borne among many brethren. 2.13.2. & 3.11.3. & 3.8.1. and 3.15.8. and 3 .18 7. and 3 . 24.1

30 Moreouer, whom he did predestinate, them also he called: And whō he called, them also he iustified: And whom he iustified, &c. 2.5.2. and 3. 14.21. and 3.18.4. and 3.24.6

32 Who spared not his owne sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also? 2.14.7. and 2.17.6. & 3.24.5

33 Who

33 Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth. 3.21.3.6.11

34 Who shall condemne? it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, &c. 2.16.13. & 2.16.16. & 2.16.18. & 3.20.20.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or peril, or sworde? 3.13.5. & 3.12.28

36 For thy sake are we killed all the day long, wee are counted as sheepe for the slaughter. 3.9.6. & 3.25.3. & 3.14.19

38 For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor things to come 3.2.16. & 3.2.40. & 3.15.8. & 3.24. 6

39 Nor height, nor depth, nor anye other creature shalbe able to separate vs from the loue of god, which is in Christ Iesus our Lord. 3.2.16. 28.40

9.3 For I would wish my selfe to bee separated from Christ, for my brethren that are my kinsmen according to the flesh. 3.20.35

5 Of whom are the fathers, and of whom concerning the flesh Christ came, who is God ouer all blessed for euer, Amen. 1.13.11. & 2.13.1.3. & 2.14.6

6 For al they are not Israelites, which are of *Israel*. 3.22.4. & 4.2 3

7 Neither are they all children, because they are the seede of *Abraham*: But in *Isaac* shall thy seede bee called. 3.21.7. & 4.16.14

8 That is, they which are the children of the flesh, are not the children of God, but the children of the promise are accounted for the seede. 3.21.7

11 For ere the children were borne, & when they had done neither good nor euill, that the purpose of God might remaine according to election, not by works, but by him that calleth. 3.22.4

12 It was said vnto her, the elder shal serue the younger. 3.2.25

13 As it is written, I haue loued *Jacob*, and haue hated *Esau*. 3.21.7. & 3.22.11

14 What shall we say then? is there vnrighteousnesse with God? God forbid? 3.22.8

15 I will haue mercie on him to whō I will shewe mercy: & I will haue cōpassion on him to whom I will haue compassion. 3.22.6

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. 2.5.4. 17. & 3.24.1

17 For this same purpose haue I stirred thee vp, that I might shewe my power in thee, &c. 3.24.14

18 Therefore hee hath mercy on whō he will, and whom he will he hardeneth. 2.18.1. and 3.22.11

20 But, O man, who art thou that pleadest against God? & c. 3.23.1.4. & 3.24.16

21 Hath not the potter power of the clay to make of the same lump, &c. 3.17.5

22 What and if God woulde, to shewe his wrath, and to make his power knowen, suffer with long patience the vessels of wrath? &c. 2.14. 18. and 3.23.1

24 Euen vs, whom he hath called, not of the Iewes onely, but also of the gentiles. 3.24.16

32 For they haue stumbled at the stumbling stone. 1.13.23

33 Behold, I lay in *Sion* a stumbling stone, and a rocke of offence. 1.10.11

And whosoeuer beleeueth on him, shal not be confounded. 1.13.13 10.3 For they being ignorant of the righteousnesse of God, and going about to establish their owne righteousnesse, &c. 3.11.13
4 For Christ is the ende of the law, for righteousnesse vnto euerie one that beleeueth. 1.6.2.&2.6.4.&2.7.2.&3.2.6.&4.8.13
5 That the mā that doth these things shal liue therby. 3.11.14.17.&3.17.3
6 But the righteousnesse of faith speaketh on this wise: Saye not in thy heart, who shall ascende into heauen? &c. 1.17.2
7. Or, who shal descende into the deepe? that is, to bring Christ again from the deade. 1.17.2
8 This is the worde of faith whiche we preach. 2.5.12.&3.2.29.30.&4.14.14
9 For if thou shalt confesse with thy mouth the Lorde Iesus, and shalt beleeue in, &c. 3.11.14
10 For with the heart man beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation. 3.2.2.8
11 Whosoeuer beleeueth in him, shall not be ashamed. 1.13.13
14 But how shall they call on him, in whom they haue not beleeued; &c. 3.20.1.11
17 Then faith is by hearing, and hearing, &c. 3.20.27.& 4.1.5.& 4.8.31. &4.8.9.&4.16.19
11.2 God hath not cast away his people which he knewe before, &c. 3.22.6
4 But what saith the aunswere of God to him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to *Baal*, 4.1.2
5 Euen so then at this present time, is there a remnant, through the election of grace. 3.21.1
6 And if it be of grace, it is no more of workes: or else were grace no more grace, &c. 3.14.5
16 For if the first fruits be holy, so is the whole lumpe, and if the roote be holy, so are the branches. 4.16.15
17 And though some of the branches be broken off, & thou being a wilde Oliue tree, wast graft in for them, and made partaker of the roote, & fatnesse of the Oliue tree. 3.1.1
20 Well, through vnbeleefe they are broken off, & thou stādest by faith be not high minded, but feare. 2.3.22.&3.24.6
26 And so all *Israel* shalbe saued, as it is written: The deliuerer shall come out of *Sion*, and shall turne away the vngodlinesse from *Iacob*. 3.3.21
29 For the giftes and calling of God are without repentance. 4.16.14
32 For God hath shut vp all in vnbeleefe, that he might haue mercie on all 2.7.8.&3.23.11.&3.24.16
33 O the deepenes of the riches both of the wisedome and knowledge of God: howe vnsearchable are his iudgementes, and his waies paste finding out? 1.17.2.&3.23.5
34 For who hath knowen the minde of the Lorde? or who was his counseller? &c. 3.2.34. &4.18.19.and 4.19.2
35 Or who hath giuen vnto him first and he shalbe recompenced? 3.14.5. &3.22.3.&3.23.11
36 For of him, & through him, and for him, are all things, &c. 2.8.13
12.1 I beseech you therfore brethrē, by the mercies of God, yee giue vp your bodies a liuing sacrifice, holy

holy & acceptable vnto God which is your reasonable seruing of God. 3.7.1.& 3.16.3.& 4.18.16

2 And fashion not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that yee may proue what is the will of God, good, & acceptable, and perfect. 2.1.9.& 4.16.4

3 As God hath delt to euerie man the measure of faith. 4.13.3.& 4.16.4.& 4.17.32

4 For as we haue many members in one body, and al members haue not one office. 3.16.2

Whether we haue prophcie, let vs prophecie according to the proportion of our faith. 4.16.4. and 4.17. 32

7 Or an office, let vs waite on the office, or he ỳ teacheth, on teaching. 4.3.8

8 Or he that exhorteth on exhortation: he that distributeth, let him do it with simplicitie: hee ỳ ruleth, with diligence: he that sheweth mercie, with cherefulnesse. 4.3.8.9.& 4 11.1. & 4.20.4

10 Be affectioned to loue one an other with brotherly loue: In giuing honour, goe one before an other. 3.7. 4

14 Blesse them that persecute you: blesse, I say, and curse not. 4.20. 20

19 Derely beloued, auenge not your selues, but giue place vnto wrath: for it is written: Vengeance is mine I will repay, saith the Lorde. 4.20. 19

21 Be not ouercome of euil, but ouercome euill with goodnesse. 4.20. 20

13.1 Let euerie soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God. 3.19. 15.& 4.10.3.5.& 4.20.4.7.13

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for nought, for he is the minister of God, to take vẽgeance on him that doth euil. 4.20 10.& 4.20.17.& 4.20. 19

5 Wherefore ye must be subiect, not because of wrath onely, but also for conscience sake. 3.19.15.& 4.10.3.& 4.20.22

6 For, for this cause ye paye also tribute: for they are Gods ministers, applying themselues for the same thing. 4.20.13

8 Owe nothing to any man, but to loue one another: for hee ỳ loueth another, hath fulfilled the lawe. 2.8. 53

9 For this, thou shalt not committe adulterie, thou shalt not kill, thou shalt not steal, thou shalt not beare false witnesse, thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, namely: Thou shalt loue thy neighbour as thy selfe. 2.8. 57

14 But put ye on the Lord Iesus Christ, and take no thought for the flesh, to fulfil the lustes of it. 3.1.1.& 3.19. 3

14.1 Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations. 3.19. 11

5 This man esteemeth one day aboue an other day, & an other man coũteth euerie day alike: let euerie man be fully perswaded in his mind. 2.8. 33

10 For we shall all appeare before the iudgement seate of Christ. 1.13.11. &3.5.8

11 For it is written I liue, sayeth the Lorde: And euerie knee shall bow to me,

And whosoeuer beleeueth on him, shal not be confounded. 1.13.13
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4 For Christ is the ende of the law, for righteousnesse vnto euerie one that beleeueth. 1.6.2. & 2.6.4. & 2.7. 2. & 3.2.6. & 4.8.13
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10 For we shall all appeare before the iudgement seate of Christ. 1.13.11. &3.5.8

11 For it is written I liue, sayeth the Lorde: And euerie knee shall bow to me,

me, & al tongues shall confesse vnto God. 1.13.11.23.& 3.25.17

13 Let vs not therefore iudge one an other any more: but vse your iudgement rather in this, that no man put an occasiō to fal, or a stumbling blocke before his brother. 3.19. 11

14 I know, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane. 3.19. 8

17 For the kingdome of God is not meate and drinke: but righteousnes and peace, and ioye in the holye ghost. 2.15.4

22 Hast thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which he alloweth. 3.19.8

23 For he that doubteth is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of faith is sinne. 3.5.10.&.3.15.6.& 4. 13.17.& 4.15.22

15.1 We which are strong, ought to beare the infirmities of the weake and not to please our selues. 3.19. 11

5 Now the God of patience and conlation, graunt that you be like minded one towardes an other, according to Christ Iesus. 4.2.5

6 That ye with one minde and with one mouth may praise God, euen the father of our Lord Iesus Christ. 3.20.29.31

8 Now I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers. 3.2. 32.& 4.16.15

12 There shall be a roote of Iesse, & he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles, trust. 1 13.13

19 So that from *Ierusalem*, & rounde about vnto *Illyricum*, I haue caused to abounde the Gospel of Christ, 4.3.4

20 Yea, so I enforced my selfe to preach the gospel, not where Christ was named, &c. 4.3.4

25 But now go I to *Ierusalem*, to minister vnto the Saintes. 4 6.14

30 Also brethren, I beseeche you for our Lorde Iesus Christes sake, and for the loue of the spirite that yee woulde striue with mee by prayers to God for me. 3.20.20

16.3 Greete *Priscilla* and *Aquila* my fellow helpers in Christ Iesus. 4 6. 14

7 Salute *Andronicus* & *Iunia* my cousins and fellow prisoners which are notable among the Apostles, and were in Christ before me. 4.3.5

20 The God of peace shall tread Satan vnder your feete shortly. 1.14.18. & 3.15.5

25 By the reuelation of the mysterie, which was kept secrete since the world began. 2.9.4

26 But nowe is opened, & published among al nations by the scriptures of the prophets, &c. 2.9.4

1. CORINTHIANS.

1.1 PAul called to be an Apostle of Iesus Christ, through the will of God, and our brother *Sosthenes*. 4 3.10

3 Grace be with you and peace from God our father, and from the Lord Iesus Christ. 1.13.13

9 God is faithful by whome ye are called vnto the fellowshippe of his sonne Iesus Christ, &c. 3.5.5

11 For it hath bin declared vnto me my brethren, of you by them y are of the house of *Cloe*, that there are contentions among you. 4.1. 14

12 Now this I say, that euerie one of you sayeth, I am *Paules*, &c. 4.13. 14

13 Is Christ deuided? was *Paul* crucified for you? either were ye baptised into the name of *Paul*? 3.5.2 & 4.15. 13

20 Where is the wise? where is the scribe? where is the disputer of this worlde? &c. 2.2.20

21 For seeing the world by wisedom knewe not God in the wisedome of God, it pleased God by the foolishnes of preaching to saue them that beleeue. 2.6.1

23 But wee preach Christ crucified: vnto the Iewes, euen a stombling blocke and vnto the grecians, foolishnesse. 3.24.14

26 For brethren, you see your calling how that not many wise men after the flesh, not many mighty, not many noble are called. 3.23.10

30 But ye are of him in Christ Iesus who of God is made vnto vs wisedome and righteousnes, and sanctificatiō, &c. 2.15.2. & 2.16.19. & 3.3.19. & 3.4.30. & 3.11.6.12. & 3.14. 27. & 3 15.5. & 3.16.1

2.2 For I esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified. 1.13.13. & 2.12.4. 5. & 2.15.2. & 3.2.1

4 Neither stoode my worde and my preaching in the entising speech of mans wisedome, but in playne euidence of the spirit. 1.8.1. & 4.1.6. & 4.14.11

5 That your faith should not bee in the wisedome of men, but in the power of God. 3.2.35

8 Which none of the princes of this worlde hath knowen, for had they knowen: &c. 1.5.12. & 2.14.2. & 4.17. 30

10 But God hath reuealed them vnto vs by the spirit: for the spirite searcheth al things, yea the depe things of God. 1.13.14. & 3 2.34

11 For what man knoweth the things of a man, saue the spirite of a man which is in him; euen so the thinges of God knoweth no man, but the spirite of God. 3.2.34

12 Nowe wee haue receiued not the spirite of the worlde, but the spirite which is of God, that wee might knowe the thinges that are giuen to vs of God. 3.2.39. & 4.8.11

13 Comparing thinges spiritual with spirituall things. 4.16.31

14 But the naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him: neither can he know them, because they are spiritually discerned. 2.2.20. & 3.2.34

16 For who hath knowen the minde of the Lorde, that he might instruct him? but we haue the mind of christ 1.13.14. & 3.13.4

3.2 I giue you milke to drinke, and not meate: for yee were not able to beare it: neither yet now are ye able 3.19.13

3 For where as there is among you enuying, and strife, & diuisions, are ye not carnal, and walke as men? 2. 5.4. & 4.1.14

4 For when one sayeth, I am *Paules*, an other, I am *Appollos*, are yee not carnall? 4.4.2. & 4.13.14

6 I haue planted, *Appollo* watered, but God gaue the encrease. 4.14. 18

7 So then neither is he that planteth any thing, neither he that watereth but God ỹ giueth the encrease. 2.5. 4.3.23.14. & 4.1.6

8 And euerie man shall receiue his wages according to his labour. 3.16. 3 & 3.18.1

9 For we together are gods laborers ye are gods husbandrye, and Gods building

building. 2.5.17.& 4.1.6
11 For other foundation can no man lay, than that which is laide, which is Iesus Christ. 3.15.5.& 4.6.6
12 And if any man build on this foundation, golde, siluer, or precious stones, timber, hay, or stubble. 3.5.9
13 Euerie mans worke shall be made manifest: for the day shal declare it because it shalbe reuciled by the fire &c. 3.5.9
14 If any mans worke that he hath built vpon, abide, hee shall receyue wages. 3.5.9
15 If any mans worke burne, he shall lose, but he shalbe safe himselfe: neuertheless yet as it were by the fire. 3.5.9
16 Knowe ye not that ye are the temple of God, & that the spirit of God dwelleth in you? 1.3.15.& 3.6.3.& 3. 16.2.& 3 25.7.& 4.3.1
19 For the wisedome of this world is foolishnesse with God: for it is writtē. He catcheth the wise in their owne craftinesse. 1.5.7.& 2.2.20
21 Therefore let no man reioyce in men: for all thinges are yours. 4.19.

1
4.1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secretes of God. 4.3.6.& 4.8.

1
4 For I know nothing by my selfe, yet am I not thereby iustified: but hee y iudgeth me, is the Lorde. 3.12.2.& 3. 17.14
5 Therefore iudge nothing before the time, vntill the Lord come, who will lighten thinges that are hid in darkenes, and make the councels of the heart manifest: &c. 3.2.4
7 For who separateth thee? and what hast thou, that thou hast not receaued? if thou hast receiued it, why reioycest thou, as though thou haddst not receiued it? 2.5.2.& 3.7.4.& 3.24

12
1.5 For in Christ Iesus I haue begotte you through the Gospell. 4.1.6
5.1 It is heard certainely that there is fornication among you, & such fornication as is not once named among the Gentiles, &c. 4 1.14
2 And ye are puffed vp and haue not rather sorrowed, that hee which hath done this deede, might be put from among you. 4.1.15
4 When ye are gathered together, and my spirite, in the name of our Lorde Iesus Christ, that, such a one I say, by the power of our Lord Iesus Christ. 4.11.5.& 4.12.4
5 Be deliuered vnto Satan, for the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus. 4.12.5.6
6 Know ye not that a litle leauen leaueneth the whole lumpe? 4.12.5.
7 For Christ our passeouer is sacrificed for vs. 4.12.13.& 4.18.3
11 If any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eate not. 4.1.15.& 4.12.5
12 For what haue I to doe, to iudge them also, which are without? doe ye not iudge them that are within? 4.11.5
6.6. But a brother goeth to law with a brother, & that vnder the infidels. 4.20.21
7 Nowe therefore there is vtterly a fault among you, because ye goe to lawe, one with an other. 4.1.14
9 Know ye not that the vnrighteous shall not inherite the kingdome of God? &c. 3.4.21.& 3.24.10
10 Be not deceiued, neither fornicators, nor idolaters, nor adulterers nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkardes, nor railers, nor extortioners shall

shall inherite the kingdom of God. 3 4.21
11 But ye are iustified in the name of the Lord Iesus, and by the spirite of our God. 1.13.14 & 3.1.1.& 3.6.3.& 3.14.6.& 3.24.10
13 Meates are ordained for the belly, & the belly for the meates: but God shall destroy both it, and them, &c. 3.25.8.& 4 13.9.& 4.19.7
15 Know ye not, that your bodies are members of Christ? &c. 3..6.3.& 3.25 8.& 4.17.9
19 Knowe ye not, that your bodie is the temple of the holy Ghost which is in you, whome you haue of God? &c. 1.13.15.& 3.3.9.& 3.25.7. & 3. 25.8.& 4.3.1
20 For yee are bought for a price: therefore glorifie God in your bodie, and in your spirite: for they are Gods. 2.17.5.& 3.25.7
7.2 Neuerthelesse, to auoide fornication let euerie man haue his wife, & let euerie woman haue her owne husband. 2.8.43
3 Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband: 4.12. 16
5 Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting, and prayer: and againe come together that Satan tempt you not for your incontinencie. 4.12.16
7 I would that al men were euen as I my selfe am: but euerie man hath his proper gift of God, one after this maner, and an other after that. 2.8. 42
9 But if they can not abstaine, let them marry: for it is better to marry than to burne. 2.8.43,& 4.13.17
14 For the vnbeleeuing husbande is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husbande, else were your children vncleane: but nowe are they holy. 2.1. 7.& 4.16.6.& 4.16.15.& 4.16.31
19 Circumcision is nothing: and vncircumcision is nothing: but the keeping of the commaundementes of God. 4.14.24
21 Art thou called being a seruaunt? care not for it: but if yet thou maist be free, vse it rather. 4.20.1
23 Ye are bought with a price: be not seruants of men. 4.20.32
31 And they that vse this worlde, as though they vsed it not: for the fashion of this worlde goeth away. 3. 10.1.4.& 4.19.7
34 The vnmaried womã careth for the things of the Lorde, that shee may be holy both in body & in spirite, &c. 3.10.1.4.& 4.19.7
35 And this I speake, for your owne commodities, not to tangle you in a snare. 4.10.2
8.1 And as touching thinges sacrificed vnto idols, wee knowe, that we haue knowledge, &c. 4.10.22
4 For though there bee that are called Gods, whether in heauen, or in earth, &c. 1.13.11
6 Yet vnto vs there is but one God, which is the father, of whome are all thinges, and we in him: and one Lord Iesus Christ, &c. 1.13.11.& 2.3. 6.& 2.14.3.& 2.15.5
9 But take heed least by any meanes this power of yours be an occasion of falling to them that are weake. 3. 19.11.& 4.10.22
9.1 Am I not an Apostle? am I not free? haue I not seene Iesus Christ our Lorde? are yee not my worke in the Lord? 3.14.15.& 4.1.14.& 4.17. 17.& 4.17.29
2 For ye are the seale of my Apostleship in the Lorde. 4.1.6
5 Or haue we not power to leade about a wife being a sister, as well

as the reſt of the Apoſtles, and as the brethren of the Lorde, and *Cephas*? 4.12.25

12 Neuertheleſſe, we haue not vſed this power but ſuffer all things, that we ſhould not hinder the goſpel of Chriſt. 3.14.15

16 And woe is vnto mee, If I preach not the goſpel. 4.5.6

19 For though I be free from al men yet haue I made my ſelfe ſeruaunt vnto all men, that I might winne the more. 3.19.12

20 And vnto the Iewes I become as a Iewe, ỳ I might winne the Iewes, &c. 4.19.26

22 To the weake I become as weake, that I may winne the weake: I am made all thinges to all men, that I might by all meanes ſaue ſome. 3. 19.12

10.1 Moreouer, brethren I would not that ye ſhould be ignorant, that all our fathers were vnder the cloude, and all paſſed through the ſea. 2.10. 5

2 And were all baptiſed vnto *Moſes* in the cloude, and in the ſea. 4.15. 9

3 And did all eate the ſame ſpirituall meat. 4.14.23.&4.18.20

4 And did all drinke the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke that followed them: and the rocke was Chriſt. 1.13.10.& 2.9.1.&4.14.26.&4.17.15.21.22.

5 But with many of them God was not pleaſed: for they were ouerthrowen in the wilderneſſe. 4.14. 24

11 And all theſe thinges came vnto them for enſamples, and were written to admoniſh vs, vpon whom the endes of the world are come. 2.10. 5.&3.2.22

12 Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall. 3.2.40.&3.24.6

13 There hath no tentation taken you but ſuch as appeareth to man, &c. 3.20.46

16 The cuppe of bleſſing which wee bleſſe, is it not the communion of the bloude of Chriſt? the breade which we breake, is it not the communion of the body of Chriſt? 4.17. 10.&4.17.15.&4.17.22.&4.17.38.& 4.18.8

17 For we that are many, are one breade and one body, becauſe wee al are partakers of one bread. 4.17. 14

23 All thinges are lawful for me, but all thinges are not expedient: all thinges are lawfull for mee, but all thinges edifie not. 3.19.12

25 Whatſoeuer is ſolde in the ſhambles, eate ye, and aske no queſtion for conſcience ſake. 3.19.11

28 But if any man ſay vnto you, this is ſacrificed vnto idols, eate it not becauſe of him that ſhewed it, and for thy conſcience, &c. 3.19.6.&4. 10.4

29 And the cõſcience I ſay not thine but of that other, &c. 3.19.11.&4. 10.4

31 Whether therefore yee eate or drinke, or whatſoeuer ye doe doe all to the glory of God. 3.20.44

32 Giue none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. 3.19.11

11.4 Euerie man praying or prophecying hauing any thing on his head diſhonoureth his head. 4.19.26

5 But euerie woman that prayeth or prophecieth bareheaded, diſhonoreth her head. 4.10.29

7 For a man ought not to couer his head: foraſmuch as he is the image and glory of God: but the woman is the glory of the man. 1.15.4

16 But if any man luſt to be contentious

tious, wee haue no such custome, neither the Churches of God. 4.10. 31
20 When ye come together therefore into one place, this is not to eate the Lords supper. 4.18.12
22 Haue ye not houses to eate and drinke in? despise ye the Church of God? &c. 4.10.29
23 For I haue receiued of the Lorde that which I also deliuered vnto you, &c. 4.17.35.50
24 And when he had giuen thankes he brake it, and saide, take, eate this is my body, which is broke for you: this doe you in remembrance of me. 4.17.1.& 4.17.20
25 After the same maner also he tooke the cup, when he had supped, saying this is the newe Testament in my blood, &c. 4.17.20
26 For as often as ye shall eate this bread and drinke this cup, ye shewe the Lords death vntill hee come. 4. 16.30.& 4.17.37
28 Let a man therfore examine him selfe, & so let him eat of this breade, and drinke of this cup. 4.1.15.& 4.16 30.& 4.17.40
29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords body. 4.1.15. & 4.16.30.& 4.17.33.34.40
31 For if we would iudge our selues we should not be iudged. 3.3.18
32 But when we are iudged, wee are chastened of the Lord, because wee should not be condemned with the worlde. 3.4 33.& 3.8.6
12.3 Wherefore, I declare vnto you, that no man speaking by the spirite of God calleth Iesus execrable, &c. 2.2.20
6 And there are diuersities of operations, but God is the same, which worketh all in all. 2.3.6.9
8 For to one is giuen by the spirit, the worde of wisedome, and to an other the word of knowledge, by the same spirite. 4.3.11
10 And to an other diuersities of tongues, and to an other the interpretatiō of tongues. 1.13.14.& 3.2.9
11 And all these thinges worketh euen the selfe same spirite, distributing to euery mā seuerally as he wil. 1.13.14.& 4.13.3
12 For as the body is one, and hath many members, & all the members of the body which is one, though they be many yet are but one body: euen so is Christ. 1.13.16.& 3.7.5.& 3.16.2.& 4.17.22
13 For by one spirit are we all baptized into one body, whether we are Iewes or Grecians, &c. 4.24 7.& 4. 15.15.& 4 16.22
25 Least there should bee any diuision in the body: but that the members should haue the same care one for an other. 3.20.20
28 And God hath ordeined some in the Church, as first Apostles, secōdly prophets, thirdly teachers, then them that doe miracles: after that ȳ gifts of healing, helpers, &c. 4.3.8. & 4.11.1.& 4.20.4
31 But desire you the best gifts, & I will yet shewe you a more excellent way. 3.2.9
13.1 Though I speake with the tonges of men and Angels, and haue not loue, I am as sounding brasse, or a tincling Cymball. 2.5.4
2 If I had all faith, so that I coulde remoue mountaines, and ha d not loue, I were nothing. 3.18.8
3 And though I feed the poore with all my goods, and though I giue my body that I be burned, and haue not loue, it profiteth me nothing. 4.13. 13
4 Loue suffereth long: it is bounti-

ful:loue enuieth not: loue doth not boast it selfe:it is not puffed vp. 3.7. 5.6
9 For we knowe in part, and we prophecie in part. 3.2.20
10 But when that which is perfect, is come, then that which is in parte, shall be abolished. 3.2.13
12 For now wee see through a glasse darkely: but then shall wee see face to face, &c. 3.22.11.& 4.18.20
13 And now abideth faith: hope and loue, euen these three: but the chiefest of these is loue. 3.18.8
14.15 What is it then? I will praye with the spirite, but I will pray with the vnderstanding also, &c. 3.20.5.& 3.20.32
16 Else, when thou blessest with the spirit, howe shal hee that occupieth the roome of the vnlearned, say Amen at thy giuing of thankes, &c. 3. 20.33
29 Let the Prophets speake two or three, and let the other iudge. 4.8.9. & 4.9.13
30 And if any thing be reuealed to an other that sitteth by, let the first holde his peace. 4.1.12
34 Let your women keepe silence in the Churches, for it is not permitted vnto them to speake, &c. 4.10.29
40 Let all thinges bee done honestly and by order. 2.8.32.& 3.20.29.& 4.3. 10.& 4.10.27.30
15.6 After that, he was seene of moe than fiue hundred brethrē at once, &c. 3.25.3
10 But I labored more aboundantlye than they al, yet not I, but the grace of God which is in mee. 2 3.12.& 4. 1.6
12 Now if it be preached, that Christe is risen from the dead, how say some among you, that there is no resurrection of the deade? 3.25.7.& 4. 1.14
13 For if there be no resurrection of the dead, thē is Christ not risen. 3.25.3
14 And if Christ be not risen, then is our preaching in vaine, & your faith is also in vaine. 3.25.3
16 For if the dead be not raised, then is Christ not raised. 2.13.2
17 And if Christ be not raised, your faith is vaine, &c. 2.13.2.& 2.16.13
19 If in this life onely we haue hope in Christ, we are of al men the most miserable. 3.9.6.& 3.18.4
20 But nowe is Christ risen from the deade, and was made the first fruits of them that slept. 2.16.13
21 For sith by man came death, by man came also the resurrection of the dead. 2.1.6
22 For, as in *Adam* al men dy euen so in Christ shall all bee made aliue. 4. 16.17
25 For he must reigne til he hath put al his enemies vnder his feete. 2.16. 16
28 And when all thinges shal be subdued vnto him, then shall the sonne also himselfe be subiecte vnto him, &c. 1.13.26.& 2.8.30.& 2.14.3.& 2.15. 5. and 3.20.42. and 3.25.12
36 Thou foole, that which thou sowest is not quickned, except it die 3. 25.4
39 Al flesh, is not the same flesh, but there is one flesh of men, &c. 3.25.8
41 There is an other glorie of the sunne, an other glory of the moone, an other glory of the starres: for one starre differeth from an other star in glorie. 4.19.34
45 The first man *Adam* was made a liuing soule: and the last *Adam* was made a quickning spirit. 1.15.4. and 3.1.2
46 Howbeit that was not first made which is spirituall, but that which is naturall, and afterwarde that which is spirituall. 4.16.31

47. The first man is of the earth, earthly: the second man is the Lord from heauen. 2.12.7.& 2.13.2.& 2.13.4.& 4.17.25.
50 Flesh and bloode cannot inherite the kingdome of God, &c. 4.16.17
51 Beholde I shewe you a secrete thing, we shall not all sleepe, but we shall all be chaunged. 2.16.17.& 3.25.8
52 In a moment, in the twinckling of an eye, at the last trumpet: for the trumpet shall blowe, and the deade shall be raised vp incorruptible, and we shall be chaunged. 2.16.17
53 For this corruption must put on incorruption, &c. 3.15.7
54 So when this corruptible hath put on incorruptible, and this mortal hath put on immortality, &c 3.25.10
16.2 Euerie first day of the weeke, let euerie one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33
7 For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit. 1.17.11

2 CORINTHIANS.

1.2 GRace bee with you, and peace from God our father, and from the Lorde Iesus Christ. 1.13.13
3 The father of mercy, and the God of al comfort. 3.20.37
6 And whether we be afflicted, it is for your consolation and saluation which is wrought in the induring of the same sufferings, which wee also suffer: or whether we be comforted, it is your consolation and saluation. 3.5.4
12 For our reioycing in this, the testimonie of our conscience, that in simplicitie and godly puretesse, & not in fleshly wisedome, &c. 3.2.41 & 3.17.14
19 For the sonne of God Iesus Christ who was preached among you by vs, &c. 4.17.50
20 For all the promises of God in him are yea, and are in him Amen, &c. 2.9.2.& 3.2.32 & 3.20. 17. and 4.14.20
22 Who hath also sealed vs, and hath giuen the earnest of the spirit in our hearts. 1.7.4.& 3.1.3.& 3.2.36.& 3.24.1
23 Nowe, I call God for a record vnto my soule, that to spare you, I came not as yet to *Corinthus*. 2.8.24.& 2.8.27
24 Not that we haue dominion ouer your faith, but that we are helpers of your ioy, &c. 4.8.9
2.6 It is sufficient vnto the same mā that he was rebuked of many. 3.4.13
7 So that nowe contrariwise, yee ought rather to forgiue him, and comfort him, least the same shoulde bee swallowed vp with ouer much heauines. 4.1.29.& 4.12.8
8 Wherefore, I pray you, that you would confirme your loue towardes him. 4.12.9
16 To the one wee are the sauour of death, vnto death: and to the other the sauour of life, vnto life, &c. 2.5.5
3.3 In that ye are manifest, to be, the epistle of Christ, ministred by vs, & written not with ynke, &c. 2.8.57
5 Not that we are sufficient of our selues, to thinke any thing, as of our selues, &c. 2.2.25.27.& 2.3.6
6 Who also hath made vs able ministers of the newe Testament, not of the letter, but of the spirite: for the letter killeth, but the spirite

giueth life. 1.9.3. & 2.7.2. & 3.1.4 & 4.1.6. & 4.14.11.

7 If then the miniſtration of death written with letters and engrauen in ſtones, was glorious, ſo that the children of Iſrael could not behold the face &c. 2.7.7

8. How ſhall not the miniſtration of the ſpirite be more glorious? 1.9.3

9 For if the miniſterie of condemnation was glorious, much more doth the miniſtration of righteouſneſſe exceede in glory. 4.3.3

14 Therefore their mindes are hardened: for vntil this day remayneth the ſame couering vntaken away in the reading of the olde Teſtament, which vaile in Chriſt is put away. 2. 10.23

15 But euen vnto this day when Moſes is read, the vaile is layd ouer their hearts. 2.10.23

17 Now the Lord is the ſpirite, and where the ſpirit of the Lord is there is libertie. 2.2.8

18 But we all beholde as in a mirror, the glory of the Lorde, with open face, & are changed into the ſame Image, &c. 1.15.4. & 1.15.5. & 3.2.10. & 3.3.9

44 In whom the God of this worlde hath blinded the mindes, that is, of the Infidels, that the light of the glorious Goſpel of Chriſt, which is the image of God, &c. 1.14.13. & 1. 14.18. & 1.18.2. & 2.4.1

6 For God that commaunded the light to ſhine out of the darkeneſſe, is hee which hath ſhined in our hearts, &c. 2.9.1. & 3.2.1. & 4 1.5 & 4. 5.3

7 But we haue this treaſure in earthen veſſels, that the excellencie of that power might be of God, and not of vs. 4.1.5. & 4.3.1

8 We are afflicted on euery ſide, yet are we not in diſtreſſe: in pouertie, but not ouercome of pouertie. 3.3. 9. & 3.15.8

9 Wee are perſecuted, but not forſaken: caſt downe, but wee periſh not. 3.15.8

10 Euery where we beare about in our body, the dying of the Lorde Ieſus, that the life of Ieſus alſo might bee made manifeſt in our mortall fleſh. 3.15.5. & 3.15.8. & 3.18.7. & 3. 25.3. & 3.25.7

13 And becauſe wee haue the ſame ſpirite of faith, according as it is written, I beleeued, and therefore haue I ſpoken, &c. 3.3.35

5.1. For we know that if our earthly houſe of this tabernacle be deſtroyed, we haue a building giuen of god, &c. 3.25.6

2 For therefore we ſigh, deſiring to be clothed with our houſe, which is from heauen. 3.9.5

4 Becauſe we would not be vncloathed, but would be cloathed vpon, that immortalitie might bee ſwallowed vp of life. 1.15.2. & 3.9.5

5 Who alſo hath giuen vnto vs the earneſt of the ſpirite. 2.9.3. & 3.2. 36

6 Therefore wee are alwaies bolde, though we know that whiles we are at home in this bodye, wee are abſent from the Lord. 1.15.2. & 3.2. 14. & 3.9.4. & 3.25.1. & 3.25.6

7 For we walke by faith and not by ſight. 3.2.14

8 Neuertheleſſe, we are bolde, and loue rather to remoue out of the body, and to dwel with the Lorde. 1.15.2

10 For wee muſt all appeare before the iudgement ſeate of Chriſt, &c. 1 13.11. & 1.15.2. & 3.18.1. & 3.25.7

18 And all things are of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt, &c. 3.2.29. & 3.5.5. & 3. 11.4. & 4.6.3

19 For God was in Christ, and reconciled the worlde to himselfe, not imputing their sinnes vnto them, &c. 2.12.4.& 2.17.2.& 3.2.32. & 3.4.25. & 3.11.22. & 3.14.11. & 4.1.22

20 Now then are we ambassadors for Christ: as though God did beseech you through vs, &c. 3.4.27.& 4.1.22 & 4.3.1

21 For he hath made him to be sinne for vs, which knew no sinne, that we shoulde be made the righteousnesse of God in him. 2.16.5.& 2.16 6.& 2.17.2.& 3.5.2.& 3.11.11. & 3.11 22.& 3.11.23

6.8 By honour and dishonour, by euil report and good report, &c. 3.8.8

16 For yee are the temple of the liuing God, &c. 1.13.15.& 3.6.3. & 3.16.2

7.1 Seeing then that we haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh and the spirite, &c. 1.15.2.& 2.5.11.& 2.9.3. & 3.16.2. & 3.25 7

10 For godly sorrow causeth repentance vnto saluatiō, not to be repēted of: but the worldly sorrow causeth death. 3.3.7.& 3.4.2

11 For beholde, this thing that yee haue beene godly sorie, what great care it hath wrought in you, &c. 3.3.15

8.11 Now therefore performe to doe it also, that as there was a readines to will, euen so yee may performe it of that which ye haue. 2.5.8

16 And thankes be vnto God, which hath put in the heart of Titus the same care for you. 2.5.8

17 Because we accepted the exhortation, &c. 2.5.8

9.6 That hee which soweth sparingly shall reape also sparingly, and hee that soweth liberally, shall reap also liberally. 3.18.6

7 As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessitie: for God loueth a cheerefull giuer. 3.16.3

12 For the ministration of this seruice, not only supplyeth the necessitie of the saints, &c. 3.7.5

10.4 For the weapons of our warfare are not carnal, but mighty through God, to cast &c. 4.8.9.& 4.11.5. & 4.11.10

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled. 4.6.3

8 For though I shoulde boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, &c. 4.8.1

11.14 And no maruel: for Satan himselfe is transformed into an Angell of light. 1.9.2.& 4.12.12

12.2 I knowe a man in Christ aboue fourteene yeeres agone (whether hee were in the body, I cannot tell, God knoweth) which was taken vp into the third heauen. 1.9.1.& 1.14 4.& 4.3.3

4 How that he was taken vp into paradise, and heard words which cannot be spoken, which are not possible for man to vtter. 1.14.4

7 And lest I should be exalted out of measure, through the aboundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan, &c. 1.14.18.& 3.3.14 & 4.17.34

8 For this thing I besought the Lord thrise, that it might depart frō me. 1.13.20

9 And he said vnto me, my grace is sufficient for thee: &c. that the power of Christ may dwell in me. 1.3 13.& 1.13.20. & 3.3.14

21 I feare least when I come againe,

my God debase me among you, and I shall bewaile many, &c. 3.3.18. & 4. 1.27.

13 4 For though hee was crucified concerning his infirmitie, yet liueth he through the power of God. And we no doubt, are weake in him, &c. 2.13.2. & 2.14.6. & 2.16.13

5 Proue your selues whether ye are in the faith: examine your selues: know ye not your own selues, howe that Iesus Christ is in you, except ye bee reprobates? 3.2.39

10 According to the power which the Lord hath giuen me, to edification, & not to destruction. 4.8.1

13 The grace of our Lorde Iesus Christ, and the loue of God, & the communion of the holye Ghoste &c. 3.1.2

GALATHIANS.

1.1 PAul an Apostle not of mé, neither by man, but of Iesus Christe, &c. 4.3.13. & 43.14

2 And all the brethren that are with me, vnto the Churches of *Galatia*. 4.1.14

3 Grace be with you, & peace from God the father, and from the Lorde Iesus Christ. 1.13.13

6 I marueile that ye are so soone remoued away vnto an other gospell, from him that hath called you in the grace of Christ. 4.1 27

8 But though that we, or an Angell from heauen, preach vnto you otherwise than that which wee haue preached vnto you, let him bee accursed. 4.9.12

16 To reuéale his sonne in me, that I should preach him among the Gentiles, &c. 3.22.7

18 Then after three yeares, I came againe to *Ierusalem* to visite *Peter*, and abode with him fifteene dayes. 4.6.7. & 4.6.14

2.1 Then fourteene yeeres after, I went vp againe to *Ierusalem* with *Barnabas*, and tooke with me *Titus* also. 4.6.14

3 But neither yet *Titus* which was with me, though he were a Grecian, was compelled to be circumcised. 3. 19.12

6 God accepteth no mans person, &c. 3.23.10

7 When they saw the gospell of the vncircumcisiō was committed vnto me, as the gospell of the circumcision was vnto *Peter*. 4.6.7

8 For he that was mightie by *Peter* in the Apostleship ouer the circumcision, was also mighty by mee towards the Gentiles. 4.1.6. & 4.6.7

9 And when *Iames*, and *Cephas*, and *John* knew of the grace that was giuen vnto me, &c. 4.6.13

14 But when I sawe, that they went not the right waye to the trueth of the gospel, I said vnto *Peter* before al men, if thou, &c. 4.12.3

16 Knowe that a man is not iustified by the works of the lawe, but by the faith of Iesus Christ, &c. 3.17.2

19 For I through the law am dead to the lawe, & that I might liue vnto God, &c. 2.16.7

20 Thus I liue yet, not I nowe, but Christ liueth in me, &c. 4.19.35

3.1 O foolish Galathians, who hath bewitched you, that ye shoulde not obey the trueth, &c. 1.11.7. & 4.1.27. & 4.18.11

2 Receiued ye the spirit by the works of the law, or by the hearing of the faith preached? 3.2.33. & 4.1.6

6 Yea rather as *Abraham* beleeued God, and it was imputed to him for righteousnes. 3.17.8

8 For the scriptures foreseeing, that God woulde iustifie the Gentiles through faith, preached before the Gospell vnto *Abraham*, &c. 3.11.3

10 For as many as are of the workes of the lawe, are vnder the curse: for it is written, cursed is euerie man that continueth not in all thinges, &c. 2.7.5.& 2.7.17.& 2.16.2.& 3.11. 19

12 And the law is not of faith: but the man that shall doe those things shall liue in them. 3.11.18.& 3.11. 19

13 Christ hath redeemed vs from the curse for vs, &c. 2.7.15.& 2.8.57. and 2.16.2.& 2.16.6.& 2.16.19.& 2.17.4.& 3.4.27.& 3.11.12. & 3.19.3. & 4.13. 21

16 Now to *Abraham*, and to his seede were the promises made, &c. 2.6.2.& 2.13.3.& 4.14.21

17 And this I say, that the law which was foure hundreth and thirtie yeares after, can not disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promises of no effect. 3.11.20

18 For if the inheritance be of the law, it is no more by the promise, but God gaue it vnto *Abraham* by promise. 3.11.17

19 Wherefore then serueth the law? it was added because of the transgression, &c. 1.14.9.& 2.5.6.& 2. 7.2

21 Is the lawe then against the promises of God? God forbid, &c. 3.11. 19.& 3.4.6

22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleeue. 3.4.6

24 Wherefore the lawe was schoole master to bring vs to Christ, that we might bee made righteous by faith. 2.7.2.& 2.7.11.& 2.11.5

27 For all yee that are baptised into Christ, haue put on Christ. 2.1.3.& 3 1.3.& 4.14.7.& 4.15.6.& 4.16.21.& 4. 19.8

28 There is neither Iew nor grecian: there is neither bond nor free: there is neither male nor female: for yee are all one in Christ Iesus. 2.11.11.& 4.20.1

4.1 Then this I say, that the heire as long as he is a childe, differeth nothing from a seruant, though he bee Lorde of all. 2.11.2. & 2.11.5. & 2.11. 13

2 But is vnder tutors & gouernours, vntill the time appointed of the father. 4.10.14

3 Euen so we, when wee were children, were in bondage vnder the rudimentes of the world. 4.10.14

4 But when the fulnesse of time was come, God sent forth his son, borne of a woman, &c. 2.16.5.& 2.7.15.& 2. 11.11.& 2.12.7.& 2.13.1.& 3.13.3.& 2. 17.5.& 4.20.15

5 That he might redeeme them which were vnder the law, that we might receiue the adoption, &c. 2.7.15.& 3. 19.2

6 And because ye are the sonnes, God hath sent forth the spirite of his son into your hearts, which crieth, *Abba*, that is, father. 2.14.5.& 3.1.3.& 3. 2.11. and 3.13.5 & 3.20.37

7 But euen then, when ye knewe not God, ye did seruice vnto them which by nature are not Gods. 1.4.3. and 1. 12.3

8 But nowe, seeing yee knowe God, ye are rather knowen of God, &c. 4. 1.27.& 4.10.10. and 4.19.7

10 Ye obserue daies, & monethes, and times, and yeares. 2.8.33

11 I am in feare of you, least I haue bestowed on you labour in vayne. 2. 8.33

22 For it is written that *Abraham* had two sonnes, one by a seruant, an other by a free woman. 2.11.9.& 4. 2.3

24 By

24 By the which thinges, another thing is meant? for theſe mothers, are the two Teſtaments, &c. 2.11.9
25 For Agar or Sina is a mountain in Arabia, and it anſwereth to Ieruſalem that now is, &c. 3.2.6
26 But Ieruſalem, which is aboue, is free: and is the mother of vs all. 4.1.1
28 We are after the manner of Iſaac, children of the promiſe. 4.16.12
30 Put out the ſeruant and her ſonne, &c. 3.18.2
5.1 Stande faſt in the libertie therfore wherwith Chriſt hath made vs free &c. 3.19.2. & 3.19.14. & 4.10.8. & 4.10.9. & 4.20.1
4 Who ſo euer are iuſtified by the law, ye are fallen from grace. 3.19.14
5 For we through the ſpirite, wayte for the hope of righteouſnes through fayth. 3.2.43
6 In Chriſt Ieſus neither circumciſion auayleth any thing, nor vncircumciſion, &c. 3.11.20
13 For brethren, ye haue beene called vnto liberty: only vſe not your libertie, &c. 3.19.11
14 For all the lawe is fulfilled in one word, which is, Thou ſhalt loue thy neighbor as thy ſelfe, 2.8.53
17 For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, &c. 2.7.5. & 2.2.27
19 Moreouer the workes of the fleſh are manifeſt, which are adultry, fornication, vncleanneſſe, wantonnes, 2.1.8. & 3.14.1. & 4.15.10
6.10 While wee haue therefore time, let vs doe good vnto all men, &c. 3.7.6. & 3.20.38
14 But God forbid that I ſhould reioyce, but in the croſſe of our Lorde Ieſus Chriſt, whereby the worlde is crucified vnto mee, and I vnto the world. 2.16.7
15 For in Chriſt Ieſus, neither circumciſion auayleth any thing, nor vncircumciſion, &c. 4.14.24
17 From hencefoorth let no man put me to buſineſſe: for I beare in my body the markes, &c. 3.18.7. & 3.25.8

EPHESIANS.

1.2 Grace be with you, and peace from God our father, and from the Lord Ieſus Chriſt. 1.13.13
3 Which hath bleſſed vs with all ſpirituall bleſſing in heauenly thinges in Chriſt. 3.22.10
4 As hee hath choſen vs in him before the foundation of the worlde, that we ſhould be holy, &c. 2.3.8. & 2.8.53. and 2.12.5. and 2.16.4. and 3.15.5. and 3.17.15. and 3.19.2. and 3.21.1. and 3.23.12. and 3.14.3. and 3.24.5
5 Who hath predeſtinate vs to bee adopted through Ieſus Chriſt vnto himſelfe, &c. 2.12.5. and 3.11.4. and 3.18.2
6 To the praiſe of the glory of his grace, wherewith he hath made vs accepted in his beloued. 2.17.2. & 3.2.32. & 3.11.4
7 By whome wee haue redemption through his bloud, &c. 3.4.30
9 And hath opened vnto vs the myſterie of his will, according to his good pleaſure, &c. 4.14.2. and 4.19.36
10 That in the diſpenſation of the fulneſſe of the times, he might gather together in one al things, both which are in heauen, and which are in earth, euen in Chriſt. 2.12.5. and 3.20.21
13 In whome alſo ye haue truſted, after that ye heard the word of truth, euen the goſpel of our ſaluation, &c 1.7.4. & 2.9.3. & 2.10.3. & 3.14.4. & 3.2.36. & 3.24.1. & 3.24.8
14 Which is the earneſt of our inheritance

heritance, vntil the redemptiō, &c. 3.14.8

17 That the God of our Lorde Iesus Christ, the Father of glory, might giue vnto you the spirit of wisdome, &c. 2.2.21

18 That ye may know, what the hope of his calling, and what the riches of his glorious inheritance is in the saints. 2.2.16.& 4.8.11

20 Which hee wrought in Christ, when he rayled him from the dead &c. 2.16.15

21 Farre aboue all principalitie and power, and might, & dominacion, & euery name that is named, &c. 1.14.5.& 2.15.5.& 3.16.15

22 And he hath appointed him ouer all thinges to bee the head to the Church. 2.15.5.& 4.6.9

23 Which is his body, euen the fulnesse of him that filleth all in all things. 2.15.5.& 3.20.3.& 4.1.10.& 4.17.9

2.1 That were dead in trespasses, and sinnes, &c. 3.24.10

2 Wherein in time past yee walked, according to the course of this worlde, & after the Prince that ruleth in the ayre, &c. 1.14.12.& 3.14. 18.& 2.4.1.& 3.24.10

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, & of the mind, &c. 2.1.6. & 2.1.11.& 4.16.17

4 But God, which is riche in loue, through his great loue wherewith he loued vs 3.14.5

5 Euen when we were dead by sinnes he quickned vs, &c. 2.5.19

6 And hath rayled vs vp together, & made vs to sit together in the heauenly places in Christ Iesus. 2.16. 16.& 3.15.6.& 3.25.1

8 For by grace are ye saued through faith, & that not of your selues: it is the gift of God. 3.13.2.& 3.14.11

9 Not of workes, least any man should boast himselfe. 3.13.2

10 For we are his workmanship created in Christ Iesus vnto good works &c. 2.3.6.& 3.3.21.& 3.14.5.& 3.15.7 & 3.23.13

11 Wherefore remember that ye being in time past Gētiles in the flesh, and called vncircumcision, &c. 4.14 12.& 4.16.15

12 That ye were, I say, at that time without Christ, and were alienates from the common wealth of Israel, &c. 1.12.& 3.5.12.& 4.6.1.& 3.24. 10.and 4.14.12. and 4.16.3. and 4. 16.24

14 For he is our peace, which hath made of both one, &c. 2.7.17.and 2 11.11.& 3.7.28.& 3.2.32.& 3.13.4.& 4.16.13

16 And that he might reconcile both vnto God in one body by the crosse, &c. 3.17.2

19 Nowe therefore, ye are no more strangers & forciners: but Citizens &c. 3.25.1

20 And are built vpon the foundation of the Apostles and Prophets, &c. 1 7.2.& 4.2.1.& 4.3.4.& 4.6.6

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord. 3.15.5. and 3. 16.2

3.2 If ye haue heard of the dispensation of the grace of God, which is giuen me to youward. 4.14.2

7 Whereof I am made a minister by the gift of the grace of God, &c. 3. 22.7

10 To the intent that now vnto principalities, and powers in heauenly places, &c. 1.18.2 and 2.11.12.and 3. 24.16

12 By whom we haue boldnesse & entrance by confidence, &c. 3.2.15. and 3.13.5.& 3.20.12

14 For this cause, I bowe my knees vnto the father of our Lorde Iesus Christ. 3.2.15
15 Of whome is named the whole family in heauen & in earth. 2.14.7
16 That he might graunt you according to the riches of his glorie, that ye may be strengthened, &c. 2. 12.5
17 That Christ maye dwell in your heartes by faith, &c. 2.9.3. and 2.12.5. and 4.17.5
18 That ye being rooted and grounded in loue, may bee able to comprehend with all saincts. &c. 2.12.5. & 3 2.14 & 3.14.19
19 And to know the loue of Christe, which passeth knowledge, &c. 2. 12.5
4.2 With long suffering supporting one another through loue. 4.12.11. & 4 12.13
3 Indeuoring to keepe the vnitie of the spirite in the bond of peace. 4. 12.11. and 4 12.13
4 There is one body, and one spirite, &c. 4.1.3. and 4.3.1. and 4.6.10
5 There is one Lord, one faith, and one baptisme. 2.13.16. and 4 2.5
7 But vnto euery one of vs is giuen grace, &c. 2.15.5. and 3.2.2. and 4. 6.10
8 When he ascended vp on high, he ledde captiuitie captiue, &c. 1.13.11. and 2.16.16
10 He y descended, is euen the same that ascended far aboue al heauens, &c. 2.16.14. & 4.3.2. & 4.6.10
11 Hee therefore gaue some to bee Apostles, and some to be propheres, &c 4.1.1.5. & 4.3.4. & 4.6.10. & 4. 8.12
12 For the gathering togither of the saincts, that for the workes of the ministerie, &c. 4.1.5
13 Till we al meete togither, in the vnitie of faith, &c. 4.14.8
14 That we be no more henceforth children, wauering & caried awaye with euerie winde of doctrine, &c. 4.3.1
15 But let vs followe the trueth in loue, and in all thinges growe vp into him, &c. 2.16.15. & 3.1.1. & 3.1.3. & 4.3.2. & 4.6.9 & 4.17.9
16 By whom all the body being coupled and knitte togither by euerie ioynt, &c. 2.13.1. & 4.6.9
17 This I say therefore, & testifie in the Lord, that ye henceforth walke not, &c. 2.3.1
18 Hauing their cogitation darkened, and being strangers, &c, 2.3.1
20 But you haue not so learned Christ. 3.2.6. & 3.6.4
22 That is, that ye cast of, concerning the conuersation in time past, the olde man, &c. 3.3.8. & 3.6.4
23 And be renewed in the spirite of your minde. 2.1.9. & 2.3.1. & 3.3.8. and 3.7.1
24 And put on the newe man, which after God is created, &c. 1.15.4
25 Neither giue place to the diuel. 1. 14.18
28 Let him that stole, steale no more, but let him rather labour, &c. 3.24. 10
30 And grieue not the holye spirit of God by whome, &c. 2.5.8
5.1 Be ye therefore followers of God as deere children. 3.6.3
2 And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe, &c. 2.17.5. & 4.19.23
6 Let no man deceiue you with vaine wordes, for such thinges, &c. 3.2.27.
8 For ye were once darkenesse, but Are now light in the Lord, &c. 3.16. 2. & 3.24.10
14 Awake thou that sleepest, & stand vp from the dead, and Christ shall giue thee light. 2.5.19

23 For the husbande is the wiues head,euen as Christ is the head of the Church,&c. 3.6.3.and 4.6.9
25 And gaue himselfe for it.4.1.17,and 4.8.12
26 That he might sanctifie it, and clense, &c.3.3.11.and 3.6.3.and 4.1. 13.and 4.15.2.and 4.16.22
27 That hee might make it vnto himselfe a glorious Church,not hauing &c. 3.3.11.and 4.1.10
28 So ought men to loue their wiues as their owne bodies,&c. 4.19. 35
29 For no man euer yet hated his owne flesh,but nourisheth: & cherisheth it, euen as the Lorde doeth the Church. 4.19.35
30 For we are members of his body. of his flesh, &c. 2.12.2.& 2.12.7.& 3. 1.3.and 4.17.9
32 This is a great mystery,but I speake concerning Christ,and concerning the Church. 4.12.24
6.1 Children obay your parentes in the Lord:&c. 2.8.36.and 2.8.38.and 4.20.29
4 And ye fathers, prouoke not your children to wrath,&c. 4.20.19
9 Neither is there respect of persons with him. 3.23.10
10 Finally my brethren be strong in the Lord.&c. 2.5.8
12 For we wrestle not against flesche and bloud,&c. 1.14 13.& 1.17.8
13 For this cause, take vnto you the whole armour of God,&c. 1.14.13. &2.5.11
16 Aboue all take the shield of faith, wherewith ye may quench all,&c. 3.2.21.& 3.20.21
18 And pray alway with all maner of prayer and supplication in the spirite,&c. 3.20.5 & 3.20.7.&3.20. 12
19 And for mee, that vtterance may be giuen vnto me: that I may open my mouth boldly,&c. 3.20.20

PHILIPPIANS.

1.1 Paul & Timothe the seruauntes of Iesus Christ,&c. 4.3.7 &4.3.8.
4 Alwaies in all my prayers for all you,&c. 2.2.25
6 I am perswaded of this same thing, that he that hath begon this same good worke in you,&c.2.3.6.& 3.18. 1.& 3.24.6
20 As I hartily looke for, and hope that in nothing I shalbe ashamed, but that with all confidence, &c.3. 2.43
23 For I am greatly in doubt on both sides, desiring to be loosed & to bee with Christ,&c. 3.9.4
29 For vnto you it is giuen for Christ, that not onely ye should beleeue in him,&c. 2.17.5
2.1 Fulfill my ioy, that yee be like minded, hauing the same loue,&c. 4.2.5
3 That nothing be don through cõtention, or vaine glory: but that in meekenes,&c. 3.7.4
5 Let the same minde be in you,that was euen in Christ Iesus. 4.2.5
6 Who being in the forme of God, thought it no robbery, &c. 1.13.11. and 1.13.24
7 But he made himselfe of no reputation,& toke on him the forme of a seruant, and was made like vnto men,&c.1.13.24. and 2.13.2.and 2. 16.5.and 4.17.25
8 He humbled himselfe,and became obedient vnto the death, &c. 2. 13.2.and 2.14.3. and 3.15.8. and 4. 14.12
9 Wherfore God hath also highly exalted him, & giuen him a name, &c.2.11.12.&2.13.2 &2.15,5 .and 16.15.&2.17.6

10 That at the name of Iesus should euerie knee bow, &c. 1.13.24. & 2.11. 12. & 2.14.3. & 3.5.8

12 Wherefore my beloued, as you haue alwaies obeyed, not as in my presence, &c. 1.5.11. & 3.2.23. & 3.18. 1

13 For it is God that worketh in you both the will, and the deede, &c. 2.27. and 2.3.6. & 2.3.11. & 2.5.11. & 3.2.23. & 3.11.12

15 That ye may be blameleſſe, and pure, and the ſonnes of God without rebuke, &c. 3.17.15

17 Yea and though I be offred vpon the ſacrifice, and ſeruice of our faith, I am glad & reioyce with you all. 3.2.16

20 For I haue no man like minded, who will faithfully care for your matters. 4.6.15

21 For al ſeke their own, & not that which is Iesus Chriſtes. 4.6.15

3.5 An Ebrewe of the Ebrewes, by the lawe a Phariſee. 3.24.10

6 Concerning zeale, I perſecuted the Church, &c. 3.24.10

8 Yea doubtleſſe I thinke all thinges but loſſe, for the excellent knowe-ledge ſake of Chriſt Iesus my Lord, &c. 3.11.13. & 3.25.2

10 That I may know him, & the vertue of his reſurrection, &c. 2.16.13. & 3.8.2. & 5.15.8. & 3.25.2

12 Not as though I had already attained to it, either were alreadie perfect but, &c. 4.8.11

13 But one thing I doe: I forget that which is behind, &c. 3.14.13. & 3.3. 25.1

15 Let vs therefore as many as bee perfect, bee thus minded: and if yee be otherwiſe minded: &c. 3.2.4. and 4.1.12

20 But our conuerſation is in heauen, from whence alſo we looke for the ſauiour, &c. 3.25.2. & 4.17.27 & 4.17.29

21 Who ſhall change our vile body, &c. 3.25.4. & 3.25.8. & 4.17.29

4.3 Yea, and I beſeech thee, faithfull yokefellow, help thoſe women that laboured with mee in the Goſpell, &c. 3.24.9

6 Be nothing careful, but in al things let your requeſtes bee ſhewed to God in prayer and ſupplication, &c. 3.20.28. and 3.20.40

12 And I can be abaſed: and I can abounde euerie where in all thinges I am inſtructed, &c. 3.10.5. & 3 19.9

18 I was euen filled, after that I had receiued of *Epiphroditus*, &c. 4.18. 16

COLOSSIANS.

1.4 Since we hearde of your faith in Chriſt Iesus, and of your loue towarde all ſainctes. 2.10.3. and 3.18 3

5 For the hopes ſake, which is laide vp for you in heauen, &c. 3.18.3. and 3.25.1

9 For this cauſe wee alſo, ſince the day we hearde of it, ceaſe not to pray for you, &c. 2.2.25

10 And increaſing in the knowledge of God. 2.2.25

12 Giuing thankes vnto the father which hath made vs, &c. 3.22.1

13 Who hath deliuered vs from the power of darkenes, &c. 3.15.6

14 In whome wee haue redemption through his bloud, &c. 2.17.5 & 3.4. 30. and 3.15.5

15 Who is the image of the inuiſible God, the firſt borne of euerie creature. 2.2.20. and 2.6.4. and 2.12.4. and 2.12.7. and 2.14.2. and 2.14.5

16 For by him were all thinges created, which are in heauen, & which are in earth, things viſible and inuiſible, &c. 1.14.10. and 2.12.7

18 And he is the head of the body of the

the Church,&c. 2.12.7.& 4.6.9
20 And by him to reconcile al thinges vnto himselfe,&c.1.14.10.and 2.17.2. and 3.4.27.and 3.15.5
21 And you which were in times past strangers & enemies, because your mindes,&c. 2.16.2.and 3.14.6
22 Hath he nowe also reconciled, in the body of his flesh.&c. 2.16.2
24 Now reioyce I in my sufferings for you,&c. 3.5.2.and 3.5.4.and 4.12.5
26 Which is the mysterie hid since the world began:and from all ages, but now is made manifest vnto his saincts. 2.7.17.and 2.11.12.and 3.2. 14.and 4.14.2
2.2 That their hearts might be comforted,& they knit together in loue, &c. 3.2.14
3 In whome are hid all the treasures of wisedome and knowledge.2.12.4. and 2.15 2.and 3.2.13.and 2.11.5.& 3 11.12.and 4.8.7.and 4.10.8.& 4.18.20
8 Beware lest there be any man that spoyle you through philosophy,&c. 4.10 8.and 4.10.24
9 For in him dwelleth all the fulnes of the Godhead bodily.1.13.13. and 3.11.5.
10 And ye are complete in him,which is the head of all principalitie, and power. 1.14.5.and 4.6.9
11 In whome also ye are circumcised with circumcision made without handes,&c. 4.14.24.and 4.16.11
12 In that ye are buried with him in baptisme,&c. 3.25.8.and 4.15.5.and 4.16.21
13 And ye which were dead in sinnes, and in the vncircumcision of your flesh,&c. 2.7.17
14 And putting out the hande writing of ordinances that was against vs:&c.2.7.17. and 2.17.5. and 3.4. 25
15 And hath spoyled the principalities and powers, and hath made a shewe of them openly, &c. 2.16.6
16 Let no man therefore condemne you of meat and drink or in respect of an holy day,&c. 2.8.33
17 Which are but a shadow of things to come: but the bodye is in Christ. 2.7.16.and 2.8.31.and 4.14.22. and 4.14.25
19 And holdeth not the head,where of all the body is furnished,and knit together by ioyntes,&c. 2.15.1
20 Wherefore if you bee dead with Christ from the ordinaunces of the worlde,&c.4.10.9. and 4.10.13.and 4.19.7
21 Touch not, nor taste not,&c.4.10. 13
23 Which thinges haue in deede a shew of wisedome, in voluntary religion,&c.4 10.11. and 4.10. 24. and 4.13.2
3.1 If then yee bee risen with Christ, seeke those things which are aboue &c. 3.6 3.and 4.17.36
2 Set your affections on thinges which are aboue and not on thinges which are on the earth. 4. 17.36
3 For ye are dead,and your life is hid with Christ in God.2.16.7.and 2.16. 13.and 3.25.1
5 Mortifie therefore your members which are on the earth, fornication vncircumcision,&c 2.16.1.3.6
6 For the which things sake ỹ wrath of God commeth on the children of disobedience. 3.2.27
9 Lie not one to an other seeing that ye haue put off the olde man, &c. 3. 3.8
10 And haue put on the new, which is renewed,&c. 1.15.4.and 2.12 9.& 33.9
11 Where is neither Grecian nor Iew circumcision nor vncircumcision, Barbarian,&c. 4.20.1
14 And aboue all these thinges, put on

on loue, &c. 2.8.53. and 3.18.8. and 4. 13.13
16 Teaching, and admonishing your owne selues, in psalms, and hymnes &c. 3.20.32
20 Children, obey your parents, &c. 2.8.36
24 Knowing that of the Lorde, ye shall receiue the rewarde of the inheritance, &c. 3.18.2
25 Neither is there no respect of persons. 3.23.10
4.3 Praying also for vs, that God may open vnto vs the dore of vtterance, &c. 3.20.20
17 And say to *Archippus*, take heede to the ministerie, that thou hast receiued: &c. 4.3.7

1. THESSALONIANS.

2.18 THerefore wee woulde haue come vnto you (I *Paul*) &c. 1.17.11
19 For what is our hope, or ioye, or crowne of reioycing? 3.25.10
3.5 Euen for this cause, when I coulde no longer forbeare, I sent him that I might know of your faith, &c. 3.20. 46. and 4.1.6.
12 And the Lorde increase you, and make you abounde in loue one toward an other, &c. 2.5.6
13 To make your hearts stable, and vnblamable in holines before God, &c 3.17.15
4.3 For this is the will of God, euen your sanctification, &c. 3.16.2
7 For God hath not called vs vnto vncleanes, but vnto holines. 3.16.2. & 3.19.2. & 3.23.13
15 For this saye we vnto you by the word of the Lorde, that wee which liue, and are remaining in the comming of the Lord, shall not preuent those which sleepe. 3.25.8
16 For the Lorde himselfe shall descend from heauen with a shout, and with the voice of the Archangell, & with the trompet of God: and the deade in Christ shall first rise. 1.14.8. and 2.16.17
17 Then shall we which liue and remaine, be caught vp with them also in the cloudes, to meete the Lord in the ayre: & so shall we be euer with the Lord. 2.16.17
5.2 For you your selues knowe perfectly, that the day of the Lorde shall come, euen as a theefe in the night. 4.19.34
9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus christ 3.16.2
17 Pray continually. 3.20.7. & 3.20. 28
18 In all thinges, giue thankes, for this is the will of God in Christ Iesus towarde you, &c. 3.20.28
19 Quench not the spirite. 1.9.3. & 2.5. 11
20 Despise not prophecying. 1.9.3
23 Nowe the verie God of peace sanctifie you throughout: & I pray God that your whole spirit and soule and body, may bee kept blameles vnto the comming of our Lorde Iesus Christ. 3.6.3. & 3.17.15. & 3.25.7

11. THESSALONIANS.

1.4 SO that wee our selues reioyce of you in the Churches of God because of your patience & faith in all your persecutions and tribulations that ye suffer. 3.2.11
5 Which is a token of the righteous iudgement of God, that ye may bee counted worthy of the kingdome of God, for the which ye also suffer. 3.2.11. & 3.18.7
6 For it is a righteous thing with God, to recompense tribulation to them that trouble you. 3.9.6. & 3.18. 7. & 3.25.4

7. And

7 And to you which are troubled, rest with vs when the Lorde Ieſus ſhall ſhewe himſelfe from heauen with his mighty Angels. 3.18.7
9 Which ſhalbe puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glory of his power, 3.25.12
10 When he ſhal come to be glorified in his ſaintes, and to bee made merueilous in all them that beleeue (becauſe our teſtimonie towarde you was beleeued) in that day. 3.25.10
11 Wherefore, wee alſo pray alwaies for you, ỹ our God may make you worthie of his calling, and fulfill all the good pleaſure of his goodnes, & the worke of faith with power. 2.5.8. & 3.2.35
2.3 Let no man deceiue you by anye meanes, for that day ſhall not come except there come a departing firſt, and that that man of ſinne bee diſcloſed, euen the ſonne of perdition. 4.9.7
4 And exalteth himſelfe againſt all that is called God, or that is woorſhipped ſo that he doeth ſit as God in the temple of God, &c. 4.2.12.& 4.7.25.& 4.7.29.& 4.9.4
9 Euen him whoſe comming is by the working of Satan with all power and ſignes, and lying wonders. 1.14.17
11 And therefore God ſhal ſend thẽ ſtrong deluſion, that they ſhoulde beleeue lyes. 1.14.17.& 1.18.2.& 2.4.5
12 That all they might bee damned, which beleeue not the trueth, but had pleaſure in vnrighteouſneſſe. 1.18.2.& 2.4.5
13 But wee ought alwaies to giue thankes to God for you, brethren beloued of the Lorde, becauſe hee hath choſẽ you from the beginning to ſaluation, through ſanctification of the ſpirit, & beleefe of the truth. 3.1.2
14 Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Ieſu Chriſt. 2.10.3
3.6 Wee doe commaunde you brethren, in the name of our Lord Ieſus Chriſt that ye withdraw your ſelues frõ euerie brother that walketh inordinately, &c. 4.1.26
10 For euen when we were with you this we warned you of, that if there were any that woulde not worke, that he ſhould not eate. 4.16.29
12 Thoſe that be ſuch maner of perſons, we commaunde, and beſeeche for our Lord Ieſus Chriſt, that they worke with quietnes, and eate their owne breade. 3.1.26
14 And if there be any that followe not our counſel, note by a letter, & haue no company with him, that he may be aſhamed. 4.12.5
15 Yet count him not as an enemie, but admoniſh him as a brother. 4.12.10

1. TIMOTHE

1.5 THe ende of the lawe, is loue out of a pure heart, and good conſcience, and of faith vnfayned 2.5.6. & 2.8.51.& 3.2.12.& 3.19.16 & 4.10.4
9 Knowing that the lawe is not put for iuſt men, but for the lawles and diſobedient, and for thoſe that will not be ruled, for the wicked, &c. 2.7.10
13 I, I ſay which was firſt a blaſphemer, and a perſecuter, and a doer of wrong: but he had mercie of mee, for I did it ignorantly, not beleuing. 3.3.12
15 Chriſt Ieſus came into the world to ſaue ſinners, of the which I am

chiefest. 2.12.5
17 To the king eternall, immortal, inuisible, the onely wise God, bee honour and glorie, &c. 1.13.11.24
19 Hauing faith & a good conscience the which being put away, some haue made shipwracke of faith. 3.2. 12
2.1 I exhort therefore, that first of all prayer, supplications, intercessions, & giuing of thankes be made for all men. 3 20.19.& 4.20.23
2 For kings & for all that are in authoritie, that we may lead a quiet & peaceable life in all holinesse & honestie. 4.20.5.27
4 Who would haue all men to bee saued, & come to the knowledge of the trueth. 3.24.15
5 One God and one Mediator betweene God & man, the man Christ Iesus, 2.12.1.& 2.17.5.& 3 20.17.20. & 4.12.25
6 Who gaue himselfe a raunsom for all men, I say Christ that testimony ordeined in due time. 2.17.5.& 3.4. 30
8 I will therefore that the men pray euerie where lifting vp pure hands without wrath or doubting. 3.20.29. & 3.25.7.& 4.19.2
3.2 A Bishop ought to be vnblameable, the husband of one wife, watchfull, sober, setled, harborous, apt to teach. 4 3.12.& 4.4.7.10.& 4.5.2.& 4. 2.23.24
9 Holding the mysterie of the faith with a pure conscience. 3.2.13.& 4. 19.36
15 Which is the church of the liuing God, the piller and grounde of all trueth 4.1.10.& 4.2.1.10.& 4.8. 21
16 And without controuersie great is the mysterie of godlinesse, God was made manifest in flesh. 1.13. 11.& 4.14.2
4.1 The spirite speaketh euidently, that in the latter times some shall depart from the faith, and shal giue heede to spirites of errour, and to doctrine of diuels. 4.19.4
2 Teaching lies through hypocrisie, whose conscience is marked with a hote iron. 4.9.14
3 Forbidding mariage, & commaunding to abstaine from meats which God hath created to bee receiued with thankes giuing of the faithfull and of them that haue knowen the truth. 4 9.14.& 4.12 23
4 For whatsoeuer God hath created is good, nor nothing is to be refused if it be taken with thankes geuing. 3.19.8
5 For it is sanctified by the worde of God and prayer. 3.19.8.& 3.20 28
6 Being nourished vp in the wordes of faith, & in good doctrine, which thou hast continually followed. 3. 2.13
8 But godlinesse is profitable which hath promise of this life, and of the life to come. 2.9.3.& 3.2.28. & 3.20. 44
10 Therefore we labour and are reproched, because wee hope in the liuing God, which is the sauiour of all men, but most chiefely of the faithfull. 3.8.8
13 Attend vnto reading, exhortation and doctrine vntill I come. 1.9.1
14 Neglect not the gift that is in thee which was giuen thee to prophecy with laying on of the handes of the Elders. 4 3.16.& 4.19.28
5.9 Let not a widowe bee taken into the number ỳ is younger than 60. yeares olde, that hath ben the wife of one husband. 4.3.9
12 Therfore to be condéned, because they haue forsaken their first faith. 4.13.18
17 The elders that rule well, are worthy

thy double honor, but moſt chiefly thoſe that doe labour in the wordes and doctrine. 2.8.35.& 4.11.1

20 Thoſe that offend, reproue openly, that the reſt may feare. 4.12.3

21 I charge thee before God & our Lorde Ieſus Chriſt, & the elect Angels, that thou keepe theſe thinges without preferring one before an other, & do nothing parcially. 1.14 9.16.& 3.23.4

22 Lay hands ſodenly vpon no man, neither be partaker of other mens ſinnes. 4.3.12.15

6.4 Hee is puffed vp and knoweth nothing, but doteth about queſtions and ſtrife of wordes, of which there riſeth enuie, ſtrife, railinges, & euill ſurmiſing. 1.13.3

10 For the roote of al euill is the loue of money, the which whileſt ſome luſted after, they haue erred frō the faith, & pearced thēſelues through with many ſorrowes. 3.2.13

16 Who onely hath immortalitie dwelling in the light that none can attaine vnto, whom neuer man ſaw, neither yet can ſee, vnto whome be honor & power euerlaſting. Amen. 1.6.3.& 1.18.3.& 3.2.1

17 Charge thoſe that be ritch in this world, ỹ they bee not high minded, & that they put not truſt in vncertaine riches, but in the liuing God, who giueth all thinges aboundantly to enioy. 3.18.6

20 O *Timothe*, keepe that that is committed vnto thee, & auoid prophane and vaine bablings, & oppoſitions of ſcience falſely ſo called. 1.16.8

II. TIMOTHE.

1.1 PAul the apoſtle of Ieſus Chriſte, by the will of God, according to the promiſe of life which is in Chriſt Ieſus. 2.9.3

6 I do put thee in remembrance that thou ſtirre vp the gift of God which is in thee, by the laying on of my hands. 4.3.16

9 Who hath ſaued you and hath called you with an holy calling, not according to our workes, but according to his owne purpoſe & grace, &c. 2.12.5.& 3.14.5.& 3.22.3.& 4.5. 26

10 But now is made manifeſt by the appearing of our Lord Ieſus Chriſt, who hath abolſhed death, and hath brought life & immortalitie to light through the goſpell 2.9.2.& 3.25.1

12 For the which cauſe alſo I ſuffer theſe things, neither am I aſhamed: I know whome I haue beleeued, & I am perſwaded, hee is able to keepe that I haue committed vnto him againſt that day. 3.2.31.& 3.25.4

14 That worthy thing that was committed vnto thee, kepe through the holy Ghoſt which is in vs. 3.2.33

18 The Lord grant him that he may finde mercy with the Lorde in that day. 3.25.10

2.10 Therefore I ſuffer all things for the elect ſake, that they might alſo obtaine the ſaluation ỹ is in Chriſt Ieſu, with eternall glorie. 3.5.4

12 If we be dead with him, wee ſhall alſo liue with him: and if we ſuffer, we ſhall alſo reigne with him. 3.15. 8

13 If we beleeue not, yet abideth he faithfull, he can not deny himſelfe. 1.4.2.& 3.20.36

16 Stay prophane babling about vaine thinges, for they will proceede to more vngodlines. 3.2.13

19 The foundation of God ſtandeth ſure, hauing this ſeale, The Lorde knoweth who be his, &c. 3.22.6.& 4. 1.2.8

20 In a great houſe there be not onely golden and ſiluer veſſels, but alſo of wood and of earth, and ſome of them be to honor, and ſome to diſ-

Honour. 3.15.8
25 Instruct them with mekenes that are contrary mindod, if ỳ God will giue them at any time repentance that they may know the truth 1.14. 18.& 3.3.21.& 3.24 15
26 And that they which be taken in the snare of the diuell, in the which they be held captiue, may, &c. 1.14. 18.& 3 3.21
3.7 Euer learning, but they can neuer come to the knowledge of the truth 3.2.5.
8 And as *Jannes* and *Jambres* withstoode *Moses*, so they withstand the truth, men corrupt in minde, & reprobate touching the faith. 3.2.13
16 The whole Scripture is giuen by inspiration of God, and is profitable to teach, to reproue, and to correct, &c. 1.9.1.& 2.7.14
17 That the man of God may be perfect, being perfectly instructed to euery good worke. 1 9.1
4.1 I charge thee therefore before God, & before the lord Iesus Christ, who shall iudge the quicke and the dead at his glorious cõming in his kingdome. 2.16.17
8 It remaineth, that there is a crowne laid vp for me, which the Lord that righteous iudge shal giue vnto mee in that day. 3.18.5.& 3.25.4
16 At my first answering no man assisted me, but all forsooke me. 4.6.15

TITVS.

1.1 PAul a seruant of God, and an Apostle of Iesus Christ according to the faith of the elect of God, and knowledge of the trueth, which is according to holines. 3.2.12.& 3.22. 10
5 For this cause I left thee in *Creta*, that thou shouldest goe forwards to amend those thinges that remaine, and ỳ thou shouldest appoint euery where Elders, as I haue cõmaunded thee. 43.7.8.15
6 If any bee blameleſſe, let it bee the husbande of one wife, hauing children that be faithful, &c. 4 3.12.& 4. 12.23
7 A bishoppe must be blameleſſe, as the steward of God, &c. not greedy of filthy luker. 4.5.19
9 A holder of that faithfull worde which serueth to teach, that he may exhort by sound doctrine, and confute them that speake there against 4.3.6
13 This witnes is true: wherefore reproue thẽ earnestly, that they may be sound in faith. 3.2.13
15 All things is pure to the pure: but to the defiled and faithles, nothing is pure, &c. 3.19.9.& 4.13.9.& 4.17. 40
2.2 That olde men be sober, shewing themselues worthy to bee reuerenced, and temperate, sound in faith, loue, and pacience. 3.2.13
11 For the grace of God that bringeth saluation to all men hath appeared. 2.12.4.& 3.7.3.& 3.16.2.& 4. 1.26
12 Teaching vs, that wickednes being forsaken and worldly lustes, wee should liue soberly, righteously, and holily, in this present life. 3.16.2.& 3. 25.1
13 Looking for that blessed hope, and for that glorious comming of the glory of that great God & sauiour euen Christ Iesus. 3.9.5.& 3.26.2
3.1 Put them in minde that they be subiect to principalities, and obey powers, that they be prepared to euerie good worke. 4.20.23
4 But when the bountifulnes & loue of God our Sauiour towardes man appeared. 2.5.17.& 3,14.5.& 4.1. 26
5 Not by the workes of righteousnes that we had done, but according to his

his mercy hee ſaued vs, by the waſhing of regeneration, &c. 2.13.14. & 2.5.17. & 3.4.25. & 4.15. 2.5. & 4.16. 20. & 4.17.22

7 That being iuſtified by his grace, we ſhold be made heires according to the hope of eternall life. 3.15.6

9 But ſtay fooliſh queſtions & genealogies, & contentions, & brawlings about the law, for they are vnprofitable and vaine. 2.11.5

HEBREWES.

1.1 GOd many times and diuerſlye ſpake to the fathers by the prophets. 2.9.1. & 2.15.1. & 4.8.7

2 In theſe later daies hee ſpake to vs by his ſonne. 1.13.7. & 4.8.7. & 4.18. 20

3 Who being the brightneſſe of his glorie, and the engraued forme of his perſon, & beareth vp all thinges by his mighty worde, hath by himſelfe purged our ſinnes, &c. 1.13.2. 12. & 1.16.4. & 2.2.10. & 2 14.3

4 Being made ſo much more excellent than Angels, by howe much he hath obtained a more excellent name. 1.14.9

6 Let all the Angels of God worſhip him. 1.13.11.23

10 And thou O Lorde, in the beginning haſt laid the foũdations of the earth: & the heauens be the workes of thy handes. 1.13.11.23.26

14 Be they not all miniſtring ſpirites ſent foorth to miniſter for their ſakes that ſhalbe heires of ſaluation 1.14.9. & 3.20.23

2.5 He hath not put in ſubiection to the Angels, the worlde to come, of which we ſpeake. 1.14.9

9 But wee ſee Ieſus crowned with glorie and honor, which was made a litle while inferiour to Angels, by reaſon of ſuffering death, that by Gods grace he might taſt of death for all men. 1.13.26. & 2.16.7

11 For he that ſanctifieth, and thoſe that are ſanctified, are all of one: wherefore he is not aſhamed to cal them brethren. 2.13.2

14 That hee might deſtroy through death, him that had the empire and power of death, that is the deuill, &c. 1.14.18. and 2.13.1.2. and 3.11. 12

15 And ỹ he might deliuer all them, which for feare of death were all their life time ſubiect to bondage. 2. 16.7

16 For in no wiſe hee tooke the Angels, but he tooke the ſeede of Abraham. 1.14.9. & 2.13.1.2

17 In all thinges it became him to be made like to his brethren, that he might be mercifull, and a faithfull high prieſt in thinges concerning God. 2.13.1. & 2.16.2.19

3.14 We be made partakers of Chriſt, if we keepe ſure vnto the ende that beginning wherewith wee are vpholden. 3.2.16

4.9 There remaineth therefore a reſt to the people of God. 2.8.29

14 Hauing therefore a great highe prieſt, that hath entred into heauen, euen Ieſus the ſonne of God, let vs holde this profeſſion. 2.7.2. & 4.14. 21

15 We haue not a high prieſt that can not bee touched with the infirmitie of our fleſhe, but was in all thinges tempted in like ſorte, yet without ſin. 2.12.1.7. & 2.13.1. & 2.16.12. & 4. 17.24

16 Let vs approch therefore with boldnes vnto the throne of grace, that we may receiue mercy, & finde grace to helpe at time of neede. 3. 20.12.17

5.1 Euerie high prieſt is taken from amongſt men, & is ordained for mẽ in things pertaining to God, that he may offer both gifts & ſacrifice for

sinnes. 2.12.4

4 Neither doth any man take this honor to himselfe, but he that is called of God, as was Aaron. 4.3.10.& 4.15.22.& 4.18.9.14

5 And so Christ tooke not to himselfe this honor, to be made high priest, &c. 4.14.21.& 4.18.2.

6 Thou art a priest for euer, after the order of Melchisedec. 4.19.28

7 Which in the daies of his flesh did offer vp prayers and supplications with strong criyng and teares vnto him, that was able to saue him from death, and was also heard e in that which he feared. 2.16.11

8 Although he were the sonne, notwithstanding he learned obedience by those things that he suffered 3.8.1

10 And called of God an high priest, after ỹ order of Melchisedec. 4.18.2

6.4 For it cannot be that those which were once lightened, and haue tasted of the heauenly giftes, & were made partakers of the holy Ghost. 3.2.11.& 3.3.21.23

6 If they fall, that they should be renued againe by repentance, &c. 3.3.21

10 For God is not vniust, that hee shoulde forget your workes and labour of loue, which yee shewed towards his name, &c. 3.18.7

13 For when God made the promise to Abrahã, when as he could sweare by none greater, he swore by himselfe. 2.8.25

16 For men verily sweare by him that is greater than themselues, and an oth for confirmation is an ende of strife amongest them, 2.8.27

7.3 Without father, without mother, without kinred, and hauing neither beginning of his daies, nor ende of his life, but is likened to the sonne of God, and continueth a priest for euer. 4.19.28

7 But without all controuersie, that which is the least is blessed of him that is greater. 4.18.2

11 If there had ben a full perfection by the Leuiticall priesthoode, &c. 2.11.4

12 The priesthoode therefore being chaunged, it must needes bee, that there be a change of the lawe. 3.4.4. & 4.6.2

17 Thou art a priest for euer after the order of Melchisedec. 4.18.2

19 The lawe sanctified nothing, but the bringing in of a better hope did it by the which wee come nere to God. 2.7.17.& 2.11.4

21 But this, he is made with an othe by him that saide vnto him, The Lord hath sworne and will not repent, thou art a priest for euer, &c. 4.18.2

22 Iesus is made so much greater surety of a better testament. 4.18.2

24 And he, because he abideth for euer, hath an euerlasting priesthood. 2.15.6

25 Whereby he is able to saue those which come vnto god by him. 2.16.16

8.1 But this is the sum of that which we haue spoken: that wee haue such an high priest, that sitteth on the right hand of the throne of maiesty in heauen. 2.16.15

5 See, quoth he ỹ thou make all things according to the paterne that was shewed thee in the mountaine. 2.7.1

6 But now our high priest hath obtained a more excellent office, in as much as he is the mediator of a better Testament, &c. 2.16.12

9.1 The first Testament had also ordinaunces of religion, and a worldly sanctuarie. 4.14.21

7 But into the seconde went the high priest alone once euerie yere, not without blood which he offered for himselfe and for the people. 2.7.17. and

.& 2.15.6
8 Whereby the holy Ghoſt this ſignified, that the waye into the holieſt of all, was not yet opened, whileſt as yet the firſt tabernacle was ſtanding. 2.7.17.& 2.15.6
9 Wherein were offred giftes and ſacrifices that could not make holye, concerning the conſcience of him that did ſeruice. 2.7.17.& 2.11.4 and 4.14.25
11 But Chriſt being come a hie prieſt of good thinges to come, &c. 2.16. 16.& 4.14.21.& 4.18.2
12 Neither by the bloud of goates & calues, but by his owne bloud entred he once into the holy place. 2. 17.4.& 4 18.3
13 For if the bloud of bulles & goats, and the aſhes of an heifer ſprinkling them that are vncleane, ſanctifieth as touching the purification of the fleſh: 2.17 4
14 How much more ſhall the bloud of Chriſt, which through the eternall ſpirite offered himſelfe without ſpot to God, &c. 2.16.6.& 3.16.2. and 4.14 11
15 And for this cauſe hee is the mediator of a newe Teſtament, that through death, &c. 2.7.17.& 4.17.4
16 For where a teſtament is, there muſt be the death of him that made the teſtament. 4.18.5
22 And all things almoſt according to the lawe, was purified by bloude, & without sheading of bloud there was no remiſſion. 2.15.6.& 2.17 4
26 But nowe once in the ende of the worlde hath hee appeared to put away ſinne by the ſacrifice of himſelfe. 4.18.3
27 And as it is ordained for men that they ſhall once die, and after that commeth the iudgement. 2. 16.17.& 3.25.8
28 So Chriſt was once offered to take away the ſinnes of many, and vnto thē that looke for him, ſhall he appeare the ſeconde time without ſin vnto ſaluation. 3 25.2
10.1 For the lawe hauing the ſhadowe of good things to come, & not the verie image of the thinges, can neuer with thoſe ſacrifices which they offer yearely, ſanctifie the commers thereto. 2 7.16.17.& 2.11.4.& 4.14. 23
2 For would they not then haue ceaſſed to haue ben offred becauſe that the offerers once purged, ſhoulde haue had no more conſcience of ſinne. 3.19 15.& 4 10.3.& 4.14.25
4 For the bloud of bulles and goates cannot take away ſinne. 4.14.25
7 Then I ſaide, lo, I come (in the beginning of the booke it is written of mee) that I ſhoulde doe, O God, thy will, 2.16 5
8 Aboue, when he ſaid, ſacrifice, and offerings, & burnt offerings, & ſinne offeringes, thou wouldeſt not haue, neither haſt thou pleaſure therein which are offred by the lawe, &c. 2.16.5
10 By the which will wee are ſanctified, euen by the offering of the bodie of Chriſt once made. 3.6.3.& 4. 18.3
14 For with once offering hee hath conſecrated for euer, thoſe that are ſanctified. 3.5.2.& 4.18.3
19 Wherefore brethren, ſeeing wee haue libertie to enter the holie place through the bloud of Ieſus. 3. 20.20
20 By the newe & liuing way which hee hath prepared for vs through the vaile, that is, his fleſh. 3.20. 18
26 If we ſinne willingly after that we haue receiued the knowledge of the trueth, there remayneth no more ſacrifice for ſinne. 3.3. 21.23.& 4.18.3

27 But a feareful looking for of iudgement, and violent fire which shall deuoure the aduersaries. 3.25.12

29 Of how much more sorer punishment thinke ye, shall he be worthy, which treadeth vnder foote the son of God, and counteth the bloude of the testament as an vnholy thing, wherewith he was sanctified, and doth despise the spirit of grace. 3.3.21

36 Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promises. 3.2.37

11.1 Nowe faith is the grounde of thinges that are hoped for, and the euidence of things y are not seene. 3.2.41.& 3.25 1

3 By faith we vnderstande, that the worlde was made by the worde of God, in such sorte, that the thinges that we see, were not made of things that did appeare. 1.5.13.& 1.6.1.& 1.16.1

6 Without faith it is vnpossible to please him, for he that commeth to God must beleeue that God is, and that he doth reward thé that seeke him. 3.11.15.& 3.14.4. and 3.20.40

7 By faith we being warned of God of the things which were as yet not seene, &c. 3.2.30

9 By faith he abode in the land of promise as a stranger, &c. 2.10.13

17 By faith Abraham offered vp Isaac when he was tried, and he that had receaued the promises, offered his onely begotten sonne. 3.19.6

21 He worshipped God leaning vpon his staffe. 1.11.15

12.3 Consider him therfore that indured such speaking against of sinners least ye should be wearied and faint in your mindes. 3.3.15

5 And you haue forgotten the exhortation, which speaketh vnto you as vnto chi ldré: My sonne, despise not the chastening of the Lord, neither faint in thy minde when thou art reproued of him. 3.4.32

8 For if yon be without correction, whereof all are partakers, then are ye bastardes and not sonnes. 3.8.6

9 Moreouer, we haue had the fathers of our bodies, which corrected vs, and we gaue them reuerence, shold we not much rather be in subiectiō vnto the father of spirites, that wee might liue? 1.15.2

17 For ye knowe how that afterward when he would haue inherited the blessing, he was reiected, for he foūd no place to repente, although hee sought the blessing with teares. 3.3.24

18 For ye came not to the mount that might be touched, nor vnto burning fire, nor to blackneſſe, & darkneſſe, &c. 2.11.9

22 But yee came to the mount Sion, and to the Citie of the liuing God, the celestial Ierusalem, and to the company of innumerable Angels. 1.14.9

23 To the congregation of the firste borne which are written in heauen, and to God the iudge of all. 3.25.6

13.4 Mariage is honorable amongest all men, and the bed vndefiled: but whoremongers and adulterers God will iudge. 4.9.14.& 4.12.25.& 4.13.3

8 Iesus Christ the same yesterday, & to day, and also for euer. 2.10.4

15 By him therefore let vs daily offer vp to God the sacrifice of prayse, that is, the fruite of the lipes, which confesse his name. 3.20.28.& 4.18.16.17

16 To doe good, and to distribute forgee

get not: for with ſuch ſacrifices God is pleaſed. 3.4 36.& 3.7.5.& 3.15.4. & 4.18.17

17 Obey your guides & be ruled by them, for they watch for the health of your ſoules, as ſuch ỳ ſhall giue account therefore. 1.15.2

IAMES

1.2 MY brethren, count it for an exceeding ioye, ſo often as you fall into diuers temptations. 3.20. 46

12 Bleſſed is the man that ſuffereth temptation, for when hee ſhall bee tried, hee ſhall receiue the crowne of life. 3.17.10

13 Let no man when hee is tempted ſay, that he is tempted of God, for God cannot be tempted with euils. neither doth he tempt any man. 3. 20.46

14 But eche one is tempted when he is drawen awaye by his owne concupiſcence, and is entiſed. 3.20. 46

15 Then when luſt hath conceiued, it bringeth foorth ſinne, and ſinne when it is finiſhed, bringeth foorth death. 3.3.13

17 Euery good gift and euerie perfect gift commeth from aboue from the father of lightes, with whome there is no variableneſſe, neither ſhadow by turning. 1.13.8.& 2.2.21.& 4. 14.10

21 Wherefore lay aparte all maliciouſneſſe and ſuperfluitie of maliciouſneſſe, and receiue with meekeneſſe the worde that is ingrafted in you, which is able to ſaue your ſoules. 4.17.25

2.5 Hath not God choſen the poore of this worlde, that they ſhould bee rich in faith, & heires of the kingdome which he promiſed to thoſe of whome he is beloued. 3.23.10

10 For whoſoeuer ſhall keepe the whole lawe, and yet faileth in one point, he is guiltie of all. 3.14.10.& 3.18.10

14 What auaileth it him my brethrē, though a man ſaye hee hath faith, when he hath no workes, can the faith ſaue him? 3.2.9.12

19 Thou beleeueſt there is one God, thou doeſt wel, & the diuels beliue and tremble. 3.2.10

21 Was not Abraham our father iuſtified thorowe workes, when hee offered vp Iſaac his ſonne vpon the altar? 3.17.11

4.3 You aske & you receiue not, becauſe you aske amiſſe ỳ yee might conſume it on your luſts. 3.20.7

6 But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proude, & giueth grace to the humble. 2.2.10.& 3.12.5

8 Drawe nigh to God, and hee will draw ny to you. cleanſe your handes ye ſinners, and purge your heartes ye wauering minded. 3.3.16

11 He that ſpeaketh euill of his brother, ſpeaketh againſt the lawe, and cōdemneth it, but if thou cōdemne the lawe, &c. 4.10.7

12 There is one lawe giuer that is able to ſaue and to deſtroy. 4.10.7

14 Who can not tell what ſhalbe the next day, for what is your life? it is euen a vapor, &c. 3.20.28

15 For that ye ought to ſay, if the lord will, & if we liue, we will doe this or that. 3.20.28

5.12 Before al thinges, my brethren, ſweare not, neyther by heauen, neither by earth, neither any other oth, but let your yea be yea, & your nay nay, &c. 2.8.26

13 Is any man afflicted amongſt you? let him pray: is anie man mery? let him ſing Pſalmes. 3.20.7

14 Is any sicke amongest you? let him send for the Elders of the Church, and let them pray for him, &c. 4.19 18,21

15 And the praier for faith shall saue the sicke, & the Lord shall raise him vp, and if he haue cõmitted sinne, it shalbe forgiuen him. 3.20.11

16 Acknowledge your faultes one to another, & pray one for an other, ỹ ye may be healed: for the prayer of a righteous man auaileth much if it be feruent. 3.4 6,12.& 3.20.27

17 Elias was a man subiect to those thinges that we be, and he prayed earnestly that it might not raine, & it rained not on the earth for the space of three yeare and sixe monethes. 3.20.26

I. PETER.

1.2 TO the elect according to the foreknowledge of God the father vnto sanctification of ỹ spirit through obedience & sprinkling of the blood of Iesus Christ, grace and peace be multiplied vnto you. 3.1.1. & 3.14.6.& 3.22.6.& 4.15.2

3 Blessed be God the father of our Lord Iesu Christ, who of his greate mercy hath begot vs againe into a liuely hope, by the resurrection of Christ Iesu from death. 2.16.13

5 Who are kept by the power of God through faith to saluation, which is prepared to be declared in the last time 3.2.42. & 3.18.3

7 That the triall of your faith, being much more faithfuller thẽ the triall of golde which perisheth, although it be tried by fire. 3.8.4

9 Receiuing the ende of your faith, euen the saluation of your soules. 1. 15.2.& 3.18.3.& 3.25.1

11 Searching when or what time the spirite which testified before of Christ which was in them, shoulde declare the suffering that shoulde come vnto Christ, &c. 1.13.8. & 2. 9.1

12 Vnto whom it was reueiled, that they should not minister vnto them selues, but vnto vs the things which are now shewed vnto you by them. 2.9.1.& 2.11.6

15 But as hee which hath called you is holy, so be you holy in all maner of conuersation. 3.6.3

16 Be you holy, for I am holy. 3.6.2

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde from your vaine conuersatiõ, receiued by the traditions of the fathers. 2.17.5.

19 But with the precious bloude of Christ, as of a lambe vndefiled and without spot. 2.17.5 & 3.6.3

20 Which was ordained before the foundation of the worlde, but was declared in the last times for your sakes. 3.22.6.& 4.18.20

21 Which by his meanes doe beleeue in God that raised him vp from the dead and gaue him glory, that your faith and hope might bee in God. 2. 16.13.& 3.2.1,43

22 Seeing your soules are purified by obeying the trueth through the spirit with brotherly loue without faining. 1.15.2.& 2.5.11

23 Being borne againe, not of mortall seede, but of immortall, by the word of the liuing God, who liueth and endureth for euer. 2,10.7.& 4.1.6.& 4.16.18,31

2.5 And ye as liuely stones, bee made a spirituall house, &c. 4.6.5.& 4.18.16

9 But ye are a chosen generation, a kingly priesthoode, a holy nation, a people that God hath chalenged to himselfe, that you shoulde shewe forth ỹ vertues of him which hath called you from darkenes into his wonderfull light. 2.7.1.& 3.13.2.& 4 18.17.& 4.19.25

11 Be-

11 Beholde, I pray you as pilgrimes and ſtrangers, that you abſtaine frō the luſtes of the fleſh, which ſtriue againſt the ſoule. 1.15.2

13 Be you ſubiect vnto euerie ordinance of man for the Lordes ſake, whether it be to the King, as to the ſuperiour. 4.20.23

17 Honor al men, loue brotherlines, feare God, honor the king. 4.20.7

21 Chriſt hath ſuffred for vs, leauing vs an example that wee ſhoulde follow his ſteps. 3.16.2

24 Who bore our ſinnes vppon his body on the Croſſe, that wee being dead to ſin, might liue to righteouſnes: by whoſe ſtripes ye are healed. 2.16.6.& 2.17.4. & 3.4.26.& 3.4.27.& 3.4.30.& 4.14.21

25 You were as ſtraied ſheepe, but now ye be turned to your ſhepherd and biſhop of your ſoules. 1.15.2.& 3.25.6

3.7 Likewiſe ye husbandes, vſe your ſelues, as it becommeth men of knowledge, giuing honor to ỹ womā as to the weaker veſſel, &c. 4.20.29

18 For Chriſt ſuffered once for ſins, the iuſt for the vniuſt, ỹ hee might bring vs to God, and was put to death concerning the fleſhe, but liued according to the ſpirit. 2.13.2

19 By the which he alſo went, and preached to the ſpirits that were in priſon. 2.16.9

21 To the which alſo the figure that now ſaueth vs, euen baptiſm agreeeth (not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt to god) by the reſurrection of Ieſus Chriſt. 3.19.15.& 4.10.3.& 4.14.4.& 4.14.24. & 4.15.2.& 4.16.21

4.3 It is enough for vs ỹ in the forepart of our life, wee haue liued according to the luſt of the Gentiles, when we walked in, &c. 3.15.8.& 3. 24.11

8 Before all things haue feruent loue amongſt you, for loue couereth the multitude of ſinne. 3.4.31.& 3.4.36

10 Let euerie man as he hath receaued the gift, miniſter the ſame one to an other, as good diſpoſers of the manifold graces of God. 3.7.5

11 If any man ſpeake, let him ſpeake as the words of God. 3.8.8.& 4.8.9

17 For time is come, that iudgement muſt beginne at the houſe of God, if ſo be it begin firſt with vs, what ſhall be the end? &c. 3.4.34

5.1 The elders which bee amongeſt you, I beſeech alſo that am an elder &c. 4.6.7

2 Feede the flocke of God which dependeth vpon you. 4.6.3.& 4.10.17

3 Not as though ye were lords ouer Gods heritage. 4.4.9.& 4.10.7

5 God reſiſteth the proude, and giueth grace vnto the humble. 3.12.5

6 Humble your ſelues vnder the mieghtie hand of God, that hee may exalt you in due time. 3.2.40

7 Hauing all your care caſt vpon him, he careth for you. 1.17.6

8 Be ye ſober, and watch, for your aduerſarie the Deuill, as a roaring Lion walking about, ſeeketh whom he may deuoure. 1.4.18.& 1.14.13.& 3.20.46

10 And the God of all grace, which hath called vs vnto his eternal glorie in Chriſt Ieſus, after ye haue ſuffered a litle, make ye perfect, &c. 3. 20.46

II. PETER.

1.4 WHereby moſt great and pretious promiſes bee giuen vs, that by them wee ſhoulde be partakers of the godly nature, &c. 3.11.10.& 3.25.10.

5 Therefore giue euen all diligence thereunto: thereunto ioyne moreouer vertue to your faith, and with

vertue,

11 vertue, knowledge. 2.5.11
10 Wherefore brethren, giue rather diligence to make your calling and election sure: for if you doe these thinges, you shall neuer fall. 3.13.8
14 Seeing I knowe the time is at hande, that I must lay downe this my tabernacle, as the Lord Iesus declared vnto me. 3.25.6
19 We haue also a most sure word of the prophetes, to the which you do well that you take heede, as vnto a light that shineth in a darke place vntill the day dawne, &c 1.9.2
21 For the prophecie came not in olde time by the wil of man, but holy men of God spake as they were moued by the holy Ghost. 1.13.7.& 1.13.18
2.1 There were false prophets amongst the people, as amongest you there shalbe false teachers, &c. 4.9.4
4 If God spared not the Angels that sinned, but cast them downe into hell, and deliuered them into the chaines of darkenes, &c. 1.14.16.& 1.14.19
9 The Lorde knoweth howe to deliuer the godly out of temptation. 3. 20.46
19 Of whome soeuer a man is ouercome, euē of the same he is brough into bondage. 2.2.8
3.4 Where is the promise of his comming? for since the fathers dyed, all things continue alike from the beginning, &c. 3.1.42
8 Dearely beloued, be not ignorant of this one thing, ỹ one day is with the Lorde as a thousande yeares, & a thousand yeres as one day. 3.2.42
9 And would haue no man to perish, but would haue all men to come to repentance. 3.24.15

I. IOHN.

1.1 THat which was from the beginning, that wee haue hearde, that wee haue seene with our eies, that we haue beholde, and that our hands haue handled of the word of life. 2.14.2.& 2.14.7.& 4.17.8
7 That if we walke in the light as he is in the light, we haue mutuall felowship & the bloud of his sonne Iesu Christ purgeth vs from all sinne. 2.17.4.& 3.5.2.& 4.14.21
9 If we confesse our sinnes, he is faithfull and iust, so that he will forgiue vs our sinnes, &c. 3.4.9.& 3.20.9
10 If we say we haue no sin, we make him a lier, &c. 3.20.45
2.1 If any man haue sinne, we haue an aduocat with the father Iesus christ the righteous. 3.4.26.& 3.20.17
2 He is the propitiation for our sins and not for ours onely, but for the sinnes of the whole worlde. 2.17.2. & 3.4.26.& 3.20.20
12 I write vnto you litle children, because your sinnes bee forgiuen you for his name sake. 2.17.5.& 3.4.26
18 Litle children, is is the last time: & as you haue heard, Antichrist shall come. 4.18.20
19 They went out from vs, but they were not of vs, for if they had ben of vs, they would haue continued with vs, &c. 3.3.23.& 3.24.6.7
20 But yee haue an ointment from him that is holy, and you knowe all thinges. 3.1.3
23 Whosoeuer denieth the sonne, the same hath not the father. 2.6.4
27 But the ointment that you haue receiued of him, abideth in you, neither neede you that any man teach you, but as the same ointment teacheth you. &c. 3.1.3
3.1 Beholde, what loue the father hath shewed on vs, that wee shoulde be called the sons of God, for this cause the worlde knoweth you not because it knoweth not him. 3.6.3. & 3.20.36

2 Dearely beloued, we are nowe the ſonnes of God, but yet it doeth not appeare what wee ſhall be: and wee know, that when he ſhall appeare, we ſhal be like him: for we ſhall ſee him as he is,&c. 2.23.& 3.2.14.& 3. 11.10.& 3.25.10.& 4.18.20

3 And euerie man ỳ hath this hope in him,purgeth himſelfe euen as he is pure. 3.16.2

8 He that committeth ſinne is of the diuell,for the diuell ſinneth form ỳ beginning, but the ſon of God, &c. 1.14.15.18.19.& 3.15.8

9 Whoſoeuer is borne of God ſinneth not,for his ſeede remaineth in him neither can he ſinne,becauſe hee is borne of God. 2.3.10.& 2.5.11

10 In this are the children of God knowen,and the children of the diuell,&c. 1.14.19.& 3.16.2

15 Who ſo hateth his brother, is a mankiller, and yee knowe that no mankiller hath eternall life abiding in him. 2.8.39

16 Hereby haue we perceiued loue, that he laide downe his life for vs, therfore we ought alſo to lay down our liues for the brethren. 2.14.2

20 For if our harts condemne vs, god is mightier than our hart, & knoweth all thinges. 3.4.18

22 And whatſoeuer we aske, we receiue of him, becauſe we keepe his commaundements,&c. 3.20.7.10

24 He that keepeth his commandementes,dwelleth in him,and hee in him:and by this we knowe,that hee dwelleth in vs, euen by the ſpirite ỳ he hath giuen vs. 3.1.4.& 3.2.39

4.1 Dearely beloued, beleeue not euery ſpirit, but prooue the ſpirites whether they be of God,&c. 4.9.12

3 What ſpirit ſoeuer confeſſeth not that chriſt Ieſus is come in the fleſh is not of God. 4.17.32

10 Herein is loue, not that we loued God,but that he loued vs,&c. 2.17. 2.& 3 14.6

11 Dearly beloued, if God ſo loued vs we ought to loue one an other.3.16. 2

13 By this wee knowe that we dwell in him and he in vs,becauſe he hath giuen vs of his ſpirite. 3.1.4.& 3.24.2

18 There is no feare in loue,but perfect loue caſteth out feare,for feare hath painfulnes, & he that feareth, &c. 3.2.27

19 We loue him, becauſe hee loued vs firſt. 2.16.3

5.4 Whatſoeuer is borne of God, ouercommeth the worlde, and this is the victorie ỳ ouercommeth the world,euen your faith.1.18 3.& 2.5. 11.& 3.2.21

6 This is that Chriſt Ieſus which came by water and blood,&c. 4.14. 22

7 There be three which beare witnes in heauen,the father,the word, and the holy ghoſt, and thoſe three be one. 3.1.1

8 And there be three that beare witnes in earth,the ſpirit,the water, & the blood: and theſe three agree in one. 3.1.1

12 He which hath the ſon, hath life, but hee that hath not the ſonne of God hath not life in him. 3.14.4.& 3.15.6

14 And this is the aſſurance that we haue in him, that if wee aske anye thing according to his will, he heareth vs.&c. 3.20.5

15 And if we know that he heareth vs,whatſoeuer wee aske,wee knowe that we haue the petition that wee haue deſired of him. 3.20.52

18 He that is borne of God,keepeth himſelfe. 2.5.11

19 We knowe we be of God.and the whole worlde lieth in wickedneſſe. 3.2.14

20 The same is verie God and life eternall. 1.13.11.26
21 Babes, keepe your selues from Idols, Amen. 1.11.13

II. IOHN.

1.7 MAny deceiuers are entred into the world, which cõfesse not that Iesus christ is come in the flesh 4.17.3

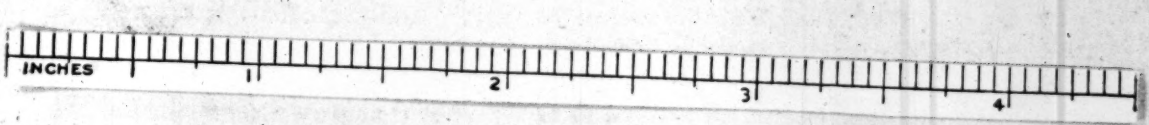
The generall Epistle of Jude.

1.6 THe Angels also which kept not their first estate but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenes, vnto the iudgemẽt of the great day, &c. 1.14.16.& 1.14.19.& 3.25.6
9 Yet *Michael* the Archangel, when he stroue against the deuil, and disputed about the body of *Moses*, durst not blame him with cursed speaking, but said, the Lord rebuke thee. 1.14.8.& 1.14.19

The Reuelation of S. John.

1.5 TO him that loued vs, and washed vs from our sinnes by his blood. 4.14.21
6 And made vs kings and priestes to God his father. 2.15.6.& 4.18.17
5.13 And al the Creatures that are in heauen, & on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, &c. 3.5.8
7.14 These be they that came out of great affliction, and haue washed their long robes, and haue made them white in the bloode of the Lambe. 3.5.2
13.5 And a mouth was giuen him that spake great thinges & blasphemies. 4.7.25
14.13 Blessed are the dead hereafter, those I say, that die for the Lordes sake. Euen so saieth the spirite: for they rest from their labours. 3.5.10
18.6 Reward her as she hath rewarded you, & double vnto her double according vnto her workes. 3.9.6
19.10 And I fell before his feete, ỳ I might worship him: but hee sayde vnto me, see thou doe it not, I am thy fellow seruant & one of thy brethren which hath the testimonie of Iesus: worshippe God. 1.12.3.& 1.14.10
20.4 And I sawe seates: and they sat vpon thẽ, & iudgement was giuen vnto them, and I sawe the soules of them that were beheaded for the witnesse of Iesus, & for the worde of God, and which did not worshippe the beast neither his image, neither had taken his marke vpõ their foreheades, or on their handes, & they liued, and raigned with Christ a thousand yeares. 3.25.5
21.27 And there shall enter into it no vnclean thing, neither whatsoeuer worketh abomination or lies: but they that are written in the Lambs booke of life. 4.36.17
22.8 But I, when I had heard & seene these thinges, I fell downe to worship before the feate of the Angell which shewed me these thinges. 1. 12.3.& 1.14.10
9 But he saide vnto mee, see thou do it not, for I am thy fellow seruaunt, and one of thy brethren the Prophets, &c. 1.14.10
18 If any man shall adde vnto these thinges, god shal adde vnto him the plagues that are written in this booke. 4.9.2
19 And if any man shall diminish of the words of the booke of this prophecie, God shal take away his part out of the booke of life, &c. 4.9.2

FINIS.


INCHES
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